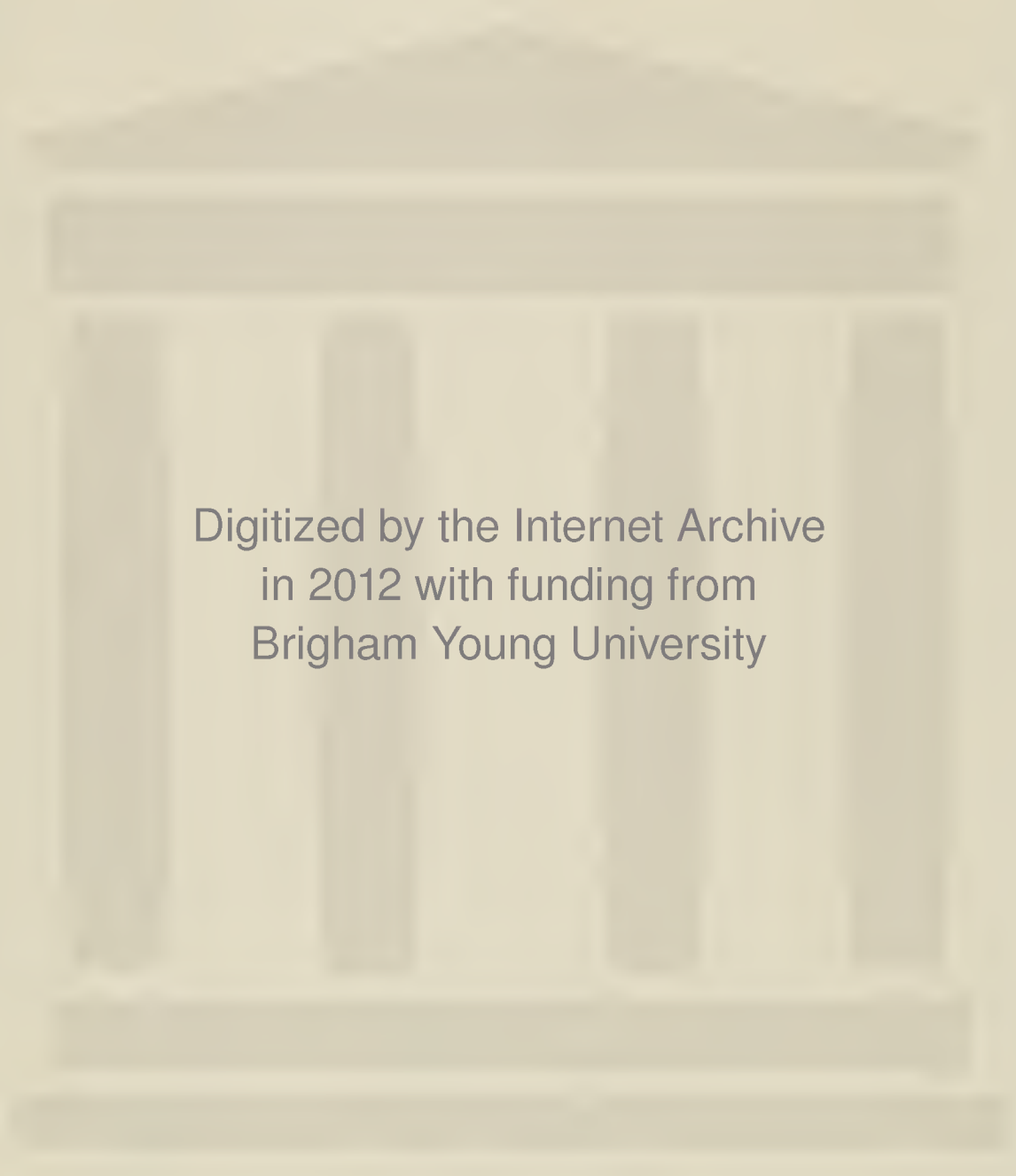


LIBRARY
Brigham Young University



220.7
J24

20330



Digitized by the Internet Archive
in 2012 with funding from
Brigham Young University

753.7
524

A +

COMMENTARY,

CRITICAL AND EXPLANATORY,

ON THE

OLD AND NEW TESTAMENTS

BY THE

REV. ROBERT JAMIESON, D.D., ST. PAUL'S, GLASGOW, SCOTLAND;

REV. A. R. FAUSSET, A.M., ST. CUTHBERT'S, YORK, ENGLAND;

AND THE

REV. DAVID BROWN, D.D., PROFESSOR OF THEOLOGY, ABERDEEN. SCOTLAND

VOL. II.

NEW TESTAMENT.

MATTHEW—ROMANS: REV. DAVID BROWN, D.D.

CORINTHIANS—REVELATION: REV. A. R. FAUSSET, A.M.

Hartford:

THE S. S. SCRANTON COMPANY.

THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

THE CRITICAL AND EXPLANATORY COMMENTARY.

THE GOSPEL ACCORDING TO

S. MATTHEW.

INTRODUCTION.

THE *author* of this Gospel was a publican or tax-gatherer, residing at Capernaum, on the western shore of the Sea of Galilee. As to his identity with the "Levi" of the second and third Gospels, and other particulars, see on Matthew 9. 9. Hardly anything is known of his apostolic labours. That, after preaching to his countrymen in Palestine, he went to the East, is the general testimony of antiquity; but the precise scene or scenes of his ministry cannot be determined. That he died a natural death may be concluded from the belief of the best-informed of the Fathers—that of the apostles only three, James the Greater, Peter, and Paul, suffered martyrdom. That the first Gospel was written by this apostle is the testimony of all antiquity.

For the *date* of this Gospel we have only internal evidence, and that far from decisive. Accordingly, opinion is much divided. That it was the first issued of all the Gospels was universally believed. Hence, although in the order of the Gospels, those by the two apostles were placed first in the oldest MSS. of the old Latin version, while in all the Greek MSS., with scarcely an exception, the order is the same as in our Bibles, the Gospel according to Matthew is *in every case* placed first. And as this Gospel is of all the four the one which bears the most evident marks of having been prepared and constructed with a special view to the Jews—who certainly first required a written Gospel, and would be the first to make use of it—there can be no doubt that it was issued before any of the others. That it was written before the destruction of Jerusalem is equally certain; for as HUG observes (Introduction to the New Testament, p. 316, Fosdick's translation), when he reports our Lord's prophecy of that awful event, on coming to the warning about "the abomination of desolation" which they should "see standing in the holy place," he interposes (contrary to his invariable practice, which is to *relate* without *remark*) a call to his readers to read intelligently—"Who so readeth, let him understand" (Matthew 24. 15)—a call to attend to the Divine signal for flight which could be intended only for those who lived before the event. But how long before that event this Gospel was written is not so clear. Some internal evidences seem to imply a very early date. Since the Jewish Christians were, for five or six years, exposed to persecution from their own countrymen—until the Jews, being persecuted by the Romans, had to look to themselves—it is not likely (it is argued) that they should be left so long without some written Gospel to reassure and sustain them, and Matthew's Gospel was eminently fitted for that purpose. But the digests to which Luke refers in his Introduction (see on Luke 1. 1-4) would be sufficient for a time, especially as the living voice of the "eye-witnesses and ministers of the Word" was yet sounding abroad. Other considerations in favour of a very early date—such as the tender way in which the author seems studiously to speak of Herod Antipas, as if still reigning, and his writing of Pilate apparently as if still in power—seem to have no foundation in fact, and cannot therefore be made the ground of reasoning as to the date of this Gospel. Its Hebraic structure and hue, though they prove, as we think, that this Gospel must have been published at a period considerably anterior to the destruction of Jerusalem, are no evidence in favour of so early a date as A. D. 37 or 38—according to some of the Fathers, and, of the moderns, TILLEMONT, TOWNSON, OWEN, BIRKS, TREGELLES. On the other hand, the date suggested by the statement of Irenæus (3. 1), that Matthew put forth his Gospel while Peter and Paul were at Rome preaching and founding the Church—or after A. D. 60—though probably the majority of critics are in favour of it, would seem rather too late, especially as the second and third Gospels, which were doubtless published, as well as this one, before the destruction of Jerusalem, had still to be issued. Certainly, such statements as the following, "Wherefore that field is called the field of blood *unto this day*;" "And this saying is commonly reported among the Jews *until this day*" (Matthew 27. 8 and 28. 15), bespeak a date considerably later than the events recorded. We incline, therefore, to a date intermediate between the earlier and the later dates assigned to this Gospel, without pretending to greater precision.

We have adverted to the strikingly Jewish character and colouring of this Gospel. The facts which it selects, the points to which it gives prominence, the cast of thought and phraseology, all bespeak the Jewish point of view *from which it was written and to which it was directed*. This has been noticed from the beginning, and is universally acknowledged. It is of the greatest consequence to the right interpretation of it; but the tendency among some even of the best of the Germans to infer, from this special design of the first Gospel, a certain laxity on the part of the Evangelist in the treatment of his facts, must be guarded against.

But by far the most interesting and important point connected with this Gospel is the *language* in which it was written. It is believed by a formidable number of critics that this Gospel was originally written in what is loosely called Hebrew, but more correctly *Aramaic*, or *Syro-Chaldaic*, the native tongue of the country at the time of our Lord; and that the Greek Matthew which we now possess is a translation of that work, either by the Evangelist himself or some unknown hand. The evidence on which this opinion is grounded is wholly external, but it has been deemed conclusive by GROTIUS, MICHAELIS (and his translator), MARSH, TOWNSON, CAMPBELL, OLSHAUSEN, CREECHWELL, MEYER, EBBARD, LANGE, DAVIDSON, CURETON, TREGELLES, WEBSTER and WILKINSON &c. The evidence re

MATTHEW.

ferred to cannot be given here, but will be found, with remarks on its unsatisfactory character, in the "Introduction to the Gospels" prefixed to our larger Commentary, pp. 23-31.

But how stand the facts as to our Greek Gospel? We have not a tittle of historical evidence that it is a *translation* either by Matthew himself or any one else. All antiquity refers to it as the work of Matthew the publican and apostle, just as the other Gospels are ascribed to their respective authors. This Greek Gospel was from the first received by the Church as an integral part of the one quadriform Gospel. And while the Fathers often advert to the two Gospels which we have from apostles, and the two which we have from men not apostles—in order to show that as that of Mark leans so entirely on Peter, and that of Luke on Paul, these are really no less apostolical than the other two—though we attach less weight to this circumstance than they did, we cannot but think it striking that, in thus speaking, they never drop a hint that the full apostolic authority of the Greek Matthew had ever been questioned on the ground of its not being the *original*. Further, not a trace can be discovered in this Gospel itself of its being a translation. MICHAELIS tried to detect, and fancied that he had succeeded in detecting, one or two such. Other Germans since, and DAVIDSON and CURETON among ourselves, have made the same attempt. But the entire failure of all such attempts is now generally admitted, and candid advocates of a Hebrew original are quite ready to own that none such are to be found, and that but for external testimony no one would have imagined that the Greek was not the original. This they regard as showing how perfectly the translation has been executed; but those who know best what translating from one language into another is will be the readiest to own that this is tantamount to giving up the question. This Gospel proclaims its own originality in a number of striking points; such as its manner of quoting from the Old Testament, and its phraseology in some peculiar cases. But the close *verbal coincidences* of our Greek Matthew with the next two Gospels must not be quite passed over. There are but two possible ways of explaining this. Either the translator, sacrificing verbal fidelity in his version, intentionally conformed certain parts of his author's work to the second and third Gospels—in which case it can hardly be called Matthew's Gospel at all—or our Greek Matthew is itself the original.

Moved by these considerations, some advocates of a Hebrew original have adopted the theory of a *double original*; the external testimony, they think, requiring us to believe in a Hebrew original, while internal evidence is decisive in favour of the originality of the Greek. This theory is espoused by GUERICKS, OLSHAUSEN, THIERSCH, TOWNSON, FREGELLES, &c. But, besides that this looks too like an artificial theory, invented to solve a difficulty, it is utterly void of historical support. There is not a vestige of testimony to support it in Christian antiquity. This ought to be decisive against it.

It remains, then, that our Greek Matthew is the original of that Gospel, and that no other original ever existed. It is greatly to the credit of Dean ALFORD, that after maintaining, in the first edition of his "Greek Testament" the theory of a Hebrew original, he thus expresses himself in the second and subsequent editions: "On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original."

One argument has been adduced on the other side, on which not a little reliance has been placed; but the determination of the main question does not, in our opinion, depend upon the point which it raises. It has been very confidently affirmed that the Greek language was not sufficiently understood by the Jews of Palestine when Matthew published his Gospel to make it at all probable that he would write a Gospel, for their benefit in the first instance, in that language. Now, as this merely alleges the improbability of a Greek original, it is enough to place against it the evidence already adduced, which is positive, in favour of the sole originality of our Greek Matthew. It is indeed a question how far the Greek language was understood in Palestine at the time referred to. But we advise the reader not to be drawn into that question as essential to the settlement of the other one. It is an element in it, no doubt, but not an essential element. There are extremes on both sides of it. The old idea, that our Lord hardly ever spoke anything but Syro-Chaldaic, is now pretty nearly exploded. Many, however, will not go the length, on the other side, of HUG (in his Introduction, pp. 326, &c.) and ROBERTS ("Discussions," &c., pp. 25, &c.). For ourselves, though we believe that our Lord, in all the more public scenes of His ministry, spoke in Greek, all we think it necessary here to say is, that there is no ground to believe that Greek was so little understood in Palestine as to make it improbable that Matthew would write his Gospel exclusively in that language—so improbable as to outweigh the evidence that he did so. And when we think of the number of discourses or short narratives of the principal facts of our Lord's history which we know from Luke (L. 1-4) were floating about for some time before he wrote his Gospel, of which he speaks by no means disrespectfully, and nearly all of which would be in the mother tongue, we can have no doubt that the Jewish Christians and the Jews of Palestine generally would have from the first reliable written matter sufficient to supply every necessary requirement until the publican-apostle should leisurely draw up the first of the four Gospels in a language to them not a strange tongue, while to the rest of the world it was the language in which the entire quadriform Gospel was to be for all time enshrined. The following among others hold to this view of the sole originality of the Greek Matthew: ERASMUS, CALVIN, BEZA, LIGHTFOOT, WEISTEIN, LARDNER, HUG, TRITZSCHE, CREDNER, DE WETTE, STUART, DA COSTA, FAIRBAIRN, ROBERTS.

On two other questions regarding this Gospel it would have been desirable to say something, had not our available space been already exhausted: The *characteristics*, both in language and matter, by which it is distinguished from the other three, and its *relation to the second and third Gospels*. On the latter of these topics—whether one or more of the Evangelists made use of the materials of the other Gospels, and, if so, which of the Evangelists drew from which—the opinions are just as numerous as the possibilities of the case, every conceivable way of it having one or more who plead for it. The most popular opinion until within a pretty recent period—and in this country, perhaps, the most popular still—is that the second Evangelist availed himself more or less of the materials of the first Gospel, and the third of the materials of both the first and second Gospels. Here we can but state our own belief, that each of the first three Evangelists wrote independently of both the others; while the fourth, familiar with the first three, wrote to supplement them, and, even where he travels along the same line, wrote quite independently of them. This judgment we express, with all deference for those who think otherwise, as the result of a pretty close study of each of the Gospels in immediate juxtaposition and comparison with the others. On the former of the two topics noticed, the linguistic peculiarities of each of the Gospels have been handled most closely and ably by CREDNER ("Einleitung"), of whose results a good summary will be found in DAVIDSON's "Introduction." The other peculiarities of the Gospels have been most felicitously and beautifully brought out by DA COSTA in his "Four Witnesses," to which we must simply refer the reader, though it contains a few things in which we cannot concur.

CHAPTER I.

Ver. 1-17. GENEALOGY OF CHRIST. (—Luke 3. 23-38.) 1. **The book of the generation**—an expression purely Jewish; meaning, 'Table of the genealogy.' In Genesis 5. 1 the same expression occurs in this sense. We have here, then, the title, not of this whole Gospel of Matthew, but only of the first seventeen verses. **of Jesus Christ**—For the meaning of these glorious words, see on v. 16, 21 "Jesus," the name given to our Lord at His circumcision (Luke 2. 21), was that by which He was familiarly known while on earth. The word "Christ"—though applied to Him as a proper name by the angel who announced His birth to the shepherds (Luke 2. 11), and once or twice used in this sense by our Lord Himself (ch. 23. 8, 10; Mark 9. 41)—only began to be so used by others about the very close of His earthly career (ch. 26. 68; 27. 17). The full form, "Jesus Christ," though once used by Himself in His Intercessory Prayer (John 17. 3), was never used by others till after His ascension and the formation of churches in His name. Its use, then, in the opening words of this Gospel (and in v. 17, 18) is in the style of the late period when our Evangelist wrote, rather than of the events he was going to record. **the son of David, the son of Abraham**—As Abraham was the *first* from whose family it was predicted that Messiah should spring (Genesis 22. 18), so David was the *last*. To a Jewish reader, accordingly, these behooved to be the two great starting-points of any true genealogy of the promised Messiah; and thus this opening verse, as it stamps the first Gospel as one peculiarly Jewish, would at once tend to conciliate the writer's people. From the nearest of those two fathers came that familiar name of the promised Messiah, "the son of David" (Luke 20. 41), which was applied to Jesus, either in devout acknowledgment of His rightful claim to it (ch. 9. 27; 20. 31), or in the way of insinuating inquiry whether such were the case (see on John 4. 29; ch. 12. 23). 2. **Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren**—Only the fourth son of Jacob is here named, as it was from his loins that Messiah was to spring (Genesis 49. 10). 3. **And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6. And Jesse begat David the king; and David the king begat Solomon of her of Urias**—Four women are here introduced; two of them Gentiles by birth—*Rachab* and *Ruth*; and three of them with a blot at their names in the Old Testament—*Thamar*, *Rachab* and *Bath-sheba*. This feature in the present genealogy—herein differing from that given by Luke—comes well from him who styles himself in his list of the Twelve, what none of the other lists do, "*Matthew the publican*;" as if thereby to hold forth, at the very outset, the unsearchable riches of that grace which could not only fetch in "them that are afar off," but reach down even to "publicans and harlots," and raise them to "sit with the princes of his people." David is here twice emphatically styled "David the king," as not only the first of that royal line from which Messiah was to descend, but the one king of all that line from which the throne that Messiah was to occupy took its name—"the throne of David." The angel Gabriel, in announcing Him to His virgin-mother, calls it "the throne of David His father," sinking all the intermediate kings of that line, as having no importance save as links to connect the first and the last king of Israel as father and son. It will be observed that Rachab is here represented as the great-grandmother of David (see Ruth 4. 20-22; and 1 Chronicles 2. 11-15)—a thing not beyond possibility indeed, but extremely improbable, there being about four centuries between them. There can hardly be a doubt that one or two intermediate links are omitted. 7. **And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias (or Uzziah)**—Three kings are here omitted—*Ahaziah*, *Jo-*

ash, and *Amaziah* (1 Chronicles 3. 11, 12). Some omissions behooved to be made, to compress the whole into three fourteens (v. 17). The reason why these, rather than other names, are omitted, must be sought in religious considerations—either in the connection of those kings with the house of Ahab (as LIGHTFOOT, EBRARD, and ALFORD view it); in their slender right to be regarded as true links in the theocratic chain (as LANGE takes it); or in some similar disqualification. 11. **And Josias begat Jechonias and his brethren**—Jechoniah was Josiah's grandson, being the son of Jehoiakim, Josiah's second son (1 Chronicles 3. 15); but Jehoiakim might well be sunk in such a catalogue, being a mere puppet in the hands of the king of Egypt (2 Chronicles 36. 4). The "brethren" of Jechonias here evidently mean his uncles—the chief of whom, Mattaniah or Zedekiah, who came to the throne (2 Kings 24. 17), is, in 2 Chronicles 36. 10, called "his brother," as well as here. **about the time they were carried away to Babylon**—*lit.*, 'of their migration,' for the Jews avoided the word 'captivity' as too bitter a recollection, and our Evangelist studiously respects the national feeling. 12. **And after they were brought to (after the migration of) Babylon, Jechonias begat Salathiel**—So 1 Chronicles 3. 17. Nor does this contradict Jeremiah 22. 30, "Thus saith the Lord, Write ye this man (Coniah, or Jechoniah) childless;" for what follows explains in what sense this was meant—"for no man of his seed shall prosper, sitting upon the throne of David." He was to have seed, but no reigning child. **and Salathiel (or Shealtiel) begat Zorobabel**—So Ezra 3. 2; Nehemiah 12. 1; Haggai 1. 1. But it would appear from 1 Chronicles 3. 19 that Zernbabel was Salathiel's grandson, being the son of Pedaliah, whose name, for some reason unknown, is omitted. 13-15. **And Zorobabel begat Abiud, &c.**—None of these names are found in the Old Testament; but they were doubtless taken from the public or family registers, which the Jews carefully kept, and their accuracy was never challenged. 16. **And Jacob begat Joseph, the husband of Mary, of whom was born Jesus**—From this it is clear that the genealogy here given is not that of Mary, but of Joseph; nor has this ever been questioned. And yet it is here studiously proclaimed that Joseph was not the natural, but only the legal father of our Lord. His birth of a virgin was known only to a few; but the acknowledged descent of his legal father from David secured that the descent of Jesus Himself from David should never be questioned. See on v. 20. **who is called Christ**—signifying 'anointed.' It is applied in the Old Testament to the *kings* (1 Samuel 24. 6, 10); to the *priests* (Leviticus 4. 5, 16, &c.); and to the *prophets* (1 Kings 19. 16)—these all being anointed with oil, the symbol of the needful spiritual gifts to consecrate them to their respective offices; and it was applied, in its most sublime and comprehensive sense, to the promised Deliverer, inasmuch as He was to be consecrated to an office embracing all three by the immeasurable anointing of the Holy Ghost (Isaiah 61. 1; cf. John 3. 34). 17. **So all the generations from Abraham to David are fourteen generations; and from David until the carrying away (or migration) into Babylon are fourteen generations; and from the carrying away into (the migration of) Babylon unto Christ are fourteen generations**—that is, the whole may be conveniently divided into three fourteens, each embracing one marked era, and each ending with a notable event, in the Israelitish annals. Such artificial aids to memory were familiar to the Jews, and much larger gaps than those here are found in some of the Old Testament genealogies. In Ezra 7. 1-6 no fewer than six generations of the priesthood are omitted, as will appear by comparing it with 1 Chronicles 6. 3-15. It will be observed that the last of the three divisions of fourteen appears to contain only thirteen distinct names, including Jesus as the last. LANGE thinks that this was meant as a tacit hint that *Mary* was to be supplied, as the thirteenth link of the last chain, as it is impossible to conceive that the Evangelist could have made any mistake in the matter. But there is a simpler way of accounting for it. As the Evangelist himself (v. 17) reckons David twice—as the last of the first fourteen and

the first of the second—so, if we reckon the second fourteen to end with Josiah, who was coeval with the “carrying away into captivity” (v. 11), and the third to begin with Jeconiah, it will be found that the last division, as well as the other two, embraces fourteen names, including that of our Lord.

18-25. BIRTH OF CHRIST. 18. Now the birth of Jesus Christ was on this wise, or ‘thus’: When as his mother Mary was espoused—rather, ‘betrothed’—to Joseph, before they came together, she was found (or discovered to be) with child of the Holy Ghost—It was, of course, the fact only that was discovered; the explanation of the fact here given is the Evangelist’s own. That the Holy Ghost is a living conscious Person is plainly implied here, and is elsewhere clearly taught (Acts 5. 3, 4, &c.): and that, in the unity of the Godhead, He is distinct both from the Father and the Son, is taught with equal distinctness (Matthew 28. 19; 2 Corinthians 13. 14). On the Miraculous Conception of our Lord, see on Luke 1. 35. 19. Then Joseph her husband—cf. v. 20, “Mary, thy wife.” Betrothal was, in Jewish law, valid marriage. In giving Mary up, therefore, Joseph had to take legal steps to effect the separation, being a just man, and not willing to make her a public example—or ‘to expose her’ (see Deuteronomy 22. 23, 24)—was minded to put her away privily—(‘privately’) by giving her the required writing of divorcement (Deuteronomy 24. 1), in presence only of two or three witnesses, and without cause assigned, instead of having her before a magistrate. That some communication had passed between him and his betrothed, directly or indirectly, on the subject, after she returned from her three months’ visit to Elizabeth, can hardly be doubted. Nor does the purpose to divorce her necessarily imply disbelief, on Joseph’s part, of the explanation given him. Even supposing him to have yielded to it some reverential assent—and the Evangelist seems to convey as much, by ascribing the proposal to screen her to the justice of his character—he might think it altogether unsuitable and incongruous in such circumstances to follow out the marriage. 20. But while he thought on these things—Who would not feel for him after receiving such intelligence, and before receiving any light from above? As he brooded over the matter alone, in the stillness of the night, his domestic prospects darkened and his happiness blasted for life, his mind slowly making itself up to the painful step, yet planning how to do it in the way least offensive—at the last extremity the Lord Himself interposes. behold, the angel of the Lord appeared to him in a dream, saying, Joseph, son of David—This style of address was doubtless advisedly chosen to remind him of what all the families of David’s line so early coveted, and thus it would prepare him for the marvellous announcement which was to follow. fear not to take unto thee Mary thy wife—q. d., ‘Though a dark cloud now overhangs this relationship, it is unsullied still.’ for that which is conceived in her is of the Holy Ghost. 21. And she shall bring forth a son—Observe, it is not said, ‘she shall bear thee a son,’ as was said to Zacharias of his wife Elizabeth (Luke 1. 13). and thou (as his legal father) shalt call his name JESUS—from the Hebrew meaning ‘Jehovah the Saviour;’ in Greek JESUS—to the awakened and anxious sinner sweetest and most fragrant of all names, expressing so melodiously and briefly His whole saving office and work! for he shall save—The “He” is here emphatic—‘He it is that shall save;’ He personally, and by personal acts (as WEBSTER and WILKINSON express it). his people—the lost sheep of the house of Israel, in the first instance; for they were the only people He then had. But, on the breaking down of the middle wall of partition, the saved people embraced the “redeemed unto God by His blood out of every kindred and people and tongue and nation.” from their sins—in the most comprehensive sense of salvation from sin (Revelation 1. 5; Ephesians 5. 25-27). 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isaiah 7. 14), saying, 23. Behold, a virgin—it should be ‘the virgin’ meaning that particular vir-

gin destined to this unparalleled distinction. shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us—Not that He was to have this for a proper name (like “Jesus”), but that He should come to be known in this character, as God manifested in the flesh, and the living bond of holy and most intimate fellowship between God and men from henceforth and for ever. 24. Then Joseph, being raised from sleep (and all his difficulties now removed), did as the angel of the Lord had bidden him, and took unto him his wife—With what deep and reverential joy would this now be done on his part; and what balm would this minister to his betrothed one, who had till now lain under suspicions of all others the most trying to a chaste and holy woman—suspicions, too, arising from what, though to her an honour unparalleled, was to all around her wholly unknown! 25. And knew her not till she had brought forth her first-born son: and he called his name JESUS—The word “till” does not necessarily imply that they lived on a different footing afterwards (as will be evident from the use of the same word in 1 Samuel 15. 35; 2 Samuel 6. 23; Matthew 12. 20); nor does the word “first-born” decide the much-disputed question, whether Mary had any children to Joseph after the birth of Christ; for, as LIGHTFOOT says, ‘The law, in speaking of the first-born, regarded not whether any were born after or no, but only that none were born before.’ (See on ch. 13. 55, 56.)

CHAPTER II.

Ver. 1-12. VISIT OF THE MAGI TO JERUSALEM AND BETHLEHEM. The Wise Men reach Jerusalem—The Sanhedrim, on Herod’s demand, pronounce Bethlehem to be Messiah’s predicted Birth-place (v. 1-6). 1. Now when Jesus was born in Bethlehem of Judea—so called to distinguish it from another Bethlehem in the tribe of Zebulun, near the Sea of Galilee (Joshua 19. 15); called also Bethlehem-judah, as being in that tribe (Judges 17. 7); and Ephrath (Genesis 35. 16); and combining both, Bethlehem Ephrathah (Micah 5. 2). It lay about six miles south-west of Jerusalem. But how came Joseph and Mary to remove thither from Nazareth, the place of their residence? Not of their own accord, and certainly not with the view of fulfilling the prophecy regarding Messiah’s birth-place; nay, they stayed at Nazareth till it was almost too late for Mary to travel with safety; nor would they have stirred from it at all, had not an order which left them no choice forced them to the appointed place. A high hand was in all these movements. (See on Luke 2. 1-6.) in the days of Herod the king—styled the Great; son of Antipater, an Edomite, made king by the Romans. Thus was “the sceptre departing from Judah” (Genesis 49. 10), a sign that Messiah was now at hand. As Herod is known to have died in the year of Rome 750, in the fourth year before the commencement of our Christian era, the birth of Christ must be dated four years before the date usually assigned to it, even if He was born within the year of Herod’s death, as it is next to certain that He was. there came wise men—i. e., ‘Magi’ or ‘Magians;’ probably of the learned class who cultivated astrology and kindred sciences. Balaam’s prophecy (Numbers 24. 17), and perhaps Daniel’s (ch. 9. 24, &c.), might have come down to them by tradition; but nothing definite is known of them. from the east—but whether from Arabia, Persia, or Mesopotamia is uncertain. to Jerusalem—as the Jewish metropolis. 2. Saying, Where is he that is born King of the Jews?—From this it would seem they were not themselves Jews. (Cf. the language of the Roman governor, John 18. 33, and of the Roman soldiers, ch. 27. 29, with the very different language of the Jews themselves, ch. 27. 42 &c.) The Roman historians, SUETONIUS and TACITUS, bear witness to an expectation, prevalent in the East, that out of Judea should arise a sovereign of the world. for we have seen his star in the east—Much has been written on the subject of this star; but from all that is here said it is perhaps safest to regard it as simply a luminous meteor which appeared under special laws and for

a special purpose. and are come to worship him—'to do Him homage,' as the word signifies; the nature of that homage depending on the circumstances of the case. That not civil but religious homage is meant here is plain from the whole strain of the narrative, and particularly v. 11. Doubtless these simple strangers expected all Jerusalem to be full of its new-born King, and the time, place, and circumstances of His birth to be familiar to every one. Little would they think that the first announcement of His birth would come from themselves, and still less could they anticipate the startling, instead of transporting, effect which it would produce—else they would probably have sought their information regarding His birth-place in some other quarter. But God overruled it to draw forth a noble testimony to the predicted birth-place of Messiah from the highest ecclesiastical authority in the nation. 3. When Herod the king had heard these things he was troubled—viewing this as a danger to his own throne: perhaps his guilty conscience also suggested other grounds of fear. and all Jerusalem with him—from a dread of revolutionary commotions, and perhaps also of Herod's rage. 4. And when he had gathered all the chief priests and scribes of the people together—The class of the "chief priests" included the high priest for the time being, together with all who had previously filled this office; for though the then head of the Aaronic family was the only rightful high priest, the Romans removed them at pleasure, to make way for creatures of their own. In this class probably were included also the heads of the four-and-twenty courses of the priests. The "scribes" were at first merely transcribers of the law and synagogue-readers; afterwards interpreters of the law, both civil and religious, and so both lawyers and divines. The first of these classes, a proportion of the second, and "the elders"—that is, as LIGHTFOOT thinks, 'those elders of the laity that were not of the Levitical tribe'—constituted the supreme council of the nation, called the *Sanhedrim*, the members of which, at their full complement, were seventy-two. That this was the council which Herod now convened is most probable, from the solemnity of the occasion; for though the elders are not mentioned, we find a similar omission where all three were certainly meant (cf. ch. 26. 59; 27. 1). As MEYER says, it was all the theologians of the nation whom Herod convened, because it was a theological response that he wanted. he demanded of them—as the authorized interpreters of Scripture—where Christ—the Messiah—should be born—according to prophecy. 5. And they said unto him, In Bethlehem of Judea—a prompt and involuntary testimony from the highest tribunal; which yet at length condemned Him to die. for thus it is written by the prophet (Micah 5. 2). 6. And thou, Bethlehem, [in] the land of Judah—the "in" being familiarly left out, as we say, 'London, Middlesex'—art not the least among the princes of Juda for out of thee shall come a Governor, &c. This quotation, though differing verbally, agrees substantially with the *Hebrew* and LXX. For says the prophet, "Though thou be little, yet out of thee shall come the Ruler"—this honour more than compensating for its natural insignificance; whilst our Evangelist, by a lively turn, makes him say, "Thou art not the least: for out of thee shall come a Governor"—this distinction lifting it from the lowest to the highest rank. The "thousands of Juda," in the prophet, mean the subordinate divisions of the tribe: our Evangelist, instead of these, merely names the "princes" or heads of these families, including the districts which they occupied. that shall rule—or 'feed,' as in the margin—my people Israel—In the Old Testament, kings are, by a beautiful figure, styled "shepherds" (Ezekiel 31., &c.) The classical writers use the same figure. The pastoral rule of Jehovah and Messiah over His people is a representation pervading all Scripture, and rich in import. (See Psalm 23; Isaiah 40. 11; Ezekiel 37. 24; John 10. 11; Revelation 17. 17.) That this prophecy of Micah referred to the Messiah, was admitted by the ancient Rabbins. The Wise Men, dispatched to Bethlehem by Herod to see the Babe, and bring Him word, make a Religious Offering to the Infant King, but,

divinely warned, return home by another way (v. 7-12). 7. Then Herod, when he had privily called the wise men—Herod has so far succeeded in his murderous design: he has tracked the spot where lies his victim, an unconscious babe. But he has another point to fix—the date of His birth—without which he might still miss his mark. The one he had got from the Sanhedrim; the other he will have from the sages; but secretly, lest his object should be suspected and defeated. So he inquired of them diligently—rather 'precisely'—what time the star appeared—presuming that this would be the best clue to the age of the child. The unsuspecting strangers tell him all. And now he thinks he is succeeding to a wish, and shall speedily clutch his victim; for at so early an age as they indicate, He would not likely have been removed from the place of His birth. Yet he is wary. He sends them as messengers from himself, and bids them come to him, that he may follow their pious example. 8. And he sent them to Bethlehem, and said, Go and search diligently—'search out carefully'—for the young child; and when ye have found him, bring me word again, that I may come and worship him also—The cunning and bloody hypocrite! Yet this royal mandate would meantime serve as a safe-conduct to the strangers. 9. When they had heard the king, they departed—But where were ye, O Jewish ecclesiastics, ye chief priests and scribes of the people? Ye could tell Herod where Christ should be born, and could hear of these strangers from the far East that the Desire of all nations had actually come; but I do not see you trooping to Bethlehem—I find these devout strangers journeying thither all alone. Yet God ordered this too, lest the news should be blabbed, and reach the tyrant's ears, ere the Babe could be placed beyond his reach. Thus are the very errors and crimes and cold indifferences of men all overruled. and, lo, the star, which they saw in the east—implying apparently that it had disappeared in the interval—went before them, and stood over where the young child was—Surely this could hardly be but by a luminous meteor, and not very high. 10. When they saw the star, they rejoiced with exceeding great joy—The language is very strong, expressing exuberant transport. 11. And when they were come into the house—not the stable; for as soon as Bethlehem was emptied of its strangers, they would have no difficulty in finding a dwelling-house. they saw—The received text has "found;" but here our translators rightly depart from it, for it has no authority. the young child with Mary his mother—The blessed Babe is naturally mentioned first, then the mother; but Joseph, though doubtless present, is not noticed, as being but the head of the house. and fell down and worshipped him—Clearly this was no civil homage to a petty Jewish king, whom these star-guided strangers came so far, and inquired so eagerly, and rejoiced with such exceeding joy to pay, but a lofty spiritual homage. The next clause confirms this. and when they had opened their treasures they presented—rather, 'offered'—unto him gifts—This expression, used frequently in the Old Testament of the oblations presented to God, is in the New Testament employed seven times, and always in a religious sense of offerings to God. Beyond doubt, therefore, we are to understand the presentation of these gifts by the Magi as a religious offering. gold, frankincense, and myrrh—Visits were seldom paid to sovereigns without a present (1 Kings 10. 2 &c.); cf. Psalm 72. 10, 11, 15; Isaiah 60. 3, 6). "Frankincense" was an aromatic used in sacrificial offerings. "myrrh" was used in perfuming ointments. These, with the gold which they presented, seem to show that the offerers were persons in affluent circumstances. That the gold was presented to the Infant King in token of His royalty; the frankincense in token of His divinity, and the myrrh, of His sufferings; or that they were designed to express His Divine and human natures; or that the prophetic, priestly, and kingly offices of Christ are to be seen in these gifts; or that they were the offerings of three individuals respectively, each of them kings, the very names of whom tradition has handed down—all these

are, at the best, precarious suppositions. But that the feelings of these devout givers are to be seen in the richness of their gifts, and that the gold, at least, would be highly serviceable to the parents of the blessed Babe in their unexpected journey to Egypt and stay there—thus much at least admits of no dispute. **12. And being warned of God in a dream that they should not return to Herod, they departed—or 'withdrew'—to their own country another way.**—What a surprise would this vision be to the sages, just as they were preparing to carry the glad news of what they had seen to the *pious king*! But the Lord knew the bloody old tyrant better than to let him see their face again.

13-25. THE FLIGHT INTO EGYPT—THE MASSACRE AT BETHLEHEM—THE RETURN OF JOSEPH AND MARY WITH THE BABE, AFTER HEROD'S DEATH, AND THEIR SETTLEMENT AT NAZARETH. (=Luke 2. 39.) *The Flight into Egypt.* (v. 13-15.) **13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother—**Observe this form of expression, repeated in the next verse—another indirect hint that Joseph was no more than the Child's *guardian*. Indeed, personally considered, Joseph has no spiritual significance, and very little place at all, in the Gospel history. **and flee into Egypt—**which, being near, as ALFORD says, and a Roman province independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. Ah! blessed Saviour, on what a chequered career hast Thou entered here below! At Thy birth there was no room for Thee in the inn; and now all Judea is too hot for Thee. How soon has the sword begun to pierce through the Virgin's soul (Luke 2. 35)! How early does she taste the reception which this mysterious Child of hers is to meet with in the world! And whither is He sent? To "the house of bondage?" Well, it once was that. But Egypt was a house of refuge before it was a house of bondage, and now it has but returned to its first use. **and be thou there until I bring thee word; for Herod will seek the young child to destroy him—**Herod's murderous purpose was formed ere the Magi set out for Bethlehem. **14. When he arose, he took the young child and his mother by night—**doubtless the same night—**and departed into Egypt; 15. And was there until the death of Herod—**which took place not very long after this of a horrible disease; the details of which will be found in JOSEPHUS (*Antiquities*, 17. 6. 1, 5, 7, 8). **that it might be fulfilled which was spoken of the Lord by the prophet, saying (Hosea 11. 1), Out of Egypt have I called my son—**Our Evangelist here quotes directly from the *Hebrew*, warily departing from the LXX., which renders the words, "From Egypt have I recalled his children," meaning Israel's children. The prophet is reminding his people how dear Israel was to God in the days of his youth; how Moses was bidden to say to Pharaoh, "Thus saith the Lord, Israel is my son, my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born" (Exodus 4. 22, 23); how, when Pharaoh refused, God having slain all his first-born, "called his own son out of Egypt," by a stroke of high-handed power and love. Viewing the words in this light, even if our Evangelist had not applied them to the recall from Egypt of God's own beloved, Only-begotten Son, the application would have been irresistibly made by all who have learnt to pierce beneath the surface to the deeper relations which Christ bears to His people, and both to God; and who are accustomed to trace the analogy of God's treatment of each respectively. **16. Then Herod, &c.—**As Deborah sang of the mother of Sisera, "She looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? Have they not sped?" so Herod wonders that his messengers, with pious zeal, are not hastening with the news that all is ready to receive him as a worshipper. What can be keeping them? Have they missed their way? Has any disaster befallen them? At length his patience is exhausted. He makes his inquiries, and finds they are

already far beyond his reach on their way home. **when he saw that he was mocked—**'was trifled with'—**of the wise men—**No, Herod, thou art not mocked of the wise men, but of a Higher than they. He that sitteth in the heavens doth laugh at thee; the Lord hath thee in derision. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong (Psalm 2. 4; Job 5. 12, 13). That blessed Babe shall die indeed, but not by thy hand. As He afterwards told that son of thine—as cunning and as unscrupulous as thyself—when the Pharisees warned Him to depart, for *Herod would seek to kill Him*—"Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke 13. 32, 33). Bitter satire! was exceeding wrath—To be made a fool of is what none like, and proud kings cannot stand. Herod burns with rage, and is like a wild bull in a net. So he sent forth a band of hired murderers, and slew all the [male] children that were in Bethlehem, and in all the coasts, or 'environs,' thereof, from two years old and under, according to the time which he had diligently—'carefully'—inquired of the wise men—In this ferocious step Herod was like himself—as crafty as cruel. He takes a large sweep, not to miss his mark. He thinks this will surely embrace his victim. And so it had, if He had been there. But He is gone. Heaven and earth shall sooner pass away than thou shalt have that Babe into thy hands. Therefore, Herod, thou must be content to want Him; to fill up the cup of thy bitter mortifications already full enough—until thou die not less of a broken heart than of a loathsome and excruciating disease. Why, ask skeptics and skeptical critics, is not this massacre, if it really occurred, recorded by JOSEPHUS, who is minute enough in detailing the cruelties of Herod? To this the answer is not difficult. If we consider how small a town Bethlehem was, it is not likely there would be many male children in it from two years old and under; and when we think of the number of fouler atrocities which JOSEPHUS has recorded of him, it is unreasonable to make anything of his silence on this. **17. Then was fulfilled that which was spoken by Jeremy the prophet, saying—**(Jeremiah 31. 15, from which the quotation differs but verbally)—**18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not—**These words, as they stand in Jeremiah, undoubtedly relate to the Babylonish captivity. Rachel, the mother of Joseph and Benjamin, was buried in the neighbourhood of Bethlehem (Genesis 35. 19), where her sepulchre is still shown. She is figuratively represented as rising from the tomb and uttering a double lament for the loss of her children—first, by a bitter captivity, and now by a bloody death. And a foul deed it was. O ye mothers of Bethlehem! methinks I hear you asking why your innocent babes should be the ram caught in the thicket, whilst Isaac escapes. I cannot tell you; but one thing I know, that ye shall, some of you, live to see a day when that Babe of Bethlehem shall be Himself the Ram, caught in another sort of thicket, in order that your babes may escape a worse doom than they now endure. And if these babes of yours be now in glory, through the dear merit of that blessed Babe, will they not deem it their honour that the tyrant's rage was exhausted upon themselves instead of their infant Lord? **19. But when Herod was dead—**Miserable Herod! Thou thoughtest thyself safe from a dreaded Rival; but it was He only that was safe from thee; and thou hast not long enjoyed even this fancied security. See on v. 15. **behold, an angel of the Lord—**Our translators, somewhat capriciously, render the same expression "*the angel of the Lord*," ch. 1. 20; 2. 13; and "*an angel of the Lord*," as here. As the same angel appears to have been employed on all these high occasions—and most likely he to whom in Luke is given the name of "*Ge-*

el," ch. 1. 19, 26—perhaps it should in every instance except the first, be rendered "*the angel.*" *appeareth in a dream to Joseph in Egypt, 20. Saying, Arise, and take the young child and his mother, and go into the land of Israel*—not to the land of Judea, for he was afterward expressly warned not to settle there, nor to Galilee, for he only went thither when he found it unsafe to settle in Judea, but to "the land of Israel," in its most general sense; meaning the Holy Land at large—the particular province being not as yet indicated. So Joseph and the Virgin had, like Abraham, to "go out, not knowing whither they went," till they should receive further direction. *for they are dead which sought the young child's life*—a common expression in most languages where only one is meant, who here is Herod. But the words are taken from the strikingly analogous case in Exodus 4. 19, which probably suggested the plural here; and where the command is given to Moses to return to Egypt for the same reason that the greater than Moses was now ordered to be brought back from it—the death of him who sought his life. Herod died in the seventieth year of his age, and thirty-seventh of his reign. 21. *And he arose, and took the young child and his mother, and came into the land of Israel*—intending, as is plain from what follows, to return to Bethlehem of Judea, there, no doubt, to rear the Infant King, as at His own royal city, until the time should come when they would expect Him to occupy Jerusalem, "the city of the Great King." 22. *But when he heard that Archelaus did reign in Judea in the room of his father Herod*—Archelaus succeeded to Judea, Samaria, and Idumea; but Augustus refused him the title of *king* till it should be seen how he conducted himself; giving him only the title of *Ethnarch* [JOSEPHUS, *Antiquities*, 17., 11, 4]. Above this, however, he never rose. The people, indeed, recognized him as his father's successor; and so it is here said that he "*reigned in the room of his father Herod.*" But, after ten years' defiance of the Jewish law and cruel tyranny, the people lodged heavy complaints against him, and the emperor banished him to Vienne in Gaul, reducing Judea again to a Roman province. Then the "*sceptre*" clean "*departed from Judah.*" he was afraid to go thither—and no wonder, for the reason just mentioned. *notwithstanding*—or more simply, '*but*'—*being warned of God in a dream, he turned aside*—'*withdrew*'—*into the parts of Galilee*, or the Galilean parts. The whole country west of the Jordan was at this time, as is well known, divided into three provinces—GALILEE being the northern, JUDEA the southern, and SAMARIA the central province. The province of Galilee was under the jurisdiction of Herod Antipas, the brother of Archelaus, his father having left him that and Perea, on the east side of the Jordan, as his share of the kingdom, with the title of *tetrarch*, which Augustus confirmed. Though crafty and licentious, according to JOSEPHUS—precisely what the Gospel history shows him to be (see on Mark 6. 14-30, and on Luke 13. 31-35)—he was of a less cruel disposition than Archelaus; and Nazareth being a good way off from the seat of government, and considerably secluded, it was safer to settle there. 23. *And he came and dwelt in a city called Nazareth*—a small town in Lower Galilee, lying in the territory of the tribe of Zebulun, and about equally distant from the Mediterranean Sea on the west and the Sea of Galilee on the east. *N. B.*—If, from Luke 2. 39, one would conclude that the parents of Jesus brought Him straight back to Nazareth after His presentation in the temple—as if there had been no visit of the *Magi*, no flight to Egypt, no stay there, and no purpose on returning to settle again at Bethlehem—one might, from our Evangelist's way of speaking here, equally conclude that the parents of our Lord had never been at Nazareth until now. Did we know exactly the sources from which the matter of each of the Gospels was drawn up, or the mode in which these were used, this apparent discrepancy would probably disappear at once. In either case is there any 'inaccuracy.' At the same time it is difficult, with these facts before us, to conceive that either of these two Evangelists wrote his Gos-

pel with the other's before him—though many think this a precarious inference. *that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene*—better, perhaps, '*Nazarene.*' The best explanation of the origin of this name appears to be that which traces it to the word *netzer* in Isaiah 11. 1—the small *twig, sprout, or sucker*, which the prophet there says, "shall come forth from the stem (or rather 'stump') of Jesse the branch which should fructify from his roots." The little town of Nazareth—mentioned neither in the Old Testament nor in JOSEPHUS—was probably so called from its insignificance—a weak twig in contrast to a stately tree; and a special contempt seemed to rest upon it—"Can any good thing come out of Nazareth?" (John 1. 46)—over and above the general contempt in which all Galilee was held, from the number of Gentiles that settled in the upper territories of it, and, in the estimation of the Jews, debased it. Thus, in the providential arrangement by which our Lord was brought up at the insignificant and opprobrious town called *Nazareth*, there was involved, first, a local humiliation; next, an allusion to Isaiah's prediction of His lowly, twig-like upspringing from the branchless, dried-up stump of Jesse; and yet further, a standing memorial of that humiliation which "the prophets," in a number of the most striking predictions, had attached to the Messiah.

CHAPTER III.

Ver. 1-12. PREACHING AND MINISTRY OF JOHN. (—Mark 1. 1-8; Luke 3. 1-18.) For the proper introduction to this section, we must go to Luke 3. 1, 2. Here, as BENGEI well observes, the curtain of the New Testament is, as it were, drawn up, and the greatest of all epochs of the Church commences. Even our Lord's own age is determined by it (v. 23). No such elaborate chronological precision is to be found elsewhere in the New Testament, and it comes fitly from him who claims it as the peculiar recommendation of his Gospel, that 'he had traced down all things with precision from the very first' (ch. 1. 3). Here evidently commences his proper narrative. Ver. 1. "Now in the fifteenth year of the reign of Tiberius Cæsar"—not the fifteenth from his full accession on the death of Augustus, but from the period when he was associated with him in the government of the empire, three years earlier, about the end of the year of Rome 779, or about four years before the usual reckoning. "Pontius Pilate being governor of Judea." His proper title was *Procurator*, but with more than the usual powers of that office. After holding it for about ten years, he was summoned to Rome to answer to charges brought against him; but ere he arrived Tiberius died (A. D. 35), and soon after miserable Pilate committed suicide. "And Herod being tetrarch of Galilee (see on Mark 6. 14), and his brother Philip"—a very different and very superior Philip to the one whose name was *Herod Philip*, and whose wife, Herodias, went to live with Herod Antipas (see on Mark 6. 17)—"tetrarch of Iturea"—lying to the north-east of Palestine, and so called from *Itur* or *Jetur*, Ishmael's son (1 Chronicles 1. 31), and anciently belonging to the half-tribe of Manasseh. "and of the region of Trachonitis"—lying farther to the north-east, between Iturea and Damascus; a rocky district infested by robbers, and committed by Augustus to Herod the Great to keep in order. "and Lysanias the tetrarch of Abilene"—still more to the north-east; so called, says ROBINSON, from *Abila*, eighteen miles from Damascus. Ver. 2. "Annas and Caiaphas being the high priests." The former, though deposed, retained much of his influence, and, probably, as *Sagan* or deputy, exercised much of the power of the high priesthood along with Caiaphas his son-in-law (John 18. 13; Acts 4. 6). In David's time both Zadok and Abiathar acted as high priests (2 Samuel 15. 35), and it seems to have been the fixed practice to have two (2 Kings 25. 18). "The word of God came unto John the son of Zacharias in the wilderness." Such a way of speaking is never once used when speaking of Jesus, because He was Himself *The Living Word*; whereas to all merely creature-messengers of God, the word they

spake was a foreign element. See on John 3. 21. We are now prepared for the opening words of Matthew. 1. **In those days—**of Christ's secluded life at Nazareth, where the last chapter left Him. **came John the Baptist, preaching—**about six months before his Master. **in the wilderness of Judea—**the desert valley of the Jordan, thinly peopled and bare in pasture, a little north of Jerusalem. 2. **And saying, Repent ye—**Though the word strictly denotes a *change of mind*, it has respect here, and wherever it is used in connection with salvation, primarily to that *sense of sin* which leads the sinner to flee from the wrath to come, to look for relief only from above, and eagerly to fall in with the provided remedy. **for the kingdom of heaven is at hand—**This sublime phrase, used in none of the other Gospels, occurs in this peculiarly Jewish Gospel nearly thirty times; and being suggested by Daniel's grand vision of the Son of man coming in the clouds of heaven to the Ancient of days, to receive His investiture in a world-wide kingdom (Daniel 7. 13, 14), it was fitted at once both to meet the national expectations and to turn them into the right channel. A kingdom for which *repentance* was the proper preparation behooved to be essentially spiritual. Deliverance from sin, the great blessing of Christ's kingdom (ch. 1. 21), can be valued by those only to whom sin is a burden (ch. 9. 12). John's great work, accordingly, was to awaken this feeling, and hold out the hope of a speedy and precious remedy. 3. **For this is he that was spoken of by the prophet Esaias, saying (ch. 11. 3), The voice of one crying in the wilderness (see on Luke 3. 2)—**the scene of his ministry corresponding to its rough nature. **Prepare ye the way of the Lord, make his paths straight—**This prediction is quoted in all the four Gospels, showing that it was regarded as a great outstanding one, and the predicted forerunner as the connecting link between the old and the new economies. Like the great ones of the earth, the Prince of peace was to have His immediate approach proclaimed and His way prepared; and the call here—taking it generally—is a call to put out of the way whatever would obstruct His progress and hinder His complete triumph, whether those hindrances were public or personal, outward or inward. In Luke (3. 5, 6) the quotation is thus continued: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Levelling and smoothing are here the obvious figures whose sense is conveyed in the first words of the proclamation—"Prepare ye the way of the Lord." The idea is, that every obstruction shall be so removed as to reveal to the whole world the salvation of God in Him whose name is the "Saviour." (Cf. Psalm 93. 3; Isaiah 11. 10; 49. 6; 52. 10; Luke 2. 31, 32; Acts 13. 47.) 4. **And the same John had his raiment of camel's hair—that is, woven of it—and a leathern girdle about his loins—the prophetic dress of Elijah (2 Kings 1. 8; and see Zechariah 13. 4). and his meat was locusts—the great, well-known Eastern locust, a food of the poor (Leviticus 11. 22). and wild honey—made by wild bees (1 Samuel 14. 25, 26). This dress and diet, with the shrill cry in the wilderness, would recall the stern days of Elijah. 5. **Then went out to him Jerusalem, and all Judea, and all the region round about Jordan—**From the metropolitan centre to the extremities of the Judean province the cry of this great preacher of repentance and herald of the approaching Messiah brought trooping penitents and eager expectants. 6. **And were baptized of him in Jordan, confessing—**probably confessing aloud—their sins—This baptism was at once a public seal of their felt need of deliverance from sin, of their expectation of the coming Deliverer, and of their readiness to welcome Him when He appeared. The baptism itself startled, and was intended to startle, them. They were familiar enough with the *baptism of proselytes* from heathenism; but this *baptism of Jews themselves* was quite new and strange to them. 7. **But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them—**astonished at such a spectacle—**O generation of vipers—**'Viper-brood;'**

expressing the deadly influence of both sects alike upon the community.' Mutually and entirely antagonistic as were their religious principles and spirit, the stern prophet charges both alike with being the poisoners of the nation's religious principles. In ch. 12. 34, and 23. 33, this strong language of the Baptist is anew applied by the faithful and true Witness to the Pharisees specifically—the only party that had zeal enough actively to diffuse this poison. **who hath warned you—**'given you the hint,' as the idea is—to flee from the wrath to come?—'What can have brought you hither?' John more than suspected it was not so much their own spiritual anxieties as the popularity of his movement that had drawn them thither. What an expression is this, "The wrath to come!" God's "wrath," in Scripture, is His righteous displeasure against sin, and consequently against all in whose skirts sin is found, arising out of the essential and eternal opposition of His nature to all moral evil. This is called "the coming wrath," not as being wholly future—for as a merited sentence it lies on the sinner already, and its effects, both inward and outward, are to some extent experienced even now—but because the impenitent sinner will not, until "the judgment of the great day," be concluded under it, will not have sentence publicly and irrevocably passed upon him, will not have it discharged upon him and experience its effects without mixture and without hope. In this view of it, it is a wrath *wholly* to come, as is implied in the noticeably different form of the expression employed by the apostle in 1 Thessalonians 1. 10. Not that even true penitents came to John's baptism with all these views of "the wrath to come." But what he says is, that this was the *real import of the step* itself. In this view of it, how striking is the word he employs to express that step—*fleeing* from it—as of one who, beholding a tide of fiery wrath rolling rapidly towards him, sees in instant flight his only escape! 8. **Bring forth therefore fruits—the true reading clearly is 'fruit'—meet for repentance—that is, such fruit as befits a true penitent.** John now being gifted with a knowledge of the human heart, like a true minister of righteousness and lover of souls here directs them how to evidence and carry out their repentance, supposing it genuine; and in the following verses warns them of their danger in case it were not. 9. **And think not to say within yourselves, We have Abraham to our father—that pillow on which the nation so fatally reposed, that rock on which at length it split. for I say unto you, that God is able of these stones to raise up children unto Abraham—q. d., 'Flatter not yourselves with the fond delusion that God stands in need of you, to make good his promise of a seed to Abraham; for I tell you that, though you were all to perish, God is as able to raise up a seed to Abraham out of those stones as He was to take Abraham himself out of the rock whence he was hewn, out of the hole of the pit whence he was digged' (Isaiah 51. 1). Though the stern speaker may have pointed as he spake to the pebbles of the bare clay hills that lay around (so STANLEY'S *Sinai and Palestine*), it was clearly the calling of the *Gentiles*—at that time stone-dead in their sins, and quite as unconscious of it—into the room of unbelief and disinherited Israel that he meant thus to indicate (see ch. 31. 43; Romans 11. 20, 30). 10. **And now also—**'And even already'—**the axe is laid unto—**laid at'—**the root of the trees—as it were ready to strike: an expressive figure of impending judgment, only to be averted in the way next described. therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.** Language so personal and individual as this can scarcely be understood of any national judgment like the approaching destruction of Jerusalem, with the breaking up of the Jewish polity and the extrusion of the chosen people from their peculiar privileges which followed it; though this would serve as the dark shadow, cast before, of a more terrible retribution to come. The "fire," which in another verse is called "unquenchable," can be no other than that future "torment" of the impenitent whose "smoke ascendeth up for ever and ever," and which by the Judge Himself is styled "everlasting punishment."**

ishment" (Matthew 25. 48). What a strength, too, of just indignation is in that word "cast" or "flung into the fire!" The third Gospel here adds the following important particulars, Luke 8. 10-16: ver. 10. "And the people"—rather, 'the multitudes'—"asked him, saying, What shall we do then?"—that is, to show the sincerity of our repentance. Ver. 11. He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat—"provisions," 'viaticals'—"let him do likewise." This is directed against the reigning avarice and selfishness. (Cf. the corresponding precepts of the Sermon on the Mount, ch. 5. 40-42.) Ver. 12. "Then came also the publicans to be baptized, and said unto him, Master," or 'Teacher,' "what shall we do?"—in what special way is the genuineness of our repentance to be manifested? Ver. 13. "And he said unto them, Exact no more than that which is appointed you." This is directed against that extortion which made the publicans a byword. (See on ch. 5. 46; and on Luke 15. 1.) Ver. 14. "And the soldiers"—rather, 'and soldiers'—the word means 'soldiers on active duty'—"likewise demanded (or asked) of him, saying, And what shall we do? And he said unto them, Do violence to," or 'Intimidate,' "no man." The word signifies to 'shake thoroughly,' and refers probably to the extorting of money or other property. "neither accuse any falsely"—by acting as informers vexatiously on frivolous or false pretexts—"and be content with your wages," or 'rations.' We may take this, say WEBSTER and WILKINSON, as a warning against mutiny, which the officers attempted to suppress by largesses and donations. And thus the "fruits" which would evidence their repentance were just resistance to the reigning sins—particularly of the class to which the penitent belonged—and the manifestation of an opposite spirit. Ver. 15. "And as the people were in expectation"—in a state of excitement, looking for something new—"and all men mused in their hearts of John, whether he were the Christ, or not"—rather, 'whether he himself might be the Christ.' The structure of this clause implies that they could hardly think it, but yet could not help asking themselves whether it might not be; showing both how successful he had been in awakening the expectation of Messiah's immediate appearing, and the high estimation, and even reverence, which his own character commanded. Ver. 16. "John answered"—either to that deputation from Jerusalem, of which we read in John 1. 19, &c., or on some other occasion, to remove impressions derogatory to his blessed Master, which he knew to be taking hold of the popular mind—"saying unto them all"—in solemn protestation: (We now return to the first Gospel.) **11. I indeed baptize you with water unto repentance** (see on v. 6): **but he that cometh after me is mightier than I.** In Mark and Luke this is more emphatic—"But there cometh the Mightier than I," whose shoes, or 'sandals,' I am not worthy to bear—The sandals were tied and untied, and borne about by the meanest servants. **he shall baptize you**—the emphatic "He:" 'He it is,' to the exclusion of all others, 'that shall baptize you.' **with the Holy Ghost**—"So far from entertaining such a thought as laylag claim to the honours of Messiahship, the meanest services I can render to that "Mightier than I that is coming after me" are too high an honour for me; I am but the servant, but the Master is coming; I administer but the outward symbol of purification; His it is, as His sole prerogative, to dispense the inward reality." Beautiful spirit, distinguishing this servant of Christ throughout! **and with fire**—To take this as a distinct baptism from that of the Spirit—a baptism of the impenitent with hell-fire—is exceedingly unnatural. Yet this was the view of ORIGEN among the Fathers; and among moderns, of NEANDER, MEYER, DE WETTE and LANGE. Nor is it much better to refer it to the fire of the great day, by which the earth and the works that are therein shall be burned up. Clearly, as we think, it is but the fiery character of the Spirit's operations upon the soul—searching, consuming, refining, sublimating—as nearly all good interpreters understand the words. And thus, in two successive clauses, the two

most familiar emblems—*water* and *fire*—are employed to set forth the same purifying operations of the Holy Ghost upon the soul. **12. Whose [winnowing] fan is in his hand**—ready for use. This is no other than the preaching of the Gospel, even now beginning, the effect of which would be to separate the solid from the spiritually worthless, as wheat, by the winnowing fan, from the chaff. (Cf. the similar representation in Malachi, 3. 1-3.) **and he will thoroughly purge his [threshing] floor**—that is, the visible Church, **and gather his wheat**—His true-hearted saints; so called for their solid worth (cf. Amos 9. 9; Luke 22. 31.) **into the garner**—"the kingdom of their Father," as this "garner" or "barn" is beautifully explained by our Lord in the parable of the Wheat and the Tares (ch. 13. 30, 43), **but he will burn up the chaff**—empty, worthless professors of religion, void of all solid religious principle and character (see Psalm 1. 4). **with unquenchable fire**—Singular is the strength of this apparent contradiction of figures:—to be burnt up, but with a fire that is unquenchable; the one expressing the utter destruction of all that constitutes one's true life, the other the *continued consciousness of existence* in that awful condition. Luke adds the following important particulars, 3. 18-20: Ver. 18. "And many other things in his exhortation preached he unto the people," showing that we have here but an abstract of his teaching. Besides what we read in John 1. 29, 33, 34; 3. 27-36; the incidental allusion to his having taught his disciples to pray (Luke 11. 1)—of which not a word is said elsewhere—shows how varied his teaching was. Ver. 19. "But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done." In this last clause we have an important fact, here only mentioned, showing how *thorough-going* was the fidelity of the Baptist to his royal hearer, and how strong must have been the workings of conscience in that slave of passion when, notwithstanding such plainness, he "did many things, and heard John gladly" (Mark 6. 20). Ver. 20. "Added yet this above all, that he shut up John in prison." This imprisonment of John, however, did not take place for some time after this; and it is here recorded merely because the Evangelist did not intend to recur to his history till he had occasion to relate the message which he sent to Christ from his prison at Machærus (Luke 7. 18, &c.).

13-17. BAPTISM OF CHRIST, AND DESCENT OF THE SPIRIT UPON HIM IMMEDIATELY THEREAFTER. (=Mark 1. 9-11; Luke 3. 21, 22; John 1. 31-34.) *Baptism of Christ* (v. 13-15). **13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him**—Moses rashly anticipated the Divine call to deliver his people, and for this was fain to flee the house of bondage, and wait in obscurity for forty years more (Exodus 2. 11, &c.). Not so this greater than Moses. All but thirty years had He now spent in privacy at Nazareth, gradually ripening for His public work, and calmly awaiting the time appointed of the Father. Now it had arrived; and this movement from Galilee to Jordan is the step, doubtless, of deepest interest to all heaven since that first one which brought Him into the world. Luke (3. 21) has this important addition—"Now when all the people were baptized, it came to pass, that Jesus being baptized," &c.—implying that Jesus waited till all other applicants for baptism that day had been disposed of, ere He stepped forward, that He might not seem to be merely one of the crowd. Thus, as He rode into Jerusalem upon an ass "whereon yet never man sat" (Luke 19. 30), and lay in a sepulchre "wherein was never man yet laid" (John 19. 41), so in His baptism, too, He would be "separate from sinners." **14. But John forbade him**—rather, 'was [in the act of] hindering him,' or 'attempting to hinder him'—**saying, I have need to be baptized of thee, and comest thou to me!**—(How John came to recognize Him, when he says he knew Him not, see on John 1. 31-34.) The emphasis of this most remarkable speech lies all in the pronouns: 'What! Shall the Master come for baptism to the servant—the sinless Saviour to a sinner?' That thus much is in the Baptist's words will be clearly seen if it be observed that he evidently regarded Jesus as *Himself needing no purification*

not rather *qualified to impart it to those who did*. And do not all his other testimonies to Christ fully bear out this sense of the words? But it were a pity if, in the glory of this testimony to Christ, we should miss the beautiful spirit in which it was borne—'Lord, must I baptize Thee? Can I bring myself to do such a thing?'—reminding us of Peter's exclamation at the supper-table, "Lord, dost Thou wash my feet?" while it has nothing of the false humility and presumption which dictated Peter's next speech. 'Thou shalt never wash my feet' (John 13. 6, 8). 15. And Jesus answering said unto him, Suffer it to be so now—'Let it pass for the present,' *q. d.*, 'Thou recollest, and no wonder, for the seeming incongruity is startling; but in the present case do as thou art bidden.' for thus it becometh us—"us," not in the sense of 'me and thee,' or 'men in general,' but as in John 8. 11. *to fulfil all righteousness*—If this be rendered, with SCRIVENER, 'every ordinance,' or, with CAMPBELL, 'every institution,' the meaning is obvious enough; and the same sense is brought out by "all righteousness," or compliance with everything enjoined, baptism included. Indeed, if this be the meaning, our version perhaps best brings out the force of the opening word "Thus." But we incline to think that our Lord meant more than this. The import of Circumcision and of Baptism seems to be radically the same. And if our remarks on the circumcision of our Lord (on Luke 2. 21-24) are well founded, He would seem to have said, 'Thus do I impledge myself to the whole righteousness of the Law—thus symbolically do enter on and engage to fulfil it all.' Let the thoughtful reader weigh this. Then he suffered him—with true humility, yielding to higher authority than his own impressions of propriety.

Descent of the Spirit upon the Baptized Redeemer (v. 16, 17). 16. And Jesus when he was baptized, went up straightway out of—rather, 'from'—the water. Mark has "out of the water," and—adds Luke (3. 21), "while He was praying;" a grand piece of information. Can there be a doubt about the burden of that prayer; a prayer sent up, probably, while yet in the water—His blessed head suffused with the baptismal element; a prayer continued likely as He stepped out of the stream, and again stood upon the dry ground; the work before Him, the needed and expected Spirit to rest upon Him for it, and the glory He would then put upon the Father that sent Him—would not these fill His breast, and find silent vent in such form as this?—'Lo, I come; I delight to do thy will, O God. Father, glorify thy name. Show me a token for good. Let the Spirit of the Lord God come upon me, and I will preach the Gospel to the poor, and heal the broken-hearted, and send forth judgment unto victory.' Whilst He was yet speaking—lo, the heavens were opened—Mark says, sublimely, "He saw the heavens cleaving," and he saw the Spirit of God descending—that is, He only, with the exception of His honoured servant, as he tells us himself, John 1. 32-34; the bystanders apparently seeing nothing. Like a dove, and lighting upon him—Luke says, "in a bodily shape" (3. 22); that is, the blessed Spirit, assuming the corporeal form of a dove, descended thus upon His sacred head. But why in this form? The Scripture use of this emblem will be our best guide here. "My dove, my undefiled is one," says the Song (6. 9). This is chaste purity. Again, "Be ye harmless as doves," says Christ Himself (Matthew 10. 16). This is the same thing, in the form of inoffensiveness towards men. "A conscience void of offence toward God and toward men" (Acts 24. 16) expresses both. Further, when we read in the Song (2. 14), "O my dove, that art in the clefts of the rocks, in the secret places of the stairs (see Isaiah 60. 8), let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely"—it is shrinking modesty, meekness, gentleness, that is thus charmingly depicted. In a word—not to allude to the historical emblem of the dove that flew back to the ark, bearing in its mouth the olive leaf of peace (Genesis 8. 11)—when we read (Psalm 68. 13), "Ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold," it is *beauteousness* that is thus held forth. And was not such that "holy, harmless, undefiled

One," the "separate from sinners?" "Thou art fairer than the children of men; grace is poured into Thy lips: therefore God hath blessed Thee for ever!" But the fourth Gospel gives us one more piece of information here, on the authority of one who saw and testified of it: "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him." And lest we should think that this was an accidental thing, he adds that this last particular was expressly given him as part of the sign by which he was to recognize and identify Him as the Son of God: "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God" (John 1. 32-34). And when with this we compare the predicted descent of the Spirit upon Messiah (Isaiah 11. 2), "And the Spirit of the Lord shall rest upon him," we cannot doubt that it was this permanent and perfect resting of the Holy Ghost upon the Son of God—now and henceforward in His official capacity—that was here visibly manifested. 17. And lo a voice from heaven, saying, This is—Mark and Luke give it in the direct form, "Thou art"—my beloved Son, in whom I am well pleased—The verb is put in the aorist to express absolute complacency, once and for ever felt towards Him. The English here, at least to modern ears, is scarcely strong enough. 'I delight' comes the nearest, perhaps, to that ineffable *complacency* which is manifestly intended; and this is the rather to be preferred, as it would immediately carry the thoughts back to that august Messianic prophecy to which the voice from heaven plainly alluded (Isaiah 42. 1), "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth." Nor are the words which follow to be overlooked, "I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles." (The LXX. pervert this, as they do most of the Messianic predictions, interpolating the word "Jacob," and applying it to the Jews.) Was this voice heard by the bystanders? From Matthew's form of it, one might suppose it so designed; but it would appear that it was not and probably John only heard and saw anything peculiar about that great baptism. Accordingly, the words "Hear ye Him" are not added, as at the Transfiguration.

CHAPTER IV.

Ver 1-11. TEMPTATION OF CHRIST. (—Mark 1. 12, 13; Luke 4. 1-13.) 1. Then—an indefinite note of sequence. But Mark's word (1. 12) fixes what we should have presumed was meant, that it was "Immediately" after His baptism; and with this agrees the statement of Luke (4. 1). was Jesus led up—*i. e.*, from the low Jordan valley to some more elevated spot. of the Spirit—that blessed Spirit immediately before spoken of as descending upon Him at His baptism, and abiding upon Him. Luke, connecting these two scenes, as if the one were but the sequel of the other, says, "Jesus, being full of the Holy Ghost, returned from Jordan, and was led," &c. Mark's expression has a startling sharpness about it—"Immediately the Spirit driveth him," 'putteth,' or 'hurrieth Him forth,' or 'impelleth Him.' (See the same word in Mark 1. 43; 5. 40; Matthew 9. 25; 13. 52; John 10. 4.) The thought thus strongly expressed is the mighty constraining impulse of the Spirit under which He went; while Matthew's more gentle expression, "was led up," intimates how purely voluntary on His own part this action was. into the wilderness—probably the wild Judean desert. The particular spot which tradition has fixed upon has hence got the name of *Quarantana* or *Quarantaria*, from the forty days,—'an almost perpendicular wall of rock twelve or fifteen hundred feet above the plain.' [ROBINSON'S *Palestine*.] The supposition of those who incline to place the Temptation amongst the mountains of Moab is, we think, very improbable. to be tempted—The Greek word (*peirasthai*) means simply to try or make proof of; and when ascribed to God in His dealings with men, it means, and can mean no more than this. Thus, Genesis 22. 1, "It came to pass that

God did tempt Abraham," or put his faith to a severe proof. (See Deuteronomy 8. 2.) But for the most part in Scripture the word is used in a bad sense, and means to entice, solicit, or provoke to sin. Hence the name here given to the wicked one—"the tempter" (v. 3). Accordingly "to be tempted" here is to be understood both ways. The Spirit conducted Him into the wilderness simply to have His faith tried; but as the agent in this trial was to be the wicked one, whose whole object would be to seduce Him from His allegiance to God, it was a *temptation* in the bad sense of the term. The unworthy inference which some would draw from this is energetically repelled by an apostle (James 1. 13-17). **of the devil.** The word signifies a slanderer—one who casts imputations upon another. Hence that other name given him (Revelation 12. 10), "The accuser of the brethren, who accuseth them before our God day and night." Mark (1. 13) says, "He was forty days tempted of Satan," a word signifying an *adversary*, one who lies in wait for, or sets himself in opposition to another. These and other names of the same fallen spirit point to different features in his character or operations. What was the high design of this? First, as we judge, to give our Lord a taste of what lay before Him in the work He had undertaken; next, to make trial of the glorious furniture for it which He had just received; further, to give Him encouragement, by the victory now to be won, to go forward spoiling principalities and powers, until at length He should make a show of them openly, triumphing over them in His cross; that the tempter, too, might get a taste, at the very outset, of the new kind of material in *man* which he would find he had here to deal with; finally, that He might acquire experimental ability "to succour them that are tempted" (Hebrews 2. 18). The temptation evidently embraced two stages: the one continuing throughout the forty days' fast; the other, at the conclusion of that period. **FIRST STAGE: 2. And when he had fasted forty days and forty nights.** Luke says, "When they were quite ended," he was afterward *an* **hungered**—evidently implying that the sensation of hunger was unfelt during all the forty days; coming on only at their close. So it was apparently with Moses (Exodus 34. 28) and Elijah (1 Kings 19. 8) for the same period. A supernatural power of endurance was of course imparted to the body, but this probably operated through a natural law—the absorption of the Redeemer's Spirit in the dread conflict with the tempter. (See on Acts 9. 9.) HAD we only this Gospel, we should suppose the temptation did not begin till after this. But it is clear, from Mark's statement, that "He was in the wilderness forty days tempted of Satan," and Luke's, "being forty days tempted of the devil," that there was a forty days' temptation *before* the three specific temptations afterwards recorded. And this is what we have called the First Stage. What the precise nature and object of the forty days' temptation was is not recorded. But two things seem plain enough. First, the tempter had utterly failed of his object, else it had not been renewed; and the terms in which he opens his second attack imply as much. But further, the tempter's whole object during the forty days evidently was to get Him to distrust the heavenly testimony borne to Him at His baptism as **THE SON OF GOD**—to persuade Him to regard it as but a splendid illusion—and, generally, to dislodge from His breast the consciousness of His Sonship. With what plausibility the events of His previous history from the beginning would be urged upon Him in support of this temptation it is easy to imagine. And it makes much in support of this view of the forty days' temptation that the particulars of it are not recorded; for how the details of such a purely internal struggle could be recorded it is hard to see. If this be correct, how naturally does the **SECOND STAGE** of the temptation open! In Mark's brief notice of the temptation there is one expressive particular not given either by Matthew or by Luke—that "He was with the wild beasts," no doubt to add terror to solitude, and aggravate the horrors of the whole scene. **3. And when the tempter came to him.** Evidently we have here a new scene, he said, **if thou be the Son of God, command that these stones**

be made bread—rather, "loaves," answering to "stones" in the plural; whereas Luke, having said, "Command this stone," in the singular, adds, "that it be made bread," in the singular. The sensation of hunger, unfelt during all the forty days, seems now to have come on in all its keenness—no doubt to open a door to the tempter, of which he is not slow to avail himself: *q. d.*, 'Thou still clingest to that vainglorious confidence that thou art the Son of God, carried away by those illusory scenes at the Jordan. Thou wast born in a stable; but thou art the Son of God! hurried off to Egypt for fear of Herod's wrath; but thou art the Son of God! a carpenter's roof supplied thee with a home, and in the obscurity of a despicable town of Galilee thou hast spent thirty years, yet still thou art the Son of God! and a voice from heaven, it seems, proclaimed it in thine ears at the Jordan! Be it so; but after *that*, surely thy days of obscurity and trial should have an end. Why linger for weeks in this desert, wandering among the wild beasts and craggy rocks, unbothered, unattended, unpitied, ready to starve for want of the necessaries of life? Is this befitting "the Son of God?" At the bidding of "the Son of God" sure those stones shall all be turned into loaves, and in a moment present an abundant repast?' **4. But he answered and said, It is written** (Deuteronomy 8. 3), **Man shall not live by bread alone**—more emphatically, as in the *Greek*, "Not by bread alone shall man live"—**but by every word that proceedeth out of the mouth of God.** Of all passages in Old Testament Scripture, none could have been pitched upon more apposite, perhaps not one so apposite, to our Lord's purpose. "The Lord led thee (said Moses to Israel, at the close of their journeyings) these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only," &c. 'Now, if Israel spent, not forty days, but forty years in a waste, howling wilderness, where there were no means of human subsistence, not starving, but divinely provided for, on purpose to prove to every age that human support depends not upon bread, but upon God's unfailing word of promise and pledge of all needful providential care, am I, distrusting this word of God, and despairing of relief, to take the law into my own hand? True, the Son of God is able enough to turn stones into bread: but what the Son of God is able to do is *not* the present question, but what is *man's duty* under want of the necessaries of life. And as Israel's condition in the wilderness did not justify their unbelieving murmurings and frequent desperation, so neither would mine warrant the exercise of the power of the Son of God in snatching despairingly at unwarranted relief. As man, therefore, I will await Divine supply, nothing doubting that at the fitting time it will arrive.' The *second* temptation in this Gospel is in Luke's the *third*. That Matthew's order is the right one will appear, we think, pretty clearly in the sequel. **5. Then the devil taketh him up**—rather, 'conducteth him'—**into the holy city**—so called (as in Isaiah 48. 2; Nehemiah 11. 1) from its being "the city of the Great King," the seat of the temple, the metropolis of all Jewish worship. **and setteth him on a pinnacle**—rather, 'the pinnacle'—**of the temple**—a certain well-known projection. Whether this refer to the highest summit of the temple, which bristled with golden spikes (JOSEPHUS, *Antiquities*, 5. 5, 6); or whether it refer to another peak, on Herod's royal portico, overhanging the ravine of Kedron, at the valley of Hinnom—an immense tower built on the very edge of this precipice, from the top of which many height JOSEPHUS says one could not look to the bottom (*Antiquities*, 15. 11, 5)—is not certain; but the latter is probably meant. **6. And saith unto him, If thou be the Son of God**—As this temptation starts with the same point as the first—our Lord's determination not to be disputed out of His Sonship—it seems to us clear that the one came directly after the other, and as the remaining temptation shows that the hope of carrying the

point was abandoned, and all was staked upon a desperate venture, we think that remaining temptation is thus shown to be the last; as will appear still more when we come to it. **cast thyself down** ("from hence," Luke 4. 9): **for it is written** (Psalm 91. 11, 12). 'But what is this I see?' exclaims stately BISHOP HALL—"Satan himself with a Bible under his arm and a text in his mouth!" Doubtless the tempter, having felt the power of God's word in the former temptation, was eager to try the effect of it from his own mouth (2 Corinthians 11. 14). **He shall give his angels charge concerning thee: and in—rather, 'on'—their hands they shall bear thee up, lest at any time thou dash thy foot against a stone**—The quotation is precisely as it stands in the *Hebrew* and LXX., save that after the first clause the words, "to keep thee in all thy ways," are here omitted. Not a few good expositors have thought that this omission was intentional, to conceal the fact that this would *not* have been one of "His ways," i. e., of duty. But as our Lord's reply makes no allusion to this, but seizes on the great principle involved in the promise quoted, so when we look at the promise itself, it is plain that the sense of it is precisely the same whether the clause in question be inserted or not. 7. **Jesus said unto him, It is written again**—(Deuteronomy 6. 16), *q. d.*, 'True, it is so written, and on that promise I implicitly rely; but in using it there is another scripture which must not be forgotten. **Thou shalt not tempt the Lord thy God**—Preservation in danger is divinely pledged: shall I then *create* danger, either to put the promised security skeptically to the proof, or wantonly to demand a display of it? That were "to tempt the Lord my God," which, being expressly forbidden, would forfeit the right to expect preservation.' 8. **Again, the devil taketh him up—'conducteth him,' as before—into, or 'unto,' an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them**—Luke (4. 5) adds the important clause, "in a moment of time;" a clause which seems to furnish a key to the true meaning. That a scene was presented to our Lord's natural eye seems plainly expressed. But to limit this to the most extensive scene which the natural eye could take in, is to give a sense to the expression, "all the kingdoms of the world," quite violent. It remains, then, to gather from the expression, "in a moment of time"—which manifestly is intended to intimate some supernatural operation—that it was permitted to the tempter to extend preternaturally for a moment our Lord's range of vision, and throw a "glory" or glitter over the scene of vision: a thing not inconsistent with the analogy of other scriptural statements regarding the permitted operations of the wicked one. In this case, the "exceeding height" of the "mountain" from which this sight was beheld would favour the effect to be produced. 9. **And saith unto him, All these things will I give thee—'and the glory of them,' adds Luke. But Matthew having already said that this was "showed Him," did not need to repeat it here. Luke (4. 6) adds these other very important clauses, here omitted—"for that is," or 'has been,' "delivered unto me, and to whomsoever I will I give it." Was this wholly false? That were not like Satan's usual policy, which is to insinuate his lies under cover of some truth. What truth, then, is there here? We answer, is not Satan thrice called by our Lord Himself, "the prince of this world" (John 12. 31; 14. 30; 16. 11)? does not the apostle call him "the god of this world" (2 Corinthians 4. 4)? and still further, is it not said that Christ came to destroy by His death "him that hath the power of death, that is, the devil" (Hebrews 2. 14)? No doubt these passages only express men's voluntary subjection to the rule of the wicked one while they live, and his power to surround death to them, when it comes, with all the terrors of the wages of sin. But as this is a real and terrible away, so all Scripture represents men as righteously sold under it. In this sense he speaks what is not devoid of truth, when he says, "All this is delivered unto me." But how does he deliver this "to whomsoever he will?" As employing whomsoever he pleases of his willing subjects in keeping men under his power.**

In this case his offer to our Lord was that of a *deprived* supremacy commensurate with his own, though as *his gift* and for *his ends*. **If thou wilt fall down and worship me**—This was the sole but monstrous condition. No Scripture, it will be observed, is quoted now, because none could be found to support so blasphemous a claim. In fact, he has ceased now to present his temptations under the mask of piety, and stands out unblushingly as the rival of God Himself in his claims on the homage of men. Despairing of success as an angel of light, he throws off all disguise, and with a splendid bribe solicits Divine honour. This again shows that we are now at the last of the temptations, and that Matthew's order is the true one. 10. **Then saith Jesus unto him, Get thee hence, Satan**—Since the tempter has now thrown off the mask, and stands forth in his true character, our Lord no longer deals with him as a pretended friend and pious counsellor, but calls him by his right name—His knowledge of which from the outset He had carefully concealed till now—and orders him off. This is the final and conclusive evidence, as we think, that Matthew's must be the right order of the temptations. For who can well conceive of the tempter's returning to the assault after this, in the pious character again, and hoping still to dislodge the consciousness of His Sonship, while our Lord must in that case be supposed to quote Scripture to one He had called the devil to his face—thus throwing His pearls before worse than swine? **for it is written**—(Deuteronomy 6. 13.) Thus does our Lord part with Satan on the rock of Scripture. **Thou shalt worship**—In the *Hebrew* and LXX. it is, "Thou shalt *fein*;" but as the sense is the same, so "worship" is here used to show emphatically that what the tempter claimed was precisely what God had forbidden **the Lord thy God, and him only shalt thou serve**—The word "serve" in the second clause, is one never used by the LXX. of any but *religious* service; and in this sense exclusively is it used in the New Testament, as we find it here. Once more the word "only," in the second clause—not expressed in the *Hebrew* and LXX.—is here added to bring out emphatically the *negative* and *prohibitory* feature of the command. (See Galatians 3. 10 for a similar supplement of the word "all" in a quotation from Deuteronomy 27. 26.) 11. **Then the devil leaveth him**—Luke says, "And when the devil had exhausted"—or 'quite ended,' as in Luke 4. 2—"every (mode of) temptation, he departed from him till a season." The definite "season" here indicated is expressly referred to by our Lord in John 14. 30 and Luke 22. 52, 53. **and, behold, angels came and ministered unto him**—or supplied Him with food, as the same expression means in Mark 1. 31 and Luke 8. 2. Thus did angels to Elijah (1 Kings 19. 5-8). Excellent critics think that they ministered, not food only, but supernatural support and cheer also. But this would be the natural effect rather than the direct object of the visit, which was plainly what we have expressed. And after having refused to claim the *illegitimate* ministration of angels in His behalf, oh with what deep joy would He accept their services when sent, unasked, at the close of all this temptation, direct from Him whom He had so gloriously honoured! What "angels' food" would this repast be to Him! and as He partook of it, might not a Voice from heaven be heard again, by any who could read the Father's mind, 'Said I not well, This is my beloved Son, in whom I am well pleased?'

12-25. CHRIST BEGINS HIS GALILEAN MINISTRY—CALLING OF PETER AND ANDREW, JAMES AND JOHN—HIS FIRST GALILEAN CIRCUIT. (—Mark, 1. 14-20, 35-39; Luke 4. 14, 15.) *There is here a notable gap in the History, which but for the fourth Gospel we should never have discovered. From the former Gospels we should have been apt to draw three inferences, which from the fourth one we know to be erroneous: First, that our Lord awaited the close of John's ministry, by his arrest and imprisonment, before beginning His own; next, that there was but a brief interval between the baptism of our Lord and the imprisonment of John; and further, that our Lord not only opened His work in Galilee, but never ministered out of it, and never visited Jerusalem at all nor kept a*

passover till He went thither to become "our Passover, sacrificed for us." The fourth Gospel alone gives the true succession of events; not only recording those important openings of our Lord's public work which preceded the Baptist's imprisonment—extending to the end of the third chapter—but so specifying the passover which occurred during our Lord's ministry as to enable us to line off, with a large measure of certainty, the events of the first three Gospels according to the successive passovers which they embraced. EUSEBIUS, the ecclesiastical historian, who early in the fourth century, gave much attention to this subject, in noticing these features of the Evangelical Records, says (8. 24) that John wrote his Gospel at the entreaty of those who knew the important materials he possessed, and filled up what is wanting in the first three Gospels. Why it was reserved for the fourth Gospel, published at so late a period, to supply such important particulars in the life of Christ, it is not easy to conjecture with any probability. It may be, that though not unacquainted with the general facts, they were not furnished with reliable details. But one thing may be affirmed with tolerable certainty, that as our Lord's teaching at Jerusalem was of a depth and grandeur scarcely so well adapted to the prevailing character of the first three Gospels, but altogether congenial to the fourth; and as the bare mention of the successive passovers, without any account of the transactions and discourses they gave rise to, would have served little purpose in the first three Gospels, there may have been no way of preserving the unity and consistency of each Gospel, so as to furnish by means of them all the precious information we get from them, save by the plan on which they are actually constructed.

Entry into Galilee (v. 12-17). 13. Now when Jesus had heard that John was cast into prison—more simply, 'was delivered up;' as recorded in ch. 14. 8-5; Mark 6. 17-20; Luke 8. 19, 20—he departed—rather, 'withdrew'—into Galilee—as recorded, in its proper place, in John 4. 1-8. 13. And leaving Nazareth—The prevalent opinion is, that this refers to a first visit to Nazareth after His baptism, whose details are given by Luke (4. 16, &c.); a second visit being that detailed by our Evangelist (ch. 13. 54-58), and by Mark (ch. 6. 1-6). But to us there seem all but insuperable difficulties in the supposition of two visits to Nazareth after His baptism; and on the grounds stated on Luke 4. 16, &c., we think that the one only visit to Nazareth is that recorded by Matthew (13.), Mark (6.), and Luke (4.). But how, in that case, are we to take the word "leaving Nazareth" here? We answer, just as the same word is used in Acts 21. 8, "Now when we had sighted Cyprus, and left it on the left, we sailed into Syria," &c.—i. e., without entering Cyprus at all, but merely 'sighting' it, as the nautical phrase is, they steered south-east of it, leaving it on the north-west. So here, what we understand the Evangelist to say is, that Jesus, on his return to Galilee, did not, as might have been expected, make Nazareth the place of his stated residence, but "leaving (or passing by) Nazareth," he came and dwelt in Capernaum, which is upon the sea-coast—'maritime Capernaum,' on the north-west shore of the Sea of Galilee; but the precise spot is unknown. (See on ch. 11. 23.) Our Lord seems to have chosen it for several reasons. Four or five of the Twelve lived there; it had a considerable and mixed population, securing some freedom from that intense bigotry which even to this day characterizes all places where Jews in large numbers dwell nearly alone; it was central, so that not only on the approach of the annual festivals did large numbers pass through it or near it, but on any occasion multitudes could easily be collected about it; and for crossing and recrossing the lake, which our Lord had so often occasion to do, no place could be more convenient. But one other high reason for the choice of Capernaum remains to be mentioned, the only one specified by our Evangelist. In the borders of Zabulon and Nephthaliim—the one lying to the west of the Sea of Galilee, the other to the north of it; but the precise boundaries cannot now be traced out. 14. That it might be fulfilled which was spoken by Esaias the prophet—(ch. 9. 1, 2, or, as in Hebrew, ch. 8. 23, and 9. 1).

saying, 15. The land of Zabulon, and the land of Nephthaliim, [by] the way of the sea—the coast skirting the Sea of Galilee westward—beyond Jordan—a phrase commonly meaning eastward of Jordan; but here and in several places it means westward of the Jordan. The word seems to have got the general meaning of 'the other side;' the nature of the case determining which side that was. Galilee of the Gentiles—so called from its position, which made it 'the frontier' between the Holy Land and the external world. While Ephraim and Judah, as STANLEY says, were separated from the world by the Jordan valley on one side and the hostile Philistines on another, the northern tribes were in the direct highway of all the invaders from the north, in unbroken communication with the promiscuous races who have always occupied the heights of Lebanon, and in close and peaceful alliance with the most commercial nation of the ancient world—the Phœnicians. Twenty of the cities of Galilee were actually annexed by Solomon to the adjacent kingdom of Tyre, and formed, with their territory, the "boundary" or "offscouring" ("Gebul" or "Cabul") of the two dominions—at a later time still known by the general name of "the boundaries" ("coasts" or "borders") of Tyre and Sidon." In the first great transportation of the Jewish population, Naphtali and Galilee suffered the same fate as the transjordanic tribes before Ephraim or Judah had been molested (2 Kings 15. 29). In the time of the Christian era this original disadvantage of their position was still felt; the speech of the Galileans "betrayed them" by its uncouth pronunciation (Matthew 26. 73); and their distance from the seats of government and civilization at Jerusalem and Cæsarea gave them their character for turbulence or independence, according as it was viewed by their friends or their enemies. 16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. The prophetic strain to which these words belong commences with Isaiah 7., to which ch. 6. is introductory and goes down to the end of ch. 12., which hymns the spirit of that whole strain of prophecy. It belongs to the reign of Ahaz, and turns upon the combined efforts of the two neighbouring kingdoms of Syria and Israel to crush Judah. In these critical circumstances Judah and her king were, by their ungodliness, provoking the Lord to sell them into the hands of their enemies. What, then, is the burden of this prophetic strain, on to the passage here quoted? First, Judah shall not, cannot perish, because IMMANUEL, the Virgin's Son, is to come forth from his loins. Next, One of the invaders shall soon perish, and the kingdoms of neither be enlarged. Further, While the Lord will be the Sanctuary of such as confide in these promises and await their fulfilment, He will drive to confusion, darkness, and despair the vast multitude of the nation who despised His oracles, and, in their anxiety and distress, betook themselves to the lying oracles of the heathen. This carries us down to the end of the eighth chapter. At the opening of the ninth chapter a sudden light is seen breaking in upon one particular part of the country, the part which was to suffer most in these wars and devastations—"the land of Zabulon, and the land of Naphtali, the way of the sea, beyond Jordan, Galilee and the Gentiles." The rest of the prophecy stretches over both the Assyrian and the Chaldean captivities, and terminates in the glorious Messianic prophecy of ch. 11. and the choral hymn of ch. 12. Well, this is the point seized on by our Evangelist. By Messiah's taking up His abode in those very regions of Galilee, and shedding His glorious light upon them, this prediction, He says, of the Evangelical prophet was now fulfilled; and if it was not thus fulfilled, we may confidently affirm it was not fulfilled in any age of the Jewish ceremony, and has received no fulfilment at all. Even the most rationalistic critics have difficulty in explaining it in any other way. 17. From that time Jesus began to preach, and to say, Repent; for the Kingdom of heaven is at hand—Thus did our Lord not only take up the strain, but give forth the identical summons of His honoured forerunner

Our Lord sometimes speaks of the new kingdom as already come—in His own Person and ministry; but the *economy* of it was only "at hand" until the blood of the cross was shed, and the Spirit on the day of Pentecost opened the fountain for sin and for uncleanness to the world at large.

Calling of Peter and Andrew, James and John (v. 18-22). 18. And Jesus, walking—(The word "Jesus" here appears not to belong to the text, but to have been introduced from those portions of it which were transcribed to be used as church lessons; where it was naturally introduced as a connecting word at the commencement of a lesson.) by the Sea of Galilee, saw two brethren, Simon called Peter—for the reason mentioned in ch. 16, 18—and Andrew his brother, casting a net into the sea; for they were fishers. 19. And he saith unto them, Follow me—rather, as the same expression is rendered in Mark, "Come ye after me"—and I will make you fishers of men—raising them from a lower to a higher fishing, as David was from a lower to a higher feeding (Psalm 78, 70-72). 20. And they straightway left their nets, and followed him. 21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship—rather, 'in the ship,' their fishing boat—with Zebedee their father, mending their nets; and he called them. 22. And they immediately left the ship and their father—Mark adds an important clause: "They left their father Zebedee in the ship with the hired servants;" showing that the family were in easy circumstances, and followed him—Two harmonistic questions here arise: *First*, Was this the same calling with that recorded in John 1, 35-42? Clearly not. For, 1. That call was given while Jesus was yet in Judea: this, after His return to Galilee. 2. Here, Christ calls Andrew: there, Andrew solicits an interview with Christ. 3. Here, Andrew and Peter are called together: there, Andrew having been called, with an unnamed disciple, who was clearly the beloved disciple (see on John 1, 40), goes and fetches Peter his brother to Christ, who then calls him. 4. Here, John is called along with James his brother: there, John is called along with Andrew, after having at their own request had an interview with Jesus; no mention being made of James, whose call, as it then took place, would not likely have been passed over by his own brother. Thus far nearly all are agreed. But on the *next* question opinion is divided: Was this the same calling as that recorded in Luke 5, 1-11? Many able critics think so. But the following considerations are to us decisive against it. First, Here, the four are called separately, in pairs: in Luke, all together. Next, in Luke, after a glorious miracle: here, the one pair are casting their net, the other are mending theirs. Further, Here, our Lord had made no public appearance in Galilee, and so had gathered none around Him; He is walking solitary by the shores of the lake when He accosts the two pairs of fishermen: in Luke, "the multitude are lying upon Him, and hearing the word of God, as He stands by the Lake of Gennesaret"—a state of things implying a somewhat advanced stage of His early ministry, and some popular enthusiasm. Regarding these successive callings, see on Luke 5, 1.

First Galilean Circuit (v. 23-35). 23. And Jesus went about all Galilee, teaching in their synagogues—These were houses of local worship. It cannot be proved that they existed before the Babylonish captivity; but as they began to be erected soon after it, probably the idea was suggested by the religious inconveniences to which the captives had been subjected. In our Lord's time, the rule was to have one wherever ten learned men or professed students of the law resided; and they extended to Syria, Asia Minor, Greece, and most places of the dispersion. The larger towns had several, and in Jerusalem the number approached 500. In point of officers and mode of worship, the Christian congregations are modelled after the synagogue, and preaching the gospel—"proclaiming the glad tidings"—of the kingdom, and healing all manner of sickness—"every disease"—and all manner of disease—"every complaint." The word means any in-

cident malady causing 'softness'—among the people. 24. And his fame went throughout all Syria—reaching first to the part of it adjacent to Galilee, called Syrophenicia (Mark 7, 26), and thence extending far and wide, and they brought unto him all sick people—"all that were ailing" or 'unwell,' [those] that were taken—for this is a distinct class, not an explanation of the "unwell" class, as our translators understood it, with divers diseases and torments—i. e., acute disorders; and those which were possessed with devils—"that were 'demonized' or 'possessed with demons,' and those which were lunatic—"moon-struck"—and those that had the palsy—"paralytics," a word not naturalized when our version was made—and he healed them. These healings were at once His credentials and illustrations of "the glad tidings" which He proclaimed. After reading this account of our Lord's first preaching tour, can we wonder at what follows? 25. And there followed him great multitudes of people from Galilee, and from Decapolis—a region lying to the east of the Jordan, so called as containing ten cities, founded and chiefly inhabited by Greek settlers, and from Jerusalem, and from beyond Jordan—meaning from Perea. Thus not only was all Palestine upheaved, but all the adjacent regions. But the more immediate object for which this is here mentioned is, to give the reader some idea both of the vast concourse and of the varied complexion of eager attendants upon the great Preacher, to whom the astonishing Discourse of the next three chapters was addressed. On the importance which our Lord Himself attached to this first preaching circuit, and the preparation which He made for it, see on Mark 1, 35-39.

CHAPTERS V—VII.

SERMON ON THE MOUNT.

That this is the same Discourse with that in Luke 6, 17-49—only reported more fully by Matthew, and less fully, as well as with considerable variation, by Luke—is the opinion of many very able critics (of the Greek commentators; of CALVIN, GROTIUS, MALDONATUS—who stands almost alone among Romish commentators; and of most moderns, as THOLUCK, MEYER, DE WETTE, TISCHENDORF, STIER, WIESELER, ROBINSON). The prevailing opinion of these critics is, that Luke's is the original form of the Discourse, to which Matthew has added a number of sayings, uttered on other occasions, in order to give at one view the great outlines of our Lord's ethical teaching. But that they are two distinct Discourses—the one delivered about the close of His first missionary tour, and the other after a second such tour and the solemn choice of the Twelve—is the judgment of others who have given much attention to such matters (of most Romish commentators, including ERASMUS; and among the moderns, of LANGE, GRESWELL, HIRKS, WEBSTER and WILKINSON. The question is left undecided by ALFORD). AUGUSTIN's opinion—that they were both delivered on one occasion, Matthew's on the mountain, and to the disciples; Luke's in the plain, and to the promiscuous multitude—is so clumsy and artificial as hardly to deserve notice. To us the weight of argument appears to lie with those who think them two separate Discourses. It seems hard to conceive that Matthew should have put this Discourse before his own calling, if it was not uttered till long after, and was spoken in his own hearing as one of the newly-chosen Twelve. Add to this, that Matthew introduces his Discourse amidst very definite markings of time, which fix it to our Lord's first preaching tour; while that of Luke, which is expressly said to have been delivered immediately after the choice of the Twelve, could not have been spoken till long after the time noted by Matthew. It is hard, too, to see how either Discourse can well be regarded as the expansion or contraction of the other. And as it is beyond dispute that our Lord repeated some of His weightier sayings in different forms, and with varied applications, it ought not to surprise us that, after the lapse of perhaps a year—when, having spent a whole night on the hill in prayer to God, and set the Twelve apart, He found Himself surrounded by crowds of people few of

whom probably had heard the Sermon on the Mount, and fewer still remembered much of it—He should go over again its principal points, with just as much sameness as to show their enduring gravity, but at the same time with that difference which shows His exhaustless fertility as the great Prophet of the Church.

CHAPTER V.

Ver. 1-16. **THE BEATITUDES, AND THEIR BEARING UPON THE WORLD.** 1. **And seeing the multitudes**—those mentioned in ch. 4. 25—he **went up into a mountain**—one of the dozen mountains which ROBINSON says there are in the vicinity of the Sea of Galilee, any one of them answering about equally well to the occasion. So charming is the whole landscape that the descriptions of it, from JERUSALEM downwards (J. W., 4. 10, 8), are apt to be thought a little coloured. **and when he was set**—‘had sat’ or ‘seated Himself’—**his disciples came unto him**—already a large circle, more or less attracted and subdued by His preaching and miracles, in addition to the smaller band of devoted adherents. Though the latter only answered to the subjects of His kingdom, described in this Discourse, there were drawn from time to time into this inner circle souls from the outer one, who, by the power of His matchless word, were constrained to forsake their all for the Lord Jesus. 2. **And he opened his mouth**—a solemn way of arousing the reader’s attention, and preparing him for something weighty (Job 9. 1; Acts 8. 35; 10. 34)—**and taught them, saying,** 3. **Blessed, &c.**—Of the two words which our translators render “blessed,” the one here used points more to what is *inward*, and so might be rendered “happy,” in a lofty sense; while the other denotes rather what comes to us *from without* (as Matthew 25. 34). But the distinction is not always nicely carried out. One Hebrew word expresses both. On these precious Beatitudes, observe that though eight in number, there are here but *seven* distinct features of character. The eighth one—the “persecuted for righteousness’ sake”—denotes merely the possessors of the seven preceding features, on account of which it is that they are persecuted (2 Timothy 3. 12). Accordingly, instead of any distinct promise to this class, we have merely a repetition of the first promise. This has been noticed by several critics, who by the *sevenfold* character thus set forth have rightly observed that a *complete* character is meant to be depicted, and by the *sevenfold* blessedness attached to it, a *perfect* blessedness is intended. Observe, again, that the language in which these Beatitudes are couched is purposely fetched from the Old Testament, to show that the new kingdom is but the old in a new form; while the characters described are but the varied forms of that *spirituality* which was the essence of real religion all along, but had wellnigh disappeared under corrupt teaching. Further, the things here promised, far from being mere arbitrary rewards, will be found in each case to grow out of the characters to which they are attached, and in their completed form are but the appropriate coronation of them. Once more, as “the kingdom of heaven,” which is the first and the last thing here promised, has two stages—a present and a future, an initial and a consummate stage—so the fulfilment of each of these promises has two stages—a present and a future, a partial and a perfect stage. 3. **Blessed are the poor in spirit**—All familiar with Old Testament phraseology know how frequently God’s true people are styled “the poor”—the ‘oppressed,’ ‘afflicted,’ ‘miserable’—“the needy”—or both together (as in Psalm 40. 17; Isaiah 41. 17). The explanation of this lies in the fact that it is generally “the poor of this world” who are “rich in faith” (James 2. 5; cf. 2 Corinthians 6. 10, and Revelation 2. 9); while it is often “the ungodly” who “prosper in the world” (Psalm 73. 12). Accordingly, in Luke (6. 20, 21), it seems to be this class—the literally “poor” and “hungry”—that are specially addressed. But since God’s people are in so many places styled “the poor” and “the needy,” with no evident reference to their temporal circumstances (as in Psalm 68. 10; 69. 29-33; 132. 15; Isaiah 61. 1; 63. 2), it is

plainly a *frame of mind* which those terms are meant to express. Accordingly, our translators sometimes render such words “the humble” (Psalm 10. 12, 17), “the meek” (Psalm 23. 28), “the lowly” (Proverbs 3. 34), as having no reference to outward circumstances. But here the explanatory words, “in spirit,” fix the sense to ‘those who in their deepest consciousness realize their entire need’ (cf. the *Greek* of Luke 10. 21; John 11. 33; 13. 21; Acts 20. 22; Romans 12. 11; 1 Corinthians 5. 3; Philippians 3). This self-emptying conviction, that ‘before God we are void of everything,’ lies at the foundation of all spiritual excellence, according to the teaching of Scripture. Without it we are inaccessible to the riches of Christ; with it we are in the fitting state for receiving all spiritual supplies (Revelation 3. 17, 18; Matthew 9. 12, 13). **for theirs is the kingdom of heaven.** See on ch. 3. 2. The poor in spirit not only shall have—they already have—the kingdom. The very sense of their poverty is begun riches. While others “walk in a vain show”—‘in a shadow,’ ‘an image’—in an unreal world, taking a false view of themselves and all around them—the poor in spirit are rich in the knowledge of their real case. Having courage to look this in the face, and own it guilelessly, they feel strong in the assurance that “unto the upright there ariseth light in the darkness” (Psalm 112. 4); and soon it breaks forth as the morning. God wants nothing from us as the price of His saving gifts; we have *out* to feel our universal destitution, and cast ourselves upon His compassion (Job 33. 27, 28; 1 John 1. 9). So the poor in spirit are enriched with the fulness of Christ, which is the kingdom in substance; and when He shall say to them from His great white throne, “Come, ye blessed of my Father, inherit the kingdom prepared for you,” He will invite them merely to the full enjoyment of an already possessed inheritance. 4. **Blessed are they that mourn: for they shall be comforted**—This “mourning” must not be taken loosely for that feeling which is wrung from men under pressure of the ills of life, nor yet strictly for sorrow on account of committed sins. Evidently it is that entire feeling which the sense of our spiritual poverty begets; and so the second beatitude is but the complement of the first. The one is the intellectual, the other the emotional aspect of the same thing. It is poverty of spirit that says, “I am undone;” and it is the mourning which this causes that makes it break forth in the form of a lamentation—“Woe is me! for I am undone.” Hence this class are termed “mourners in Zion,” or, as we might express it, religious mourners, in sharp contrast with all other sorts (Isaiah 61. 1-3; 66. 2). Religion, according to the Bible, is neither a set of intellectual convictions nor a bundle of emotional feelings, but a compound of both, the former giving birth to the latter. Thus closely do the first two beatitudes cohere. The mourners shall be “comforted.” Even now they get beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Sowing in tears, they reap even here in joy. Still, all present comfort, even the best, is partial, interrupted, short-lived. But the days of our mourning shall soon be ended, and then God shall wipe away all tears from our eyes. Then, in the fullest sense, shall the mourners be “comforted.” 5. **Blessed are the meek: for they shall inherit the earth**—This promise to the meek is but a repetition of Psalm 37. 11; only the word which our Evangelist renders “the meek,” after the LXX., is the same which we have found so often translated “the poor,” showing how closely allied these two features of character are. It is impossible, indeed, that “the poor in spirit” and “the mourners” in Zion should not at the same time be “meek;” that is to say, persons of a lowly and gentle carriage. How fitting, at least, it is that they should be so, may be seen by the following touching appeal: “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men: FOR WE OURSELVES WERE ONCE FOOLISH, disobedient, deceived, serving divers lusts and pleasures. . . . But after that the kindness and love of God our Saviour toward man appeared: . . . according to His mercy He

erved us," &c. (Titus 3. 1-7.) But He who had no such affecting reasons for manifesting this beautiful carriage, said, nevertheless, of Himself, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11. 29); and the apostle besought one of the churches by "the meekness and gentleness of Christ" (2 Corinthians 10. 1). In what esteem this is held by Him who seeth not as man seeth, we may learn from 1 Peter 3. 4, where the true adorning is said to be that of "a meek and quiet spirit, which in the sight of God is of great price." Towards men this disposition is the opposite of high-mindedness, and a quarrelsome and revengeful spirit; it "rather takes wrong, and suffers itself to be defrauded" (1 Corinthians 6. 7); it "avenges not itself, but rather gives place unto wrath" (Romans 12. 19); like the meek One, "when reviled, it reviles not again; when it suffers, it threatens not; but commits itself to Him that judgeth righteously" (1 Peter 2. 18-22). "The earth" which the meek are to inherit might be rendered "the land"—bringing out the more immediate reference to Canaan as the promised land, the secure possession of which was to the Old Testament saints the evidence and manifestation of God's favour resting on them, and the ideal of all true and abiding blessedness. Even in the Psalm from which these words are taken the promise to the meek is not held forth as an arbitrary reward, but as having a kind of natural fulfilment. When they delight themselves in the Lord, He gives them the desires of their heart: when they commit their way to Him, He brings it to pass; bringing forth their righteousness as the light, and their judgment as the noon-day: the little that they have, even when despoiled of their rights, is better than the riches of many wicked, &c. (Psalm 37). All things, in short, are theirs—in the possession of that favour which is life, and of those rights which belong to them as the children of God—whether the world, or life, or death, or things present, or things to come; all are theirs (1 Corinthians 3. 21, 22); and at length, overcoming, they "inherit all things" (Revelation 21. 7). Thus are the meek the only rightful occupants of a foot of ground or a crust of bread here, and heirs of all coming things. **6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled**—"shall be saturated." 'From this verse,' says THOLUCK, 'the reference to the Old Testament background ceases.' Surprising! On the contrary, none of these beatitudes is more manifestly dug out of the rich mine of the Old Testament. Indeed, how could any one who found in the Old Testament "the poor in spirit," and "the mourners in Zion," doubt that he would also find those same characters also *craving* that righteousness which they feel and mourn their want of? But what is the precise meaning of "righteousness" here? Lutheran expositors, and some of our own, seem to have a hankering after that more restricted sense of the term in which it is used with reference to the sinner's justification before God. (See Jeremiah 23. 6; Isaiah 45. 24; Romans 4. 6; 2 Corinthians 5. 21.) But, in so comprehensive a saying as this, it is clearly to be taken—as in v. 10 also—in a much wider sense, as denoting that spiritual and entire conformity to the law of God, under the want of which the saints groan, and the possession of which constitutes the only true saintship. The Old Testament dwells much on this righteousness, as that which alone God regards with approbation (Psalm 11. 7; 23. 3; 106. 3; Proverbs 12. 28; 16. 31; Isaiah 64. 5, &c.). As hunger and thirst are the keenest of our appetites, our Lord, by employing this figure here, plainly means "those whose deepest cravings are after spiritual blessings." And in the Old Testament we find this craving variously expressed: "Hearken unto me, ye that follow after righteousness, ye that seek the Lord" (Isaiah 51. 1); "I have waited for thy salvation, O Lord," exclaimed dying Jacob (Genesis 49. 18). "My soul," says the sweet Psalmist, "breaketh for the longing that it hath unto thy judgments at all times" (Psalm 119. 20); and in similar breathings does he give vent to his deepest longings in that and other Psalms. Well, our Lord just takes up here this blessed frame of

mind, representing 't as the surest pledge of the *coveted* supplies, as it is the best preparative, and indeed itself the beginning of them. "They shall be saturated," He says; they shall not only have what they so highly value and long to possess, but they shall have their fill of it. Not here, however. Even in the Old Testament this was well understood. "Deliver me," says the Psalmist, in language which, beyond all doubt, stretches beyond the present scene, "from men of the world, which have their portion in this life: as for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17. 13-15). The foregoing beatitudes—the first four—represent the saints rather as *conscious of their need of salvation*, and acting suitably to that character, than as possessed of it. The next three are of a different kind—representing the saints as *having now found salvation*, and conducting themselves accordingly. **7. Blessed are the merciful: for they shall obtain mercy.** Beautiful is the connection between this and the preceding beatitude. The one has a natural tendency to beget the other. As for the words, they seem directly fetched from Psalm 18. 25, "With the merciful thou wilt show thyself merciful." Not that our mercifulness comes absolutely first. On the contrary, our Lord Himself expressly teaches us that God's method is to awaken in us compassion towards our fellow-men by His own exercise of it, in so stupendous a way and measure, towards ourselves. In the parable of the unmerciful debtor, the servant to whom his lord forgave ten thousand talents was naturally expected to exercise the small measure of the same compassion required for forgiving his fellow-servant's debt of a hundred pence; and it is only when, instead of this, he relentlessly imprisoned him till he should pay it up, that his lord's indignation was roused, and he who was designed for a vessel of mercy is treated as a vessel of wrath (ch. 18. 23-35; and see ch. 5. 23, 24; 6. 15; James 2. 13). 'According to the view given in Scripture,' says TRENCH most justly, 'the Christian stands in a middle point, between a mercy received and a mercy yet needed. Sometimes the first is urged upon him as an argument for showing mercy—"forgiving one another as Christ forgave you" (Colossians 3. 13; Ephesians 4. 32); sometimes the last—"Blessed are the merciful: for they shall obtain mercy;" "Forgive, and ye shall be forgiven" (Luke 6. 37; James 5. 9). And thus, while he is ever to look back on the mercy received as the source and motive of the mercy which he shows, he also looks forward to the mercy which he yet needs, and which he is assured that the merciful—according to what BENJEL beautifully calls the *benigna talio* (the gracious requital) of the kingdom of God—shall receive, as a new provocation to its abundant exercise.' The foretastes and beginnings of this judicial recompense are richly experienced here below; its perfection is reserved for that day when, from His great white throne, the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and thirsty, and a stranger, and naked, and sick, and in prison, and ye ministered unto me." Yes, thus he acted towards us while on earth, even laying down His life for us; and He will not, He cannot disown, in the merciful, the image of Himself. **8. Blessed are the pure in heart: for they shall see God.** Here, too, we are on Old Testament ground. There the difference between outward and inward purity, and the acceptableness of the latter only in the sight of God, are everywhere taught. Nor is the 'vision of God' strange to the Old Testament; and though it was an understood thing that this was not possible in the present life (Exodus 33. 20; and cf. Job 19. 28, 27; Isaiah 6. 5), yet spiritually it was known and felt to be the privilege of the saints even here (Genesis 5. 24; 6. 9; 17. 1; 48. 15; Psalm 27. 4; 36. 9; 63. 2; Isaiah 38. 3, 11, &c.). But oh, with what grand simplicity, brevity, and power is this great fundamental truth here expressed! And in what striking contrast would such teaching appear to that which was then current, in which exclusive attention was paid to ceremonial purification and external morality! This heart-purity begins in a "heart sprinkled from an evil

conscience," or a "conscience purged from dead works" (Hebrews 10. 22; 9. 14; and see Acts 15. 9); and this also is taught in the Old Testament (Psalm 51. 2; cf. Romans 4. 18; and Isaiah 6. 5-8). The conscience thus purged—the heart thus sprinkled—there is light within wherewith to see God. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with the other"—He with us and we with Him—"and the blood of Jesus Christ His Son cleanseth us"—us who have this fellowship, and who, without such continual cleansing, would soon lose it again—"from all sin" (1 John 1. 6, 7). "Whosoever sinneth hath not seen Him, neither known Him" (1 John 3. 6); "He that doeth evil hath not seen God" (3 John 11). The inward vision thus clarified, and the whole inner man in sympathy with God, each looks upon the other with complacency and joy, and we are "changed into the same image from glory to glory." But the full and beatific vision of God is reserved for that time to which the Psalmist stretches his views—"As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psalm 17. 15). Then shall His servants serve Him: and they shall see His face; and His name shall be in their foreheads (Revelation 22. 3, 4). They shall see Him as He is (1 John 3. 2). But, says the apostle, expressing the converse of this beatitude—"Follow holiness, without which no man shall see the Lord" (Hebrews 12. 14). **9. Blessed are the peacemakers**—who not only study peace, but diffuse it—for they shall be called the children—'shall be called sons'—of God. Of all these beatitudes this is the only one which could hardly be expected to find its definite ground in the Old Testament; for that most glorious character of God, the likeness of which appears in the peacemakers, had yet to be revealed. His glorious name, indeed—as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin"—had been proclaimed in a very imposing manner (Exodus 34. 6), and manifested in action with affecting frequency and variety in the long course of the ancient economy. And we have undeniable evidence that the saints of that economy felt its transforming and ennobling influence on their own character. But it was not till Christ "made peace by the blood of the cross" that God could manifest Himself as "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Hebrews 13. 20)—could reveal Himself as "in Christ reconciling the world unto Himself, not imputing their trespasses unto them," and hold Himself forth in the astonishing attitude of beseeching men to be "reconciled to Himself" (2 Corinthians 5. 19, 20). When this reconciliation actually takes place, and one has "peace with God through our Lord Jesus Christ"—even "the peace of God which passeth all understanding"—the peace-receivers become transformed into peace-diffusers. God is thus seen reflected in them; and by the family likeness these peacemakers are recognized as the children of God. In now coming to the eighth, or supplementary beatitude, it will be seen that all that the saints are *in themselves* has been already described, in seven features of character; that number indicating completeness of delineation. The last feature, accordingly, is a passive one, representing the treatment that the characters already described may expect from the world. He who shall one day fix the destiny of all men here pronounces certain characters "blessed;" but He ends by forewarning them that the world's estimation and treatment of them will be the reverse of His. **10. Blessed are they which are persecuted for righteousness' sake, &c.** How entirely this final beatitude has its ground in the Old Testament, is evident from the concluding words, where the encouragement held out to endure such persecutions consists in its being but a continuation of what was experienced by the Old Testament servants of God. But how, it may be asked, could such beautiful features of character provoke

persecution? To this the following answers should suffice: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "There is yet one man (said wicked Ahab to good Jehoshaphat) by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil" (John 3. 20; 7. 7; 15. 19; 2 Chronicles 18. 7). But more particularly, the seven characters here described are all in the teeth of the spirit of the world, inasmuch that such hearers of this discourse as breathed that spirit must have been startled, and had their whole system of thought and action rudely dashed. Poverty of spirit runs counter to the pride of men's heart; a pensive disposition, in the view of one's universal deficiencies before God, is ill relished by the callous, indifferent, laughing, self-satisfied world; a meek and quiet spirit, taking wrong, is regarded as pusillanimous, and rasps against the proud, resentful spirit of the world; that craving after spiritual blessings rebukes but too unpleasantly the lust of the flesh, the lust of the eye, and the pride of life; so does a merciful spirit the hardheartedness of the world; purity of heart contrasts painfully with painted hypocrisy; and the peacemaker cannot easily be endured by the contentious, quarrelsome world. Thus does "righteousness" come to be "persecuted." But blessed are they who, in spite of this, dare to be righteous. **for theirs is the kingdom of heaven.** As this was the reward promised to the poor in spirit—the leading one of these seven beatitudes—of course it is the proper portion of such as are persecuted for exemplifying them. **11. Blessed are ye when men shall revile you—or abuse you to your face, in opposition to backbiting. (See Mark 15. 32.) and persecute you, and shall say all manner of evil against you, falsely, for my sake.** Observe this. He had before said, "for righteousness' sake." Here He identifies Himself and His cause with that of righteousness, binding up the cause of righteousness in the world with the reception of Himself. Would Moses, or David, or Isaiah, or Paul have so expressed themselves? Never. Doubtless they suffered for righteousness' sake. But to have called this "their sake," would, as every one feels, have been very unbecoming. Whereas He that speaks, being Righteousness incarnate (see Mark 1. 24; Acts 3. 14; Revelation 3. 7), when He so speaks, speaks only like Himself. **12. Rejoice, and be exceeding glad—'exult.'** In the corresponding passage of Luke (6. 22, 23), where every indignity trying to flesh and blood is held forth as the probable lot of such as were faithful to Him, the word is even stronger than here, "leap," as if He would have their inward transport to overpower and absorb the sense of all these affronts and sufferings; nor will anything else do it. **for great is your reward in heaven: for so persecuted they the prophets which were before you—q. d., 'Ye do but serve yourselves heirs to their character and sufferings, and the reward will be common.'** **13-16.** We have here the practical application of the foregoing principles to those disciples who sat listening to them, and to their successors in all time. Our Lord, though He began by pronouncing certain characters to be blessed—without express reference to any of His hearers—does not close the beatitudes without intimating that such characters were in existence, and that already they were before Him. Accordingly, from characters He comes to persons possessing them, saying "Blessed are ye when men shall revile you," &c. And now, continuing this mode of direct personal address, He startles those humble, unknown men by pronouncing them the exalted benefactors of their whole species. **13. Ye are the salt of the earth—to preserve it from corruption, to season its insipidity, to freshen and sweeten it.** The value of salt for these purposes is abundantly referred to by classical writers as well as in Scripture; and hence its symbolical significance in the religious offerings as well of those without

as of those within the pale of revealed religion. In Scripture, mankind, under the unrestrained workings of their own evil nature, are represented as entirely corrupt. Thus, before the flood (Genesis 6. 11, 12); after the flood (Genesis 8. 21); in the days of David (Psalm 14. 2, 3); in the days of Isaiah (Isaiah 1. 5, 6); and in the days of Paul (Ephesians 2. 1-3; see also Job 14. 4; 15. 15, 16; John 3. 6; compared with Romans 8. 8; Titus 3. 2, 3). The remedy for this, says our Lord here, is the active presence of His disciples among their fellows. The character and principles of Christians, brought into close contact with it, are designed to arrest the festering corruption of humanity and season its insipidity. But how, it may be asked, are Christians to do this office for their fellow-men, if their righteousness only exasperate them, and recoil, in every form of persecution, upon themselves? The answer is, That is but the first and partial effect of their Christianity upon the world: though the great proportion would dislike and reject the truth, a small but noble band would receive and hold it fast; and in the struggle that would ensue, one and another even of the opposing party would come over to His ranks, and at length the Gospel would carry all before it. **but if the salt have lost his savour—"become unsavoury" or "insipid;"** losing its saline or salting property. The meaning is, if that Christianity on which the health of the world depends, does in any age, region, or individual, exist only in name, or if it contain not those *salting elements* for want of which the world languishes, **wherewith shall it be salted?**—how shall the salting qualities be restored to it? (Cf. Mark 9. 50.) Whether salt ever does lose its saline property—about which there is a difference of opinion—is a question of no moment here. The point of the case lies in the supposition—that if it should lose it, the consequence would be as here described. So with Christians. The question is not, Can, or do, the saints ever totally lose that grace which makes them a blessing to their fellow-men? But, What is to be the issue of that Christianity which is found wanting in those elements which can alone stay the corruption and season the tastelessness of an all-pervading carnality? The restoration or non-restoration of *grace*, or true living Christianity, to those who have lost it, has, in our judgment, nothing at all to do here. The question is not, If a man lose his grace, how shall *that* grace be restored to him? but, Since living Christianity is the only "salt of the earth," if men lose that, *what else* can supply its place? What follows is the appalling answer to this question. **It is thenceforth good for nothing, but to be cast out**—a figurative expression of indignant exclusion from the kingdom of God (cf. ch. 8. 12; 22. 13; John 6. 37; 8. 84). **and to be trodden under foot of men**—expressive of contempt and scorn. It is not the mere want of a certain character, but the want of it in those whose *profession and appearance* were fitted to beget expectation of finding it. **14. Ye are the light of the world**—This being the distinctive title which our Lord appropriates to Himself (John 8. 12; 9. 5; and see John 1. 4, 9; 3. 19; 12. 35, 36)—a title expressly said to be unsuitable even to the highest of all the prophets (John 1. 8)—it must be applied more by our Lord to His disciples only as they shine with His light upon the world, in virtue of His Spirit dwelling in them, and the same mind being in them which was also in Christ Jesus. Nor are Christians anywhere else so called. Nay, as if to avoid the august title which the Master has appropriated to Himself, Christians are said to "shine"—not as "lights," as our translators render it, but—"as *luminaries* in the world" (Philippians 2. 15); and the Baptist is said to have been "the burning and shining"—not "light," as in our translation, but—"lamp" of his day (John 5. 35). Let it be observed, too, that while the two figures of salt and sunlight both express the same function of Christians—their blessed influence on their fellow-men—they each set this forth under a different aspect. Salt operates *internally*, in the mass with which it comes in contact; the sunlight operates *externally*, irradiating all that it reaches. Hence Christians are warily styled "the salt of the earth"—with reference to the masses of mankind with whom they are expected to mix; but "the

light of the world"—with reference to the vast and vengeful surface which feels its fructifying and gladdening radiance. The same distinction is observable in the second pair of those seven parables which our Lord spoke from the Galilean Lake—that of the "mustard seed," which grew to be a great overshadowing tree, answering to the sunlight which invests the world, and that of the "leaven," which a woman took and, like the salt, hid in three measures of meal, till the whole was leavened (ch. 13. 31-33). **A city that is set on an hill cannot be hid—nor can it be supposed to have been so built except to be seen by many eyes.** **15. Neither do men light a candle—or 'lamp'—and put it under a bushel—a dry measure—but on a candlestick—rather, 'under the bushel, but on the lamp-stand.'** The article is inserted in both cases to express the familiarity of every one with those household utensils. **and it giveth light—'shineth'—unto all that are in the house.** **16. Let your light so shine before men, that they may see your good works, and glorify your Father which is heaven—**As nobody lights a lamp only to cover it up, but places it so conspicuously as to give light to all who need light, so Christians, being the light of the world, instead of hiding their light, are so to hold it forth before men that they may see what a life the disciples of Christ lead, and seeing this, may glorify their Father for so redeeming, transforming, and ennobling earth's sinful children, and opening to themselves the way to like redemption and transformation.

17-18. IDENTITY OF THESE PRINCIPLES WITH THOSE OF THE ANCIENT ECONOMY, IN CONTRAST WITH THE REIGNING TRADITIONAL TEACHING. *Exposition of Principles* (v. 17-20). **17. Think not that I am come—'that I came'—to destroy the Law, or the Prophets—i. e., 'the authority and principles of the Old Testament.'** (On the phrase, see ch. 7. 12; 22. 40; Luke 16. 16; Acts 13. 15.) This general way of taking the phrase is much better than understanding "the Law" and "the Prophets" separately, and inquiring, as many good critics do, in what sense our Lord could be supposed to meditate the subversion of each. To the various classes of His hearers, who might view such supposed abrogation of the Law and the Prophets with very different feelings, our Lord's announcement would, in effect, be such as this—"Ye who tremble at the word of the Lord," *fear* not that I am going to sweep the foundation from under your feet: Ye restless and revolutionary spirits, *hope* not that I am going to head any revolutionary movement: And ye who hypocritically affect great reverence for the Law and the Prophets, *pretend* not to find anything in my teaching derogatory to God's living oracles. **I am not come to destroy, but to fulfil—**Not to subvert, abrogate, or annul, but to establish the Law and the Prophets—to unfold them, to embody them in living form, and to enshrine them in the reverence, affection, and character of men, **am I come.** **18. For verily I say unto you—**Here, for the first time, does that august expression occur in our Lord's recorded teaching, with which we have grown so familiar as hardly to reflect on its full import. It is the expression manifestly, of *supreme legislative authority*; and as the subject in connection with which it is uttered is the Moral Law, no higher claim to an authority *strictly Divine* could be advanced. For when we observe how jealously Jehovah asserts it as His exclusive prerogative to give law to men (Leviticus 18. 1-5; 19. 37; 26. 1-4; 13-18, &c.), such language as this of our Lord will appear totally unsuitable, and indeed abhorrent, from any creature-lips. When the Baptist's words—"I say unto you" (ch. 3. 9)—are compared with those of his Master here, the difference of the two cases will be at once apparent. **Till heaven and earth pass—**Though even the Old Testament announces the ultimate "perdition of the heavens and the earth," in contrast with the Immutability of Jehovah (Psalm 102. 24-27), the prevalent representation of the heavens and the earth in Scripture, when employed as a popular figure, is that of their *stability* (Psalm 119. 89-91; Ecclesiastes 1. 4; Jeremiah 33. 25, 26). It is the enduring stability, then, of the great truths and principles, moral and spiritual of the Old Testament revelation which our Lord

thus expresses. **one jot**—the smallest of the Hebrew letters—or **one tittle**—one of those little strokes by which alone some of the Hebrew letters are distinguished from others like them—**shall in no wise pass from the law, till all be fulfilled**—The meaning is, that 'not so much as the smallest loss of authority or vitality shall ever come over the law.' The expression, "till all be fulfilled," is much the same in meaning as 'it shall be had in undiminished and enduring honour, from its greatest to its least requirements.' Again, this general way of viewing our Lord's words here seems far preferable to that doctrinal understanding of them which would require us to determine the different kinds of "fulfilment" which the moral and the ceremonial parts of it were to have. 19. **Whosoever therefore shall break—**rather, 'dissolve,' 'annul,' or 'make invalid'—**one of these least commandments—an expression equivalent to 'one of the least of these commandments'—and shall teach men so—**referring to the Pharisees and their teaching, as is plain from the next verse, but of course embracing all similar schools and teaching in the Christian Church—**he shall be called the least in the kingdom of heaven**—As the thing spoken of is not the practical breaking, or disobeying, of the law, but annulling or enervating its obligation by a vicious system of interpretation, and teaching others to do the same; so the thing threatened is not exclusion from heaven, and still less the lowest place in it, but a degraded and contemptuous position in the present stage of the kingdom of God. In other words, 'they shall be reduced by the retributive providence that overtakes them, to the same condition of dishonour to which, by their system and their teaching, they have brought down those eternal principles of God's law.' but **whosoever shall do and teach them—**whose principles and teaching go to exalt the authority and honour of God's law, in its lowest as well as highest requirements—**the same shall be called great in the kingdom of heaven**—'shall, by that providence which watches over the honour of God's moral administration, be raised to the same position of authority and honour to which they exalt the law.' 20. **For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees—**The superiority to the Pharisaic righteousness here required is plainly in kind, not degree; for all Scripture teaches that entrance into God's kingdom, whether in its present or future stage, depends, not on the degree of our excellence in anything, but solely on our having the character itself which God demands. Our righteousness, then—if it is to contrast with the outward and formal righteousness of the scribes and Pharisees—must be inward, vital, spiritual. Some, indeed, of the scribes and Pharisees themselves might have the very righteousness here demanded; but our Lord is speaking, not of persons, but of the system they represented and taught. **ye shall in no case enter into the kingdom of heaven**—If this refer, as in the preceding verse, rather to the earthly stage of this kingdom, the meaning is, that without a righteousness exceeding that of the Pharisees, we cannot be members of it at all, save in name. This was no new doctrine (Romans 2. 28, 29; 9. 6; Philippians 3. 3). But our Lord's teaching here stretches beyond the present scene, to that everlasting stage of the kingdom, where without "purity of heart" none "shall see God."

The spirituality of the true righteousness, in contrast with that of the Scribes and Pharisees, illustrated from the Sixth Commandment (v. 21-26). 21. **Ye have heard that it was said by them of old time—or, as in the margin, 'to them of old time.'** Which of these translations is the right one has been much controverted. Either of them is grammatically defensible, though the latter—"to the ancients"—is more consistent with New Testament usage (see the Greek of Romans 9. 12, 26; Revelation 8. 11; 9. 4); and most critics decide in favour of it. But it is not a question of Greek only. Nearly all who would translate "to the ancients" take the speaker of the words quoted to be Moses in the law; "the ancients" to be the people to whom Moses gave the law; and the intention of our Lord

here to be to contrast His own teaching, more or less, with that of Moses; either as opposed to it—as some get the length of affirming—or at least as modifying, enlarging, elevating it. But who can reasonably imagine such a thing, just after the most solemn and emphatic proclamation of the perpetuity of the law, and the honour and glory in which it was to be held under the new economy? To us it seems as plain as possible that our Lord's one object is to contrast the traditional perversions of the law with the true sense of it as expounded by Himself. A few of those who assent to this still think that "to the ancients" is the only legitimate translation of the words; understanding that our Lord is reporting what had been said to the ancients, not by Moses, but by the perverters of his law. We do not object to this; but we incline to think (with BEZA, and after him with FRITZSCHE, OLSHAUSEN, STIER, and BLOOMFIELD) that "by the ancients" must have been what our Lord meant here, referring to the corrupt teachers rather than the perverted people. **Thou shalt not kill—q. d., 'This being all that the law requires, whosoever has imbrued his hands in his brother's blood, but he only, is guilty of a breach of this commandment; and whosoever shall kill shall be in danger of—'**liable to—**the judgment—i. e., of the sentence of those inferior courts of judicature which were established in all the principal towns, in compliance with Deuteronomy 16. 16. Thus was this commandment reduced, from a holy law of the heart-searching God, to a mere criminal statute, taking cognizance only of outward actions, such as that which we read in Exodus 21. 12; Leviticus 24. 17. 22. But I say unto you—**Mark the authoritative tone in which—as Himself the Lawgiver and Judge—Christ now gives the true sense, and explains the deep reach, of the commandment. **That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca! shall be in danger of the council; but whosoever shall say, Thou fool! shall be in danger of hell fire**—It is unreasonable to deny, as ALEXANDER does, that three degrees of punishment are here meant to be expressed, and to say that it is but a threefold expression of one and the same thing. But Romish expositors greatly err in taking the first two—"the judgment" and "the council"—to refer to degrees of temporal punishment with which lesser sins were to be visited under the Gospel, and only the last—"hell fire"—to refer to the future life. All three clearly refer to Divine retribution, and that alone, for breaches of this commandment; though this is expressed by an allusion to Jewish tribunals. The "judgment," as already explained, was the lowest of these; the "council," or 'Sanhedrim,'—which sat at Jerusalem—was the highest; while the word used for "hell fire" contains an allusion to the "valley of the son of Hinnom" (Joshua 18. 16). In this valley the Jews, when steeped in idolatry, went the length of burning their children to Molech "on the high places of Tophet"—in consequence of which good Josiah defiled it, to prevent the repetition of such abominations (2 Kings 23. 10); and from that time forward, if we may believe the Jewish writers, a fire was kept burning in it to consume the carrion and all kinds of impurities that collected about the capital. Certain it is, that while the final punishment of the wicked is described in the Old Testament by allusions to this valley of Tophet or Hinnom (Isaiah 30. 33; 66. 24), our Lord Himself describes the same by merely quoting these terrific descriptions of the evangelical prophet (Mark 9. 43-48). What precise degrees of unholy feeling towards our brother are indicated by the words "Raca" and "fool" it would be as useless as it is vain to inquire. Every age and every country has its modes of expressing such things; and no doubt our Lord seized on the then current phraseology of unholy disrespect and contempt, merely to express and condemn the different degrees of such feeling when brought out in words, as He had immediately before condemned the feeling itself. In fact, so little are we to make of mere words, apart from the feeling which they express, that as anger is expressly said to have been borne by our Lord towards His enemies

though mixed with "grief for the hardness of their hearts" (Mark 3. 5), and as the apostle teaches us that there is an anger which is not sinful (Ephesians 4. 26); so in the Epistle of James (2. 20) we find the words, "O vain" or 'empty' man; and our Lord Himself applies the very word "fools" twice in one breath to the blind guides of the people (ch. 23. 17, 19)—although, in both cases, it is to *false reasoners* rather than persons that such words are applied. The spirit, then, of the whole statement may be thus given: 'For ages ye have been taught that the sixth commandment, for example, is broken only by the murderer, to pass sentence upon whom is the proper business of the recognized tribunals; but I say unto you that it is broken even by causeless anger, which is but hatred in the bud, as hatred is incipient murder (1 John 3. 5); and if by the feelings, much more by those words in which all ill feeling, from the slightest to the most envenomed, are wont to be cast upon a brother: and just as there are gradations in human courts of judicature, and in the sentences which they pronounce according to the degrees of criminality, so will the judicial treatment of all the breakers of this commandment at the Divine tribunal be according to their real criminality before the heart-searching Judge.' Oh what holy teaching is this! 23. Therefore—to apply the foregoing, and show its paramount importance—if thou bring thy gift to the altar, and there rememberest that thy brother hath aught—of just complaint against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother—The meaning evidently is—not, 'dismiss from thine own breast all ill feeling,' but 'get thy brother to dismiss from his mind all grudge against thee,' and then come and offer thy gift—'The picture,' says THOLUCK, 'is drawn from life. It transports us to the moment when the Israelite, having brought his sacrifice to the court of the Israelites, awaited the instant when the priest would approach to receive it at his nauds. He waits with his gift at the rails which separate the place where he stands from the court of the priests, into which his offering will presently be taken, there to be slain by the priest, and by him presented upon the altar of sacrifice.' It is at this solemn moment, when about to cast himself upon Divine mercy, and seek in his offering a seal of Divine forgiveness, that the offerer is supposed, all at once, to remember that some brother has a just cause of complaint against him through breach of this commandment in one or other of the ways just indicated. What then? Is he to say, As soon as I have offered this gift I will go straight to my brother, and make it up with him? Nay; but before another step is taken—even before the offering is presented—this reconciliation is to be sought, though the gift have to be left unoffered before the altar. The converse of the truth here taught is very strikingly expressed in Mark 11. 25, 26: "And when ye stand praying (in the very act), forgive, if ye have aught (of just complaint) against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you." Hence the beautiful practice of the early Church, to see that all differences amongst brethren and sisters in Christ were made up, in the spirit of love, before going to the Holy Communion; and the Church of England has a rubrical direction to this effect in her Communion service. Certainly, if this be the highest act of worship on earth, such reconciliation—though obligatory on all other occasions of worship—must be peculiarly so then. 25. Agree with thine adversary—thine opponent in a matter cognizable by law, quickly, whilst thou art in the way with him—"to the magistrate," as in Luke 12. 58; lest at any time—here, rather, 'lest at all,' or simply 'lest'—the adversary deliver thee to the judge, and the judge—having pronounced thee in the wrong—deliver thee to the officer—the official whose business it is to see the sentence carried into effect, and thou be cast into prison. 26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing—a fractional Roman coin, to which our "farthing" answers suffi-

ciently well. That our Lord meant here merely to give a piece of prudential advice to his hearers, to keep out of the hands of the law and its officials by settling all disputes with one another privately, is not for a moment to be supposed, though there are critics of a school low enough to suggest this. The concluding words—"Verily I say unto thee, Thou shalt by no means come out," &c.—manifestly show that though the language is drawn from human disputes and legal procedure, He is dealing with a higher than any human quarrel, a higher than any human tribunal, a higher than any human and temporal sentence. In this view of the words—in which nearly all critics worthy of the name agree—the spirit of them may be thus expressed: 'In expounding the sixth commandment, I have spoken of offences between man and man; reminding you that the offender has another party to deal with besides him whom he has wronged on earth, and assuring you that all worship offered to the Searcher of hearts by one who knows that a brother has just cause of complaint against him, and yet takes no steps to remove it, is vain: But I cannot pass from this subject without reminding you of One whose cause of complaint against you is far more deadly than any that man can have against man; and since with that Adversary you are already on the way to judgment, it will be your wisdom to make up the quarrel without delay, lest sentence of condemnation be pronounced upon you, and then will execution straightway follow, from the effects of which you shall never escape as long as any remnant of the offence remains unexpiated.' It will be observed that as the principle on which we are to "agree" with this "Adversary" is not here specified, and the precise nature of the retribution that is to light upon the despisers of this warning is not to be gathered from the mere use of the word "prison;" so, the *remedilessness* of the punishment is not in so many words expressed, and still less is its actual cessation taught. The language on all these points is designedly general; but it may safely be said that the *unending duration* of future punishment—elsewhere so clearly and awfully expressed by our Lord Himself, as in v. 29 and 30, and Mark 9. 43, 48—is the only doctrine with which His language here quite naturally and fully accords. (Cf. ch. 18. 30, 34.)

The same subject illustrated from the Seventh Commandment (v. 27–32). 27. Ye have heard that it was said—The words "by," or "to them of old time," in this verse are insufficiently supported, and probably were not in the original text. Thou shalt not commit adultery—Interpreting this seventh, as they did the sixth commandment, the traditional perverters of the law restricted the breach of it to acts of criminal intercourse between, or with, married persons exclusively. Our Lord now dissipates such delusions. 28. But I say unto you, That whosoever looketh on a woman to lust after her—with the intent to do so, as the same expression is used in ch. 6. 1; or, with the full consent of his will, to feed thereby his unholy desires—hath committed adultery with her already in his heart—We are not to suppose, from the word here used—"adultery"—that our Lord means to restrict the breach of this commandment to married persons, or to criminal intercourse with such. The expressions, "*whosoever* looketh," and "looketh upon a woman," seem clearly to extend the range of this commandment to all forms of impurity, and the counsels which follow—as they most certainly were intended for all, whether married or unmarried—seem to confirm this. As in dealing with the sixth commandment our Lord first expounds it, and then in the four following verses applies His exposition, so here He first expounds the seventh commandment, and then in the four following verses applies His exposition. 29. And if thy right eye—the reader and the dearer of the two; offend thee—be a 'trap-spring,' or as in the New Testament, be 'an occasion of stumbling' to thee—pluck it out and cast it from thee—implying a certain indignant promptitude, heedless of whatever cost to feeling the act may involve. Of course, it is not the eye simply of which our Lord speaks—as if execen-

men were to be done upon the bodily organ—though there have been fanatical ascetics who have both advocated and practised this, showing a very low apprehension of spiritual things—but *the offending eye*, or the eye considered as the occasion of sin; and consequently, only the *sinful exercise* of the organ which is meant. For as one might put out his eyes without in the least quenching the lust to which they ministered, so, “if thine eye be single, thy whole body shall be full of light,” and, when directed by a holy mind, becomes an “instrument of righteousness unto God.” At the same time, just as by cutting off a hand, or plucking out an eye, the power of acting and of seeing would be destroyed, our Lord certainly means that we are to *strike at the root* of such unholy dispositions, as well as cut off the occasions which tend to stimulate them. **for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell**—He who despises the warning to “cast from him” with indignant promptitude, an offending member, will find his whole body “cast,” with a retributive promptitude of indignation, “into hell.” Sharp language, this, from the lips of Love incarnate! 30. **And if thy right hand—the organ of action, to which the eye excites—offend thee, cut it off, and cast it from thee; for it is profitable, &c.**—See on v. 29. The repetition, in identical terms, of such stern truths and awful lessons seems characteristic of our Lord’s manner of teaching. Cf. Mark 9. 43-48. 31. **It hath been said**—This shortened form was perhaps intentional, to mark a transition from the commandments of the Decalogue to a civil enactment on the subject of Divorce, quoted from Deuteronomy 24. 1. The law of Divorce—according to its strictness or laxity—has so intimate a bearing upon purity in the married life, that nothing could be more natural than to pass from the seventh commandment to the loose views on that subject then current. **Whoever shall put away his wife, let him give her a writing of divorcement**—a legal check upon reckless and tyrannical separation. The one legitimate ground of divorce allowed by the enactment just quoted was “some uncleanness”—in other words, conjugal infidelity. But while one school of interpreters (that of Shammai) explained this quite correctly, as prohibiting divorce in every case save that of adultery, another school (that of Hillel) stretched the expression so far as to include everything in the wife offensive or disagreeable to the husband—a view of the law too well fitted to minister to caprice and depraved inclination not to find extensive favour. And, indeed, to this day the Jews allow divorces on the most frivolous pretexts. It was to meet this that our Lord uttered what follows: 32. **But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery—i. e., drives her into it in case she marries again; and whosoever shall marry her that is divorced—for anything short of conjugal infidelity—commiteth adultery—for if the commandment is broken by the one party, it must be by the other also.** But see on ch. 19. 4-9. Whether the innocent party, after a just divorce, may lawfully marry again, is not treated of here. The Church of Rome says, No; but the Greek and Protestant Churches allow it.

Same subject illustrated from the Third Commandment (v. 33-37). 33. **Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself**—These are not the precise words of Exodus 20. 7; but they express all that it was currently understood to condemn, viz., false swearing (Leviticus 19. 12, &c.). This is plain from what follows. **But I say unto you, Swear not at all**—That this was meant to condemn swearing of every kind and on every occasion—as the Society of Friends and some other ultra-moralists allege—is not for a moment to be thought. For even Jehovah is said once and again to have sworn by Himself; and our Lord certainly answered upon oath to a question put to Him by the high priest; and the apostle several times, and in the most solemn language, takes God to witness that he spoke and wrote the truth; and it is inconceivable that our Lord should here have quoted the precept about not forswear-

ing ourselves, but performing to the Lord our oaths, only to give a precept of His own directly in the teeth of it. Evidently, it is ‘swearing in common intercourse and on frivolous occasions’ that is here meant. Frivolous oaths were indeed severely condemned in the teaching of the times. But so narrow was the circle of them that a man might swear, says LIGHTFOOT, a hundred thousand times and yet not be guilty of vain swearing. Hardly anything was regarded as an oath if only the name of God were not in it; just as among ourselves, as TRENCH well remarks, a certain lingering reverence for the name of God leads to cutting off portions of His name, or uttering sounds nearly resembling it, or substituting the name of some heathen deity, in profane exclamations or asseverations. Against all this our Lord now speaks decisively; teaching His audience that every oath carries an appeal to God, whether named or not. **neither by heaven; for it is God’s throne: 35. Nor by the earth; for it is His footstool** (quoting Isaiah 66. 1); **neither by Jerusalem, for it is the city of the great King** (quoting Psalm 48. 2). 36. **Neither shalt thou swear by thy head, because thou canst not make one hair white or black.** In the other oaths specified, God’s name was profaned quite as really as if His name had been uttered, because it was instantly suggested by the mention of His “throne,” His “footstool,” His “city.” But in swearing by our own head and the like, the objection lies in their being ‘beyond our control,’ and therefore profanely assumed to have a stability which they have not. 37. **But let your communication—your word, in ordinary intercourse, be, Yea, yea; Nay, nay:** ‘Let a simple *Yes* and *No* suffice in affirming the truth or the untruth of anything.’ (See James 5. 12, and 2 Corinthians 1. 17, 18.) **for whatsoever is more than these cometh of evil**—not ‘of the evil one;’ though an equally correct rendering of the words, and one which some expositors prefer. It is true that all evil in our world is originally of the devil, that it forms a kingdom at the head of which he sits, and that, in every manifestation of it he has an active part. But any reference to this here seems unnatural, and the allusion to this passage in the Epistle of James (5. 12) seems to show that this is not the sense of it: “Let your yea be yea; and your nay, nay; lest ye fall into condemnation.” The untruthfulness of our corrupt nature shows itself not only in the tendency to deviate from the strict truth, but in the disposition to suspect others of doing the same; and as this is not diminished, but rather aggravated, by the habit of confirming what we say by an oath, we thus run the risk of having all reverence for God’s holy name, and even for strict truth, destroyed in our hearts, and so “fall into condemnation.” The practice of going beyond Yes and No in affirmations and denials—as if our word for it were not enough, and we expected others to question it—springs from that vicious root of untruthfulness which is only aggravated by the very effort to clear ourselves of the suspicion of it. And just as swearing to the truth of what we say begets the disposition it is designed to remove, so the love and reign of truth in the breasts of Christ’s disciples reveals itself so plainly even to those who themselves cannot be trusted, that their simple Yes and No come soon to be more relied on than the most solemn asseverations of others. Thus does the grace of our Lord Jesus Christ, like a tree cast into the bitter waters of human corruption, heal and sweeten them.

Same Subject—Retaliation (v. 38-42). We have here the converse of the preceding lessons. They were *negative*: these are *positive*. 38. **Ye have heard that it hath been said** (Exodus 21. 23-25; Leviticus 24. 19, 20; Deuteronomy 19. 21), **An eye for an eye, and a tooth for a tooth—i. e., whatever penalty was regarded as a proper equivalent for these.** This law of retribution—designed to take vengeance out of the hands of private persons, and commit it to the magistrate—was abused in the opposite way to the commandments of the Decalogue. While they were reduced to the level of civil enactments, this judicial regulation was held to be a warrant for taking redress into their own hands, contrary to the injunctions of the Old Testament itself (Proverbs 20. 22; 24. 29). 39. **But**

say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also—Our Lord's own meek, yet dignified bearing, when smitten rudely on the cheek (John 18, 22, 23), and not literally presenting the other, is the best comment on these words. It is the preparedness, after one indignity, not to invite but to submit meekly to another, without retaliation, which this strong language is meant to convey. 40. And if any man will sue thee at the law, and take away thy coat—the inner garment; in pledge for a debt (Exodus 22, 26, 27)—let him have thy cloak also—the outer and more costly garment. This overcoat was not allowed to be retained over night as a pledge from the poor, because they used it for a bed-covering. 41. And whosoever shall compel thee to go a mile, go with him twain—an allusion, probably, to the practice of the Romans and some Eastern nations, who, when government despatches had to be forwarded, obliged the people not only to furnish horses and carriages, but to give personal attendance, often at great inconvenience, when required. But the thing here demanded is a readiness to submit to unreasonable demands of whatever kind, rather than raise quarrels, with all the evils resulting from them. What follows is a beautiful extension of this precept. 42. Give to him that asketh thee—The sense of *unreasonable* asking is here implied (cf. Luke 6, 30). and from him that would borrow of thee turn not thou away—Though the word signifies classically 'to have money lent to one on security,' or 'with interest,' yet as this was not the original sense of the word, and as usury was forbidden among the Jews (Exodus 22, 25, &c.), it is doubtless simple borrowing which our Lord here means, as indeed the whole strain of the exhortation implies. This shows that such counsels as "Owe no man anything" (Romans 13, 8), are not to be taken absolutely; else the Scripture commendations of the righteous for "lending" to his necessitous brother (Psalm 37, 36; 112, 5; Luke 6, 37) would have no application. turn not thou away—a graphic expression of unfeeling refusal to relieve a brother in extremity.

Same Subject—Love to Enemies (v. 43-48). 43. Ye have heard that it hath been said—(Leviticus 19, 18.) Thou shalt love thy neighbour—To this the corrupt teachers added, and hate thine enemy—as if the one were a legitimate inference from the other, instead of being a detestable gloss, as BENGEL indignantly calls it. LIGHTFOOT quotes some of the cursed maxims inculcated by those traditionalists regarding the proper treatment of all Gentiles. No wonder that the Romans charged the Jews with hatred of the human race. 44. But I say unto you, Love your enemies—The word here used denotes *moral* love, as distinguished from the other word, which expresses *personal* affection. Usually, the former denotes 'complacency in the character' of the person loved; but here it denotes the benignant, compassionate outgoings of desire for another's good. bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you—The best commentary on these matchless counsels is the bright example of Him who gave them. (See 1 Peter 2, 21-24; and cf. Romans 12, 20, 21; 1 Corinthians 4, 12; 1 Peter 3, 9.) But though such precepts were never before expressed—perhaps not even conceived—with such breadth, precision, and sharpness as here, our Lord is here only the incomparable Interpreter of the law in force from the beginning; and this is the only satisfactory view of the entire strain of this Discourse. 45. That ye may be the children—that ye may be sons—of your Father which is in heaven—The meaning is, 'that ye may show yourselves to be such by resembling Him' (cf. v. 9 and Ephesians 5, 1). for he maketh his sun—'your Father's sun.' Well might BENGEL exclaim, 'Magnificent appellation!'—to rise on the evil and on the good, and sendeth rain on the just and on the unjust—rather (without the article) 'on evil and good, and on just and unjust.' When we find God's own procedure held up for imitation in the law and much more in the prophets (Leviticus 19, 2; 20, 25; and cf. 1 Peter 1, 15, 16), we may see that the principle of this surprising verse was nothing new: but the form

of it certainly is that of One who spake as never man spake. 46. For if ye love them which love you, what reward have ye? do not even the publicans the same!—The publicans, as collectors of taxes due to the Roman government, were ever on this account obnoxious to the Jews, who sat uneasy under a foreign yoke, and disliked whatever brought this unpleasantly before them. But the extortion practised by this class made them hateful to the community, who in their current speech ranked them with "harlots." Nor does our Lord scruple to speak of them as others did, which we may be sure He never would if it had been calumnious. The meaning, then, is, 'in loving those who love you, there is no evidence of superior principle; the worst of men will do this: even a publican will go that length.' 47. And if ye salute your brethren only—of the same nation and religion with yourselves—what do ye more [than others]?—'what do ye uncommon' or 'extraordinary?' i. e., wherein do ye excel? do not even the publicans so!—The true reading here appears to be, 'Do not even the heathens the same?' Cf. ch. 18, 17, where the excommunicated person is said to be "as an heathen man and a publican." 48. Be ye therefore—rather, 'Ye shall therefore be,' or 'Ye are therefore to be,' as My disciples and in My kingdom—perfect, or 'complete.' Manifestly, our Lord here speaks, not of *degrees* of excellence, but of the *kind* of excellence which was to distinguish His disciples and characterize His kingdom. When therefore He adds, even as your Father which is in heaven is perfect, He refers to that full-orbed glorious completeness which is in the great Divine Model, "their Father which is in heaven."

CHAPTER VI.

SERMON ON THE MOUNT—continued. Ver. 1-18. FURTHER ILLUSTRATION OF THE RIGHTEOUSNESS OF THE KINGDOM—ITS UNOSTENTATIOUSNESS. *General Caution against Ostentation in Religious Duties (v. 1).* 1. Take heed that ye do not your alms—But the true reading seems clearly to be 'your righteousness.' The external authority for both readings is pretty nearly equal; but internal evidence is decidedly in favour of 'righteousness.' The subject of the second verse being 'almsgiving,' that word—so like the other in Greek—might easily be substituted for it by the copyist: whereas the opposite would not be so likely. But it is still more in favour of "righteousness," that if we so read the first verse, it then becomes a general heading for this whole section of the Discourse, inculcating unostentatiousness in *all* deeds of righteousness—Almsgiving, Prayer, and Fasting being, in that case, but selected examples of this righteousness; whereas, if we read, "Do not your alms," &c., this first verse will have no reference but to that one point. By "righteousness," in this case, we are to understand that same righteousness of the kingdom of heaven, whose leading features—in opposition to traditional perversions of it—it is the great object of this Discourse to open up; that righteousness of which the Lord says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (ch. 5, 20). To "do" this righteousness, was an old and well-understood expression. Thus, "Blessed is he that doeth righteousness at all times" (Psalm 106, 3). It refers to the *actings* of righteousness in the life—the outgoings of the gracious nature—of which our Lord afterwards said to His disciples, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15, 8). before men, to be seen of them—'with the view' or 'intention of being beheld of them.' See the same expression in ch. 5, 28. True, He had required them to let their light so shine before men that they might see their good works, and glorify their Father which is in heaven (ch. 5, 16). But this is quite consistent with not making a display of our righteousness for self-glorification. In fact, the doing of the former necessarily implies our *not* doing the latter. otherwise ye have no reward of your Father which is in heaven—When all duty is done to God—as primarily enjoining and finally judging of it—He will take care

that it be duly recognized; but when done purely for ostentation, God cannot own it, nor is His judgment of it even thought of—God accepts only what is done to Himself. So much for the general principle. Now follow three illustrations of it.

Almsgiving (v. 2-4). 2. **Therefore, when thou doest thine alms, do not sound a trumpet before thee**—The expression is to be taken figuratively for *blazoning* it. Hence our expression to 'trumpet,' as the hypocrites do—This word—of such frequent occurrence in Scripture, signifying primarily 'one who acts a part'—denotes one who either *pretends* to be what he is not (as here), or *dissembles* what he really is (as in Luke 12, 1, 2). In the *synagogues* and in the *streets*—the places of religious and secular resort—that they may have glory of men. Verily I say unto you—In such august expressions, it is the Lawgiver and Judge Himself that we hear speaking to us. They have their reward—All they wanted was human applause, and they have it—and with it, all they will ever get. 3. **But when thou doest alms, let not thy left hand know what thy right hand doeth**—So far from making a display of it, dwell not on it even in thine own thoughts, lest it minister to spiritual pride. 4. **That thine alms may be in secret, and thy Father which seeth in secret [Himself] shall reward thee openly**—The word "Himself" appears to be an unauthorized addition to the text, which the sense no doubt suggested. See 1 Timothy 5, 25; Romans 2, 16; 1 Corinthians 4, 5.

Prayer (v. 5, 6). 5. **And when thou prayest, thou shalt**—or, according to the preferable reading, 'when ye pray ye shall'—**not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets** (see on v. 2), **that they may be seen of men.** Verily I say unto you, **They have, &c.**—The *standing* posture in prayer was the ancient practice, alike in the Jewish and in the early Christian Church, as is well known to the learned. But of course this conspicuous posture opened the way for the ostentations. 6. **But thou, when thou prayest, enter into thy closet—a 'place of retirement'—and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly**—Of course it is not the simple publicity of prayer which is here condemned. It may be offered in any circumstances, however open, if not prompted by the spirit of ostentation, but dictated by the great ends of prayer itself. It is the *retiring* character of true prayer which is here taught.

Supplementary Directions, and Model Prayer (v. 7-15). 7. **But when ye pray, use not vain repetitions**—'Babble not' would be a better rendering, both for the form of the word—which in both languages is intended to imitate the sound—and for the sense, which expresses not so much the repetition of the same words as a senseless multiplication of them; as appears from what follows. **as the heathen do: for they think that they shall be heard for their much speaking**—This method of heathen devotion is still observed by Hindoo and Mohammedan devotees. With the Jews, says LIGHTFOOT, it was a maxim, that 'Every one who multiplies prayer is heard.' In the Church of Rome, not only is it carried to a shameless extent, but, as THOLUCK justly observes, the very prayer which our Lord gave as an antidote to vain repetitions is the most abused to this superstitious end; the number of times it is repeated counting for so much more merit. Is not this just that characteristic feature of heathen devotion which our Lord here condemns? But praying much, and using at times the same words, is *not* here condemned, and has the example of our Lord Himself in its favour. 8. **Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him**—and so needs not to be *informed* of our wants, any more than to be *roused* to attend to them by our incessant speaking. What a view of God is here given, in sharp contrast with the gods of the heathen! But let it be carefully noted that it is not *as the general Father of mankind* that our Lord says, "Your Father"

knoweth what ye need before ye ask it; for it is not men as such, that He is addressing in this Discourse, but His own disciples—the poor in spirit, the mourners, the meek, hungry and thirsty souls, the merciful, the pure in heart, the peacemakers, who allow themselves to have all manner of evil said against them for the Son of man's sake—in short, the new-born children of God, who, making their Father's interests their own, are here assured that their Father, in return, makes their interests His, and needs neither to be told nor to be reminded of their wants. Yet He will have His children pray to Him, and links all His promised supplies to their petitions for them; thus encouraging us to draw near and keep near to Him, to talk and walk with him, to open our every case to Him, and assure ourselves that thus asking we shall receive—thus seeking we shall find—thus knocking it shall be opened to us. 9. **After this manner—more simply 'Thus,' therefore pray ye**—The "ye" is emphatic here, in contrast with the heathen prayers. That this *matchless* prayer was given not only as a *model*, but as a *form*, might be concluded from its very nature. Did it consist only of hints or directions for prayer, it could only be used as a directory; but seeing it is an actual prayer—designed, indeed, to show how much real prayer could be compressed into the fewest words, but still, as a prayer only the more incomparable for that—it is strange that there should be a doubt whether we ought to pray that very prayer. Surely the words with which it is introduced, in the second utterance and varied form of it which we have in Luke 11, 2, ought to set this at rest: "When ye pray, *say*, Our Father." Nevertheless, since the second form of it varies considerably from the first, and since no example of its actual use, or express quotation of its phraseology, occurs in the sequel of the New Testament, we are to guard against a superstitious use of it. How early this began to appear in the church-services, and to what an extent it was afterwards carried, is known to every one versed in Church history. Nor has the spirit which bred this abuse quite departed from some branches of the Protestant Church, though the opposite and equally condemnable extreme is to be found in other branches of it.

Model Prayer (v. 9-13). According to the Latin fathers and the Lutheran Church, the petitions of the Lord's Prayer are *seven* in number; according to the Greek fathers, the Reformed Church and the Westminster divines, they are only *six*; the two last being regarded—we think, less correctly—as one. The first three petitions have to do exclusively with God: "Thy name be hallowed"—"Thy kingdom come"—"Thy will be done." And they occur in a *descending* scale—from Himself down to the manifestation of Himself in His kingdom; and from His kingdom to the entire subjection of its subjects, or the complete doing of His will. The remaining four petitions have to do with *ourselves*: "Give us our daily bread"—"Forgive us our debts"—"Lead us not into temptation"—"Deliver us from evil." Put these latter petitions occur in an *ascending* scale—from the bodily wants of every day up to our final deliverance from all evil.

Invocation: Our Father which art in heaven. In the former clause we express His nearness to us; in the latter, His distance from us. (See Ecclesiastes 5, 2; Isaiah 66, 1.) Holy, loving familiarity suggests the one; awful reverence the other. In calling Him "Father" we express a relationship we have all known and felt surrounding us even from our infancy; but in calling Him our Father "who art in heaven," we contrast Him with the fathers we all have here below, and so raise our souls to that "heaven" where He dwells, and that Majesty and Glory which are there as in their proper home. These first words of the Lord's Prayer—this Invocation with which it opens—what a brightness and warmth does it throw over the whole prayer, and into what a serene region does it introduce the praying believer, the child of God, as he thus approaches him! It is true that the paternal relationship of God to His people is by no means strange to the Old Testament. (See Deuteronomy 32, 6.)

Psalm 103. 13; Isaiah 63. 16; Jeremiah 3. 4, 19; Malachi 1. 1; 2. 10.) But these are only glimpses—the “back parts” (Exodus 33. 23), if we may so say, in comparison with the “open face” of our Father revealed in Jesus. (See on 1 Corinthians 3. 18.) Nor is it too much to say, that the view which our Lord gives, throughout this His very first lengthened discourse, of “our Father in heaven,” beggars all that was ever taught, even in God’s own Word, or conceived before by His saints, on this subject.

First Petition: *Hallowed be—i. e., ‘Be held in reverence’—regarded and treated as holy. thy name—*God’s name means ‘Himself as revealed and manifested.’ Everywhere in Scripture God defines and marks off the faith and love and reverence and obedience He will have from men by the disclosures which He makes to them of what He is; both to shut out false conceptions of Him, and to make all their devotion take the shape and hue of His own teaching. Too much attention cannot be paid to this.

Second Petition: *10. Thy kingdom come—*The kingdom of God is that moral and spiritual kingdom which the God of grace is setting up in this fallen world, whose subjects consist of as many as have been brought into hearty subjection to His gracious sceptre, and of which His Son Jesus is the glorious Head. In the inward reality of it, this kingdom existed ever since there were men who “walked with God” (Genesis 5. 24), and “waited for His salvation” (Genesis 49. 18); who were “continually with Him, holden by His right hand” (Psalm 73. 23), and who, even in the valley of the shadow of death, feared no evil when He was with them (Psalm 23. 4). When Messiah Himself appeared, it was, as a visible kingdom, “at hand.” His death laid the deep foundations of it—His ascension on high, “leading captivity captive and receiving gifts for men, yea, for the rebellious, that the Lord God might dwell among them,” and the Pentecostal effusion of the Spirit, by which those gifts for men descended upon the rebellious, and the Lord God was beheld, in the persons of thousands upon thousands, “dwelling” among men—was a glorious “coming” of this kingdom. But it is still to come, and this petition, “Thy kingdom come,” must not cease to ascend so long as one subject of it remains to be brought in. But does not this prayer stretch further forward—to “the glory to be revealed,” or that stage of the kingdom called “the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1. 11)? Not directly, perhaps, since the petition that follows this—“Thy will be done in earth, as it is in heaven”—would then bring us back to this present state of imperfection. Still, the mind refuses to be so bounded by stages and degrees, and in the act of praying “Thy kingdom come,” it irresistibly stretches the wings of its faith, and longing, and joyous expectation out to the final and glorious consummation of the kingdom of God.

Third Petition: *Thy will be done in earth, as it is in heaven—or, as the same words are rendered in Luke, ‘as in heaven so upon earth’—as cheerfully, as constantly, as perfectly.* But some will ask, Will this ever be? We answer, If the “new heavens and new earth” are to be just our present material system purified by fire and transfigured, of course it will. But we incline to think that the aspiration which we are taught in this beautiful petition to breathe forth has no direct reference to any such organic fulfilment, and is only the spontaneous and resistless longing of the renewed soul—put into words—to see the whole inhabited earth in entire conformity to the will of God. It asks not if ever it shall be—or if ever it can be—in order to pray this prayer. It *must* have its holy yearnings breathed forth, and this is just the bold yet simple expression of them. Nor is the Old Testament without prayers which come very near to this (Psalm 7. 9; 67.; 72. 19, &c.).

Fourth Petition: *11. Give us this day our daily bread—*The compound word here rendered “daily” occurs nowhere else, either in classical or sacred Greek, and so must be interpreted by the analogy of its component parts. But on this critics are divided. To those who would understand it to mean, “Give us this day the bread

of to-morrow”—as if the sense thus said in *that* of Luke “Give us *day by day*” (as BENGEL, MEYER, &c.)—it may be answered that the sense thus brought out is scarcely intelligible, if not something less; that the expression “bread of to-morrow” is not at all the same as bread “from day to day,” and that, so understood, it would seem to contradict v. 34. The great majority of the best critics [taking the word to be compounded of *ousia*, ‘substance,’ or ‘being’] understand by it the ‘staff of life,’ the bread of *subsistence*; and so the sense will be, ‘Give us this day the bread which this day’s necessities require.’ In this case, the rendering of our authorized version (after the *Vulgate*, LUTHER and some of the best modern critics)—“our daily bread”—is, in sense, accurate enough. (See Proverbs 30. 8.) Among commentators, there was early shown an inclination to understand this as a prayer for the heavenly bread, or spiritual nourishment; and in this they have been followed by many superior expositors, even down to our own times. But as this is quite unnatural, so it deprives the Christian of one of the sweetest of his privileges—to cast his bodily wants in this short prayer, by one simple petition, upon his heavenly Father. No doubt the spiritual mind will, from “the meat that perisheth,” naturally rise in thought to “that meat which endureth to everlasting life.” But let it be enough that the petition about bodily wants irresistibly suggests a higher petition; and let us not rob ourselves—out of a morbid spirituality—of our one petition in this prayer for that bodily provision which the immediate sequel of this Discourse shows that our heavenly Father has so much at heart. In limiting our petitions, however, to provision *for the day*, what a spirit of childlike dependence does the Lord both demand and beget!

Fifth Petition: *12. And forgive us our debts—*A vitally important view of sin, this—as an offence against God demanding reparation to His dishonoured claims upon our absolute subjection. As the debtor in the creditor’s hand, so is the sinner in the hands of God. This idea of sin had indeed come up before in this Discourse—in the warning to agree with our adversary quickly, in case of sentence being passed upon us, adjudging us to payment of the *ias*, *fathling*, and to imprisonment till then (ch. 5. 25, 26). And it comes up once and again in our Lord’s subsequent teaching—as in the parable of the Creditor and his two Debtors (Luke 11. &c.), and in the parable of the Unmerciful debtor (ch. 13. 23, &c.). But by embodying it in this brief model of acceptable prayer, and as the first of three petitions more or less bearing upon sin, our Lord teaches us, in the most emphatic manner conceivable, to regard this view of sin as the primary and fundamental one. Answering to this is the “forgiveness” which it directs us to seek—not the removal from our own hearts of the stain of sin, nor yet the removal of our just dread of God’s anger, or of unworthy suspicions of His love, which is all that some tell us we have to care about—but the removal from God’s own mind of His displeasure against us on account of sin, or, to retain the figure, the wiping or crossing out from His “book of remembrance” of all entries against us on this account. *as we forgive our debtors—*the same view of sin as before; only now transferred to the region of offences given and received between man and man. After what has been said on ch. 5. 7, it will not be thought that our Lord here teaches that our exercise of forgiveness towards our offending fellow-men absolutely precedes and is the proper ground of God’s forgiveness of us. His whole teaching, indeed—as of all Scripture—is the reverse of this. But as no one can reasonably imagine himself to be the object of Divine forgiveness who is deliberately and habitually unforgiving towards his fellow-men, so it is a beautiful provision to make our right to ask and expect daily forgiveness of our daily shortcomings and our final absolution and acquittal at the great day of admission into the kingdom, dependent upon our consciousness of a forgiving disposition towards our fellows, and our preparedness to protest before the Searcher of hearts that we do actually forgive them (See Mark 11. 25, 26.) God sees His own image reflected in His forgiving children; but to ask God for what we ourselves refuse to men, is to

insult Him. So much stress does our Lord put upon this, that immediately after the close of this prayer, it is the one point in it which He comes back upon (v. 14, 15), for the purpose of solemnly assuring us that the Divine procedure in this matter of forgiveness will be exactly what our own is.

Sixth Petition: 13. And lead us not into temptation—He who honestly seeks, and has the assurance of, forgiveness for past sin, will strive to avoid committing it for the future. But conscious that “when we would do good evil is present with us,” we are taught to offer this sixth petition, which comes naturally close upon the preceding, and flows, indeed, instinctively from it in the hearts of all earnest Christians. There is some difficulty in the form of the petition, as it is certain that God does bring His people—as He did Abraham, and Christ Himself—into circumstances both fitted and designed to try them, or test the strength of their faith. Some meet this by regarding the petition as simply an humble expression of self-distrust and instinctive shrinking from danger; but this seems too weak. Others take it as a prayer against yielding to temptation, and so equivalent to a prayer for ‘support and deliverance when we are tempted;’ but this seems to go beyond the precise thing intended. We incline to take it as a prayer against being *drawn* or *sucked*, of our own will, into temptation, to which the word here used seems to lend some countenance—‘Introduce us not.’ This view, while it does not put into our mouths a prayer against being tempted—which is more than the Divine procedure would seem to warrant—does not, on the other hand, change the sense of the petition into one for support *under* temptation, which the words will hardly bear; but it gives us a subject for prayer, in regard to temptation, most *definite*, and of all others most *needful*. It was precisely this which Peter needed to ask, but did not ask, when—of his own accord, and in spite of difficulties—he pressed for entrance into the palace-hall of the high priest, and where, once snaked into the scene and atmosphere of temptation, he fell so foully. And if so, does it not seem pretty clear that this was exactly what our Lord meant His disciples to pray against when He said in the garden—“Watch and pray, that ye *enter not into temptation*?” (ch. 26, 41).

Seventh Petition: But deliver us from evil—We can see no good reason for regarding this as but the second half of the sixth petition. With far better ground might the second and third petitions be regarded as one. The “but” connecting the two petitions is an insufficient reason for regarding them as one, though enough to show that the one thought naturally follows close upon the other. As the expression “from evil” may be equally well rendered ‘from the evil one,’ a number of superior critics think the devil is intended, especially from its following close upon the subject of “temptation.” But the comprehensive character of these brief petitions, and the place which this one occupies, as that on which all our desires die away, seems to us against so contracted a view of it. Nor can there be a reasonable doubt that the apostle, in some of the last sentences which he penned before he was brought forth to suffer for his Lord, alludes to this very petition in the language of calm assurance—“And the Lord shall deliver me from every evil work (cf. the *Greek* of the two passages), and will preserve me unto his heavenly kingdom” (2 Timothy 4, 18). This final petition, then, is only rightly grasped when regarded as a prayer for deliverance from all evil of whatever kind—not only from sin, but from all its consequences—fully and finally. Fitting, then, are our prayers ended with this. For what can we desire which this does not carry with it? For *thine is the kingdom, and the power, and the glory, for ever. Amen*—If any reliance is to be placed on external evidence, this doxology, we think, can hardly be considered part of the original text. It is wanting in all the most ancient MSS.; it is wanting in the *Old Latin* version and in the *Vulgate*: the former mounting up to about the middle of the second century, and the latter being a revision of it in the fourth century by JEROME, a most reverential and conservative as well as able and impartial critic. As might be expected

from this, it is passed by in silence by the earliest Latin fathers; but even the Greek commentators, when expounding this prayer, pass by the doxology. On the other hand, it is found in a majority of MSS., though not the oldest; it is found in all the Syriac versions, even the Peshito—dating probably as early as the second century—although this version wants the “Amen,” which the doxology, if genuine, could hardly have wanted; it is found in the *Sahidic* or *Thebaic* version made for the Christians of Upper Egypt, possibly as early as the Old Latin; and it is found in perhaps most of the later versions. On a review of the evidence, the strong probability, we think, is that it was no part of the original text. 14. For if ye forgive men, &c. 15. But if ye forgive not, &c.—See on v. 12.

Fasting (v. 16-18). Having concluded His supplementary directions on the subject of Prayer with this Divine Pattern, our Lord now returns to the subject of *Unostentatiousness* in our deeds of righteousness, in order to give one more illustration of it, in the matter of fasting. 16. Moreover, when ye fast—referring, probably, to private and voluntary fasting, which was to be regulated by each individual for himself; though in spirit it would apply to any fast—be not, as the hypocrites, of a sad countenance: for they disfigure their faces—*lit.*, ‘make unseen;’ very well rendered “disfigure.” They went about with a slovenly appearance, and ashes sprinkled on their head, that they may appear unto men to fast—It was not the deed, but reputation for the deed which they sought; and with this view those hypocrites multiplied their fasts. And are the exhausting fasts of the Church of Rome, and of Romanizing Protestants, free from this taint? Verily I say unto you, They have their reward. 17. But thou, when thou fastest, anoint thine head, and wash thy face—as the Jews did, except when mourning (Daniel 10, 3); so that the meaning is, ‘Appear as usual’—appear so as to attract no notice. 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee [openly]—The “openly” seems evidently a later addition to the text of this verse from v. 4, 7, though of course the idea is implied.

19-34. CONCLUDING ILLUSTRATIONS OF THE RIGHTEOUSNESS OF THE KINGDOM—HEAVENLY-MINDEDNESS AND FILIAL CONFIDENCE. 19. Lay not up for ourselves—or hoard not—treasures upon earth, where moth—a ‘clothes-moth.’ Eastern treasures, consisting partly in costly dresses stored up (Job 27, 16), were liable to be consumed by moths (Job 13, 23; Isaiah 50, 9; 51, 8). In James 5, 2 there is an evident reference to our Lord’s words here, and rust—any ‘eating into’ or ‘consuming;’ here, probably, ‘wear-and-tear,’ doth corrupt—‘cause to disappear.’ By this reference to moth and rust our Lord would teach how *perishable* are such earthly treasures, and where thieves break through and steal—Treasures these, how *precarious*! 20. But lay up for yourselves treasures in heaven—The language in Luke (12, 33) is very bold—“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not,” &c. where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Treasures these, *imperishable and unassailable*! (Cf. Colossians 3, 2.) 21. For where your treasure is—that which ye value most—there will your heart be also—[‘Thy treasure—thy heart’ is probably the true reading here: ‘your,’ in Luke 12, 34, from which it seems to have come in here.] Obvious though this maxim be, by what multitudes who profess to how to the teaching of Christ is a practically disregarded! ‘What a man loves,’ says LUTHER, quoted by THOLUCK, ‘that is his God. For he carries it in his heart, he goes about with it night and day, he sleeps and wakes with it; be it what it may—wealth or self, pleasure or renown.’ But because “laying up” is not in itself sinful, nay, in some cases enjoined (2 Corinthians 12, 14), and honest industry and sagacious enterprise are usually rewarded with prosperity, many flatter themselves that all is right between them and God, while their closest attention, anxiety, zeal, and time

are exhausted upon these earthly pursuits. To put this right, our Lord adds what follows, in which there is profound practical wisdom. 22. **The light**—rather, 'The lamp'—**of the body is the eye: if therefore thine eye be single**—'simple,' 'clear.' As applied to the outward eye, this means general soundness; particularly, not looking two ways. Here, as also in classical Greek, it is used figuratively to denote the simplicity of the mind's eye, singleness of purpose, looking right at its object, as opposed to having two ends in view. (See Proverbs 4. 25-27.) **thy whole body shall be full of light**—'illuminated.' As with the bodily vision, the man who looks with a good, sound eye, walks in light, seeing every object clear; so a simple and persistent purpose to serve and please God in everything will make the whole character consistent and bright. 23. **But if thine eye be evil**—'dis-tempered,' or, as we should say, 'If we have got a bad eye—thy whole body shall be full of darkness'—'darkened.' As a vitiated eye, or an eye that looks not straight and full at its object, sees nothing as it is, so a mind and heart divided between heaven and earth is all dark. **If therefore the light that is in thee be darkness, how great is that darkness!**—As the conscience is the regulative faculty, and a man's inward purpose, scope, aim in life, determines his character—If these be not simple and heavenward, but distorted and double, what must all the other faculties and principles of our nature be which take their direction and character from these, and what must the whole man and the whole life be but a mass of darkness? In Luke (11. 36) the converse of this statement very strikingly expresses what pure, beautiful, broad perceptions the *clarity of the inward eye* imparts: "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." But now for the application of this. 24. **No man can serve**—The word means to 'belong wholly and be entirely under command to'—**two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other**—Even if the two masters be of one character and have but one object, the servant must *take law* from one or the other: though he may do what is agreeable to both, he cannot, in the nature of the thing, be *servant* to more than one. Much less if, as in the present case, their interests are quite different, and even conflicting. In this case, if our affections be in the service of the one—If we "love the one"—we must of necessity "hate the other;" if we determine resolutely to "hold to the one," we must at the same time disregard, and, if he insist on his claims upon us, even "despise the other." **Ye cannot serve God and mammon**—The word "mammon"—better written with one *m*—is a foreign one, whose precise derivation cannot certainly be determined, though the most probable one gives it the sense of 'what one trusts in.' Here, there can be no doubt it is used for *riches*, considered as an idol master, or god of the heart. The service of this god and the true God together is here, with a kind of indignant earnestness, pronounced impossible. But since the teaching of the preceding verses might seem to endanger our falling short of what is requisite for the present life, and so being left destitute, our Lord now comes to speak to that point. 25. **Therefore I say unto you, Take no thought**—'Be not solicitous.' The English word "thought," when our version was made, expressed this idea of 'solicitude,' 'anxious concern'—as may be seen in any old English classic; and in the same sense it is used in 1 Samuel 9. 5, &c. But this sense of the word has now nearly gone or is, and so the mere English reader is apt to be perplexed. *Thought* or *forethought*, for temporal things—in the sense of reflection, consideration—is required alike by Scripture and common sense. It is that anxious solicitude, that careful care, which springs from unbelieving doubts and misgivings, which alone is here condemned. (See Philip-
plans 4. 6.) **for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on**—In Luke (12. 29) our Lord adds, 'neither be ye unsettled'—not "of doubtful mind," as in our version. When "careful (or 'full of care') about nothing," but

committing all in prayer and supplication with thanks giving unto God, the apostle assures us that "the peace of God, which passeth all understanding, shall keep our hearts and minds in Christ Jesus" (Philippians 4. 6, 7); i. e., shall guard both our feelings and our thoughts from undue agitation, and keep them in a holy calm. But when we commit our whole temporal condition to the wit of our own minds, we get into that "unsettled" state against which our Lord exhorts His disciples. **Is not the life more than meat—or 'food'—and the body than raiment?**—If God, then, give and keep up the greater—the life, the body—will He withhold the less, food to sustain life and raiment to clothe the body? 26. **Behold the fowls of the air**—In v. 28, 'observe well,' and in Luke 12. 24, "consider"—so as to learn wisdom from them. **for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**—nobler in yourselves and dearer to God. The argument here is from the greater to the less; but how rich in detail! The brute creation—void of reason—are incapable of sowing, reaping, and storing: yet your heavenly Father suffers them not helplessly to perish, but sustains them without any of those processes. Will He see, then, His own children using all the means which reason dictates for procuring the things needful for the body—looking up to Himself at every step—and yet leave them to starve? 27. **Which of you, by taking thought**—('anxious solicitude')—**can add one cubit unto his stature?**—"Stature" can hardly be the thing intended here: first, because the subject is the *prolongation of life*, by the supply of its necessities of food and clothing; and next, because no one would dream of adding a cubit—or a foot and a half—to his stature, while in the corresponding passage in Luke (12. 25, 28) the thing intended is represented as "that thing which is *least*." But if we take the word in its primary sense of 'age' (for 'stature' is but a secondary sense) the idea will be this, 'Which of you, however anxiously you vex yourselves about it, can add so much as a step to the length of your life's journey?' To compare the length of life to measures of this nature is not foreign to the language of Scripture (cf. Psalm 89. 5; 2 Timothy 4. 7, &c.). Understood, the meaning is clear and the connection natural. In this the best critics now agree. 28. **And why take ye thought for raiment? Consider** ('observe well') **the lilies of the field, how they grow: they toil not—as men, planting and preparing the flax. neither do they spin—as women. 29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these**—What incomparable teaching!—best left in its own transparent clearness and rich simplicity. 30. **Wherefore, if God so clothe the grass—the 'herbage'—of the field, which to-day is, and to-morrow is cast into the oven—wild flowers cut with the grass, withering by the heat, and used for fuel. (See James 1. 11.) shall He not much more clothe you, O ye of little faith?**—The argument here is something fresh. 'Gorgeous as is the array of the flowers that deck the fields, surpassing all artificial human grandeur, it is for but a brief moment; you are ravished with it to-day, and to-morrow it is gone; your own hands have seized and cast it into the oven: Shall, then, God's children, so dear to Him, and instructed with a life that cannot die, be left naked? He does not say, Shall they not be more beautifully arrayed? but, Shall He not much more *clothe* them? that being all He will have them regard as secured to them (cf. Hebrews 13. 5). The expression, 'Little-faithed ones,' which our Lord applies once and again to His disciples (ch. 8. 26; 14. 31; 16. 8), can hardly be regarded as rebuking any actual manifestations of unbelief at that early period, and before such an audience. It is His way of gently chiding the *spirit* of unbelief, so natural even to the best, who are surrounded by a world of sense, and of kindling a generous desire to shake it off. 31. **Therefore take no thought** ('solicitude'), **saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?** 32. (For after all these things do the Gentiles seek)—rather 'pursue.' Knowing noth-

ing God's will beyond the present life to guide their aspirations and engage their supreme attention, the heathen naturally pursue present objects as their chief, their only good. To what an elevation above these does Jesus here lift His disciples! **for your heavenly Father knoweth that ye have need of all these things**—How precious this word! Food and raiment are pronounced **needful** to God's children; and He who could say, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him" (ch. ii. 27), says with an authority which none but Himself could claim, "Your heavenly Father knoweth that ye have need of all these things." Will not that suffice you, O ye needy ones of the household of faith? **33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you**—This is the great summing up. Strictly speaking, it has to do only with the subject of the present section—the right state of the heart with reference to heavenly and earthly things; but being touched in the form of a brief general directory, it is so comprehensive in its grasp as to embrace the whole subject of this discourse. And, as if to make this the more evident, the two key-notes of this great sermon seem purposely struck in it—"the **KINGDOM**" and "the **RIGHT-EOUSNESS**" of the kingdom—as the grand objects, in the supreme pursuit of which all things needful for the present life will be added to us. The precise sense of every word in this golden verse should be carefully weighed. "**The kingdom of God**" is the primary subject of the Sermon on the Mount—that kingdom which the God of heaven is erecting in this fallen world, within which are all the spiritually recovered and inwardly subject portion of the family of Adam, under Messiah as its Divine Head and King. "**The righteousness thereof**" is the character of all such, so amply described and variously illustrated in the foregoing portions of this discourse. The "**seeking**" of these is the making them the object of supreme choice and pursuit; and the seeking of them "**first**" is the seeking of them before and above all else. The "**all these things**" which shall in that case be added to us are just the "all these things" which the last words of the preceding verse assured us "our heavenly Father knoweth that we have need of;" *i. e.*, all we require for the present life. And when our Lord says they shall be "**added**," it is implied, as a matter of course, that the seekers of the kingdom and its righteousness shall have these as their proper and primary portion: the rest being their gracious reward for *not* seeking them. (See an illustration of the principle of this in 2 Chronicles i. 11, 12.) What follows is but a reduction of this great general direction into a practical and ready form for daily use. **34. Take therefore no thought ('anxious care') for the morrow: for the morrow shall take thought for the things of itself**—(or, according to other authorities, 'for itself')—shall have its own causes of anxiety. **Sufficient unto the day is the evil thereof**—An admirable practical maxim, and better rendered in our version than in almost any other, not excepting the preceding English ones. Every day brings its own cares; and to anticipate is only to double them.

CHAPTER VII.

SERMON ON THE MOUNT—concluded.

Ver. 1-12. MISCELLANEOUS SUPPLEMENTARY COUNSELS. That these verses are entirely supplementary is the simplest and most natural view of them. All attempts to make out any evident connection with the immediately preceding context are, in our judgment, forced. But, though supplementary, these counsels are far from being of subordinate importance. On the contrary, they involve some of the most delicate and vital duties of the Christian life. In the vivid form in which they are here presented, perhaps they could not have been introduced with the same effect under any of the foregoing heads; as they spring out of the same great principles, and are in other forms and manifestations of the same evangelized "righteousness."

Censoriousness. Matt. (v. 1-6). **1. Judge not, that ye be not judged**—To "judge" here does not exactly mean to pronounce condemnatory judgment, nor does it refer to simple judging at all, whether favourable or the reverse. The context makes it clear that the thing here condemned is that disposition to look unfavourably on the character and actions of others, which leads invariably to the pronouncing of rash, unjust, and unlovely judgments upon them. No doubt it is the judgments so pronounced which are here spoken of; but what our Lord aims at is the spirit out of which they spring. Provided we eschew this unlovely spirit, we are not only warranted to sit in judgment upon a brother's character and actions, but in the exercise of a necessary discrimination are often constrained to do so for our own guidance. It is the violation of the law of love involved in the exercise of a censorious disposition which alone is here condemned. And the argument against it—"that ye be not judged"—confirms this: 'that your own character and actions be not pronounced upon with the like severity;' *i. e.*, at the great day. **2. For with what judgments ye judge, ye shall be judged; and with what measure ye mete—whatever standard of judgment ye apply to others—it shall be measured to you again**—This proverbial maxim is used by our Lord in other connections—as in Mark 4. 24, and with a slightly different application in Luke 6. 38—as a great principle in the Divine administration. Untender judgment of others will be judicially returned upon ourselves, in the day when God shall judge the secrets of men by Jesus Christ. But, as in many other cases under the Divine administration, such harsh judgment gets self-punished even here. For people shrink from contact with those who systematically deal out harsh judgment upon others—naturally concluding that they themselves may be the next victims—and feel impelled in self-defence, when exposed to it, to roll back upon the assailant his own censures. **3. And why beholdest thou the mote—'splinter,' here very well rendered "mote," denoting any small fault—that is in thy brother's eye, but considerest not the beam that is in thine own eye?**—denoting the much greater fault which we overlook in ourselves. **4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?** **5. Thou hypocrite—'Hypocrite!'—first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye**—Our Lord uses a most hyperbolical, but not unfamiliar figure, to express the monstrous inconsistency of this conduct. The "hypocrisy" which, not without indignation, He charges it with, consists in the pretence of a zealous and compassionate charity, which cannot possibly be real in one who suffers worse faults to lie uncorrected in himself. He only is fit to be a reprover of others who jealously and severely judges himself. Such persons will not only be slow to undertake the office of censor on their neighbours, but, when constrained in faithfulness to deal with them, will make it evident that they do it with *reluctance* and not satisfaction, with *moderation* and not exaggeration, with *love* and not harshness.

Prostitution of Holy Things (v. 6). The opposite extreme to that of censoriousness is here condemned—want of discrimination of character. **6. Give not that which is holy unto the dogs—savage or snarling haters of truth and righteousness. neither cast ye your pearls before swine—the impure or coarse, who are incapable of appreciating the priceless jewels of Christianity. In the East, dogs are wilder and more gregarious, and, feeding on carrion and garbage, are coarser and fiercer than the same animals in the West. Dogs and swine, besides being ceremonially unclean, were peculiarly repulsive to the Jews, and indeed to the ancients generally. lest they trample them under their feet—as swine do—and turn again and rend you—as dogs do. Religion is brought into contempt, and its professors insulted, when it is forced upon those who cannot value it and will not have it. But while the indiscriminately zealous have need of this caution, let us be on our guard against so,**

MATTHEW VI.

readily setting our neighbours down as dogs and swine, and excusing ourselves from endeavouring to do them good on this poor plea.

Prayer (v. 7-11). Enough, one might think, had been said on this subject in ch. 6. 5-15. But the difficulty of the foregoing duties seems to have recalled the subject, and this gives it quite a new turn. 'How shall we ever be able to carry out such precepts as these, of tender, holy, yet discriminating love?' might the humble disciple inquire. 'Go to God with it,' is our Lord's reply; but He expresses this with a fulness which leaves nothing to be desired, urging now not only confidence, but importunity in prayer. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you—Though there seems evidently a climax here, expressive of more and more importunity, yet each of these terms used presents what we desire of God in a different light. We ask for what we wish; we seek for what we miss; we knock for that from which we feel ourselves shut out. Answering to this threefold representation is the triple assurance of success to our believing efforts. 'But ah!' might some humble disciple say, 'I cannot persuade myself that I have any interest with God.' To meet this, our Lord repeats the triple assurance He had just given, but in such a form as to silence every such complaint. 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened—Of course, it is presumed that he asks aright—i.e., in faith—and with an honest purpose to make use of what he receives. "If any of you lack wisdom, let him ask of God. But let him ask in faith, nothing wavering (undecided whether to be altogether on the Lord's side). For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1. 5-7). Hence, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4. 3). 9. Or what man is there of you, whom if his son ask bread—'a loaf'—will he give him a stone?—round and smooth like such a loaf or cake as was much in use, but only to mock him. 10. Or if he ask a fish, will he give him a serpent?—like it, indeed, but only to sting him. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!—Bad as our fallen nature is, the father in us is not extinguished. What a heart, then, must the Father of all fathers have towards His pleading children! In the corresponding passage in Luke (see on 11. 13), instead of "good things," our Lord asks whether He will not much more give the Holy Spirit to them that ask Him. At this early stage of His ministry, and before such an audience, He seems to avoid such sharp doctrinal teaching as was more accordant with His plan at the riper stage indicated in Luke, and in addressing His own disciples exclusively.

Golden Rule (v. 12). 12. Therefore—to say all in one word—all things whatsoever ye would that men should do to you, do ye even so—the same thing and in the same way—to them: for this is the Law and the Prophets—'This is the substance of all relative duty; all Scripture in a nutshell.' Incomparable summary! How well called "the royal law!" (James 2. 8; cf. Romans 13. 9.) It is true that similar maxims are found floating in the writings of the cultivated Greeks and Romans, and naturally enough in the Rabbinical writings. But so expressed as it is here—in immediate connection with, and as the sum of such duties as had been just enjoined, and such principles as had been before taught—it is to be found nowhere else. And the best commentary upon this fact is, that never till our Lord came down thus to teach did men effectually and widely exemplify it in their practice. The precise sense of the maxim is best referred to common sense. It is not, of course, what—in our wayward, capricious, grasping moods—we should wish that men would do to us, that we are to hold ourselves bound to do to them; but only what—in the exercise of an impartial judgment, and putting ourselves in their place—

we consider it reasonable that they should do to us, that we are to do to them.

13-29. **CONCLUSION AND EFFECT OF THE SERMON ON THE MOUNT.** We have here the application of the whole preceding discourse. *Conclusion of the Sermon on the Mount* (v. 13-27). "The righteousness of the kingdom," so amply described, both in principle and in detail, would be seen to involve self-sacrifice at every step. Multitudes would never face this. But it must be faced, else the consequences will be fatal. This would divide all within the sound of these truths into two classes: the many who will follow the path of ease and self-indulgence—and where it might; and the few, who, bent on eternal safety above everything else, take the way that leads to it—at whatever cost. This gives occasion to the two opening verses of this application. 13. Enter ye in at the strait gate—as if hardly wide enough to admit one at all. This expresses the difficulty of the first right step in religion, involving, as it does, a triumph over all our natural inclinations. Hence the still stronger expression in Luke (13. 24), "Strive to enter in at the strait gate." For wide is the gate—easily entered—and broad is the way—easily trodden—that leadeth to destruction, and—thus lured—many there be which go in thereto: 14. Because strait is the gate, and narrow is the way, which leadeth unto life—in other words, the whole course is as difficult as the first step; and (so it comes to pass that)—few there be that find it. The recommendation of the broad way is the ease with which it is trodden and the abundance of company to be found in it. It is sailing with a fair wind and a favourable tide. The natural inclinations are not crossed, and fears of the issue, if not easily hushed, are in the long run effectually subdued. The one disadvantage of this course is its end—it "leadeth to destruction." The great Teacher says it, and says it as "One having authority." To the supposed injustice or harshness of this He never once adverts. He leaves it to be inferred that such a course righteously, naturally, necessarily so ends. But whether men see this or no, here He lays down the law of the kingdom, and leaves it with us. As to the other way, the disadvantage of it lies in its narrowness and solicitude. Its very first step involves a revolution in our whole purposes and plans for life, and a surrender of all that is dear to natural inclination, while all that follows is but a repetition of the first great act of self-sacrifice. No wonder, then, that few find and few are found in it. But it has one advantage—it "leadeth unto life." Some critics take "the gate" here, not for the first, but the last step in religion; since gates seldom open into roads, but roads usually terminate in a gate, leading straight to a mansion. But as this would make our Lord's words to have a very inverted and unnatural form as they stand, it is better, with the majority of critics, to view them as we have done. But since such teaching would be as unpopular as the way itself, our Lord next forewarns His hearers that preachers of smooth things—the true heirs and representatives of the false prophets of old—would be rife enough in the new kingdom. 15. Beware—'But beware'—of false prophets—i.e., of teachers coming as authorized expounders of the mind of God and guides to heaven. (See Acts 20. 29, 30; 2 Peter 2. 1, 2.) which come to you in sheep's clothing—with a bland, gentle, plausible exterior; persuading you that the gate is not strait nor the way narrow, and that to teach so is illiberal and bigoted—precisely what the old prophets did (Ezekiel 13. 1-10, 22). but inwardly they are ravening wolves—bent on devouring the flock for their own ends (2 Corinthians 11. 2, 3, 13-15). 16. Ye shall know them by their fruits—not their doctrines—as many of the elder interpreters and some later ones explain it—for that corresponds to the tree itself; but the practical effect of their teaching, which is the proper fruit of the tree. Do men gather grapes of thorns—any kind of prickly plant—or figs of thistles?—a three-pronged variety. The general sense is obvious—Every tree bears its own fruit. 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth

evil fruit, neither can a corrupt tree bring forth good fruit—Obvious as is the truth here expressed in different forms—that the heart determines and is the only proper interpreter of the actions of our life—no one who knows now the Church of Rome makes a merit of actions, quite apart from the motives that prompt them, and how the same tendency manifests itself from time to time even among Protestant Christians, can think it too obvious to be insisted on by the teachers of Divine truth. Here follows a wholesome digression. 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire—See on ch. 3. 10. 20. Wherefore by their fruits ye shall know them—*q. d.*, 'But the point I now press is not so much the end of such, as the means of detecting them; and this, as already said, is their fruits.' The hypocrisy of teachers now leads to a solemn warning against religious hypocrisy in general. 21. Not every one that saith unto me, Lord, Lord—the reduplication of the title "Lord" denoting zeal in according it to Christ (see Mark 14. 45). Yet our Lord claims and expects this of all His disciples, as when He washed their feet: "Ye call me Master and Lord: and ye say well; for so I am" (John 13. 13). shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven—that will which it had been the great object of this discourse to set forth. Yet our Lord says warily, not 'the will of *your* Father,' but "of *My* Father;" thus claiming a relationship to His Father with which His disciples might not intermeddle, and which He never lets down. And he so speaks here to give authority to His asseverations. But now He rises higher still—not formally announcing Himself as the Judge, but intimating what men will say to Him, and He to them, when He sits as their final judge. 22. Many will say to me in that day—What day? It is emphatically unnamed. But it is the day to which He had just referred, when men shall "enter" or not enter "into the kingdom of heaven." (See a similar way of speaking of "that day" in 2 Timothy 1. 12; 4. 8). Lord, Lord—The reiteration denotes surprise. 'What, Lord? How is this? Are we to be disowned?' have we not prophesied—or 'publicly taught.' As one of the special gifts of the Spirit in the early Church, it has the sense of 'inspired and authoritative teaching,' and is ranked next to the apostleship. (See 1 Corinthians 12. 28; Ephesians 4. 11.) In this sense it is used here, as appears from what follows. in thy name?—or, 'to thy name,' and so in the two following clauses—'having reference to Thy name as the sole power in which we did it.' and in thy name have cast out devils? and in thy name done many wonderful works?—or 'miracles.' These are selected as three examples of the highest services rendered to the Christian cause, and through the power of Christ's own name, invoked for that purpose; Himself, too, responding to the call. And the threefold repetition of the question, each time in the same form, expresses in the liveliest manner the astonishment of the speakers at the view now taken of them. 23. And then will I profess unto them—or, 'openly proclaim'—tearing off the mask—I never knew you—What they claimed—intimacy with Christ—is just what He repudiates, and with a certain scornful dignity. 'Our acquaintance was not broken off—there never was any.' depart from me—(Cf. ch. 25. 41.) The connection here gives these words an awful significance. They claimed intimacy with Christ, and in the corresponding passage, Luke 13. 28, are represented as having gone out and in with Him on familiar terms. 'So much the worse for you,' He replies: 'I bore with that long enough; but now—begone!' ye that work iniquity—not 'that wrought iniquity;' for they are represented as fresh from the scenes and acts of it as they stand before the Judge. (See on the almost identical, but even more vivid and awful, description of the scene in Luke 13. 24–27.) That the apostle alludes to these very words in 2 Timothy 2. 19 there can hardly be any doubt—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 24. Therefore—to bring this Discourse to a close, **whosoever**

heareth these sayings of mine, and doeth them—see James 1. 22, which seems a plain allusion to these words: also Luke 11. 28; Romans 2. 13; 1 John 3. 7—I will liken him unto a wise man—a shrewd, prudent, provident man—which built his house upon a rock—the rock of true discipleship, or genuine subjection to Christ. 25. And the rain—from above—descended, and the floods—from below—came, and the winds—sweeping across—blew, and—thus from every direction—beat upon that house; and it fell not; for it was founded upon a rock—See 1 John 2. 17. 26. And every one that heareth these sayings of mine—in the attitude of discipleship—and doeth them not, shall be likened unto a foolish man, which built his house upon the sand—denoting a loose foundation—that of an empty profession and mere external services. 27. And the rain descended, and the floods came, and the winds blew, and beat upon—or 'struck against'—that house; and it fell: and great was the fall of it—terrible the ruin! How lively must this imagery have been to an audience accustomed to the fierceness of an Eastern tempest, and the suddenness and completeness with which it sweeps everything unsteady before it! *Effect of the Sermon on the Mount* (v. 23, 29). 28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine—rather, 'His teaching,' for the reference is to the manner of it quite as much as the matter, or rather more so. 29. For he taught them as [one] having authority—The word "one," which our translators have here inserted, only weakens the statement, and not as the scribes—The consciousness of Divine authority, as Lawgiver, Expounder and Judge, so beamed through His teaching, that the scribes' teaching could not but appear drivelling in such a light.

CHAPTER VIII.

Ver. 1–4. HEALING OF A LEPER. (=Mark 1. 40–45; Luke 5. 12–18.) The time of this miracle seems too definitely fixed here to admit of our placing it where it stands in Mark and Luke, in whose Gospels no such precise note of time is given. 1. [And] When he was come down from the mountain, great multitudes followed him. 2. And, behold, there came a leper—"a man full of leprosy," says Luke 5. 12. Much has been written on this disease of leprosy, but certain points remain still doubtful. All that needs be said here is, that it was a cutaneous disease, of a loathsome, diffusive, and, there is reason to believe, when thoroughly pronounced, incurable character; that though in its distinctive features it is still found in several countries—as Arabia, Egypt and South Africa—it prevailed, in the form of what is called white leprosy, to an unusual extent, and from a very early period, among the Hebrews; and that it thus furnished to the whole nation a familiar and affecting symbol of SIN, considered as (1) *loathsome*, (2) *spreading*, (3) *incurable*. And while the ceremonial ordinances for detection and cleansing prescribed in this case by the law of Moses (Leviticus 13., 14.) held forth a coming remedy "for sin and for uncleanness" (Psalm 51. 7; 2 Kings 5. 1, 7, 10, 13, 14), the numerous cases of leprosy with which our Lord came in contact, and the glorious cures of them which He wrought, were a fitting manifestation of the work which He came to accomplish. In this view, it deserves to be noticed that the first of our Lord's miracles of healing recorded by Matthew is this cure of a leper, and **worshipped him**—in what sense we shall presently see. Mark says (1. 40), he came, "beseeching and kneeling to Him," and Luke says (5. 12), "he fell on his face." saying, Lord, if thou wilt, thou canst make me clean—As this is the only cure of leprosy recorded by all the three first Evangelists, it was probably the first case of the kind; and if so, this leper's faith in the power of Christ must have been formed in him by what he had heard of His other cures. And how striking a faith is it! He does not say he believed Him able, but with a brevity expressive of a confidence that knew no doubt, he says simply, "Thou canst." But of Christ's willingness to heal him he was not so sure. It needed more knowledge of Jesus than as

would be supposed to have to assure him of that. But one thing he was sure of, that He had but to "will" it. This shows with what "worship" of Christ this leper fell on at his face before him. Clear theological knowledge of the Person of Christ was not then possessed even by those who were most with Him and nearest to Him. Much less could full insight into all that we know of the Only-begotten of the Father be expected of this leper. But he who at that moment felt and owned that to heal an incurable disease needed but the fiat of the Person who stood before him, had assuredly that very faith in the germ which now casts its crown before Him that loved us, and would at any time die for His blessed name. 3. And Jesus—[or 'He,' according to another reading]—"moved with compassion," says Mark (1. 41); a precious addition—**put forth his hand, and touched him**—Such a touch occasioned ceremonial defilement (Leviticus 13. 46); even as the leper's coming near enough for contact was against the Levitical regulations (Leviticus 13. 46). But as the man's faith told him there would be no case for such regulations if the cure he hoped to experience should be accomplished, so He who had healing in His wings transcended all such statutes. **saying, I will; be thou clean**—How majestic those two words! By not assuring the man of His power to heal him, He delightfully sets His seal to the man's previous confession of that power; and by assuring him of the one thing of which he had any doubt, and for which he waited—His will to do it—He makes a claim as Divine as the cure which immediately followed it. **And immediately his leprosy was cleansed**—Mark, more emphatic, says (1. 42), "And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed"—as perfectly as instantaneous cures! 4. And Jesus ("straitly charged him, and forthwith sent him away," Mark 1. 43, and) **saith unto him, See thou tell no man**—A hard condition this would seem to a grateful heart, whose natural language, in such a case, is "Come, hear, all ye that fear God, and I will declare what He hath done for my soul" (Psalm 66. 16). We shall presently see the reason for it. **but go thy way, show thyself to the priest, and offer the gift that Moses commanded** (Leviticus 14.), **for a testimony unto thee**—a palpable witness that the Great Healer had indeed come, and that "God had visited His people." What the sequel was, our Evangelist says not; but Mark thus gives it (1. 45): "But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter." Thus—by an over-zealous, though most natural and not very culpable, infringement of the injunction to keep the matter quiet—was our Lord, to some extent, thwarted in His movements. As His whole course was unblimely noiseless (ch. 12. 19), so we find Him repeatedly taking steps to prevent matters prematurely coming to a crisis with Him. (But see on Mark 5. 19, 20.) "And He withdrew Himself," adds Luke (5. 16), "into the wilderness, and prayed;" retreating from the popular excitement into the secret place of the Most High, and thus coming forth as dew upon the mown grass, and as showers that water the earth (Psalm 72. 6). And this is the secret both of strength and of sweetness in the servants and followers of Christ in every age.

5-13. **HEALING OF THE CENTURION'S SERVANT.** (—Luke 7. 1-10.) This incident belongs to a later stage. For the exposition, see on Luke 7. 1-10.

14-17. **HEALING OF PETER'S MOTHER-IN-LAW, AND MANY OTHERS.** (—Mark 1. 29-34; Luke 4. 38-41.) For the exposition, see on Mark 1. 29-34.

18-22. **INCIDENTS ILLUSTRATIVE OF DISCIPLESHIP.** (—Luke 9. 57-62.) The incidents here are two: in the corresponding passage of Luke they are three. Here they are introduced before the mission of the Twelve: in Luke, when our Lord was making preparation for His final journey to Jerusalem. But to conclude from this, as some good critics do, as BENGEL, ELLICOTT, &c., that one of these incidents at least occurred twice—which led to the mention of the others at the two different times—is

too artificial. Taking them, then, as one set of occurrences, the question arises, Whether are they recorded by Matthew or by Luke in their proper place? NEANDER, SCHLEIERMACHER, and OLSHAUSEN adhere to Luke's order; while MEYER, DE WETTE, and LANGE prefer that of Matthew. Probably the first incident is here in its right place. But as the command, in the second incident, to preach the kingdom of God, would scarcely have been given at so early a period, it is likely that it and the third incident have their true place in Luke. Taking these three incidents, then, up here, we have—

I. *The Rash or Precipitate Disciple* (v. 19, 20). 19. **And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.** 20. **And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head**—Few as there were of the scribes who attached themselves to Jesus, it would appear, from his calling Him 'Teacher,' that this one was a "disciple" in that looser sense of the word in which it is applied to the crowds who flocked after Him, with more or less conviction that His claims were well founded. But from the answer which he received we are led to infer that there was more of transient emotion—of temporary impulse—than of intelligent principle in the speech. The preaching of Christ had riveted and charmed him; his heart had swelled; his enthusiasm had been kindled; and in this state of mind he will go anywhere with Him, and feels impelled to tell Him so. 'Wilt thou?' replies the Lord Jesus. 'Knowest thou Whom thou art pledging thyself to follow, and whither haply He may lead thee? No warm home, no downy pillow has He for thee: He has them not for Himself. The foxes are not without their holes, nor do the birds of the air want their nests; but the Son of man has to depend on the hospitality of others, and borrow the pillow whereon He lays His head.' How affecting is this reply! And yet He rejects not this man's offer, nor refuses him the liberty to follow Him. Only He will have him know what he is doing, and 'count the cost.' He will have him weigh well the real nature and the strength of his attachment, whether it be such as will abide in the day of trial. If so, he will be right welcome, for Christ puts none away. But it seems too plain that in this case that had not been done. And so we have called this the Rash or Precipitate Disciple.

II. *The Procrastinating or Entangled Disciple* (v. 21, 22). As this is more fully given in Luke, we must take both together. "And He said unto another of his disciples, Follow me. But he said, 'Lord, suffer me first to go and bury my father.' But Jesus said unto him, Follow me; and let the dead bury their dead—or, as more definitely in Luke, 'Let the dead bury their dead: but go thou and preach the kingdom of God.'" This disciple did not, like the former, volunteer his services, but is called by the Lord Jesus, not only to follow, but to preach Him. And he is quite willing; only he is not ready just yet. "Lord, I will; but"—'There is a difficulty in the way just now; but that once removed, I am Thine.' What now is this difficulty? Was his father actually dead—lying a corpse—having only to be buried? Impossible. As it was the practice, as noticed on Luke 7. 12, to bury on the day of death, it is not very likely that this disciple would have been here at all if his father had just breathed his last, nor would the Lord, if He was there, have hindered him discharging the last duties of a son to a father. No doubt it was the common case of a son having a frail or aged father, not likely to live long, whose head he thinks it his duty to see under the ground ere he goes abroad. 'This aged father of mine will soon be removed; and if I might but delay till I see him decently interred, I should then be free to preach the kingdom of God wherever duty might call me.' This view of the case will explain the curt reply, "Let the dead bury their dead: but go thou and preach the kingdom of God." Like all the other paradoxical sayings of our Lord, the key to it is the different senses—a higher and a lower—in which the same word "dead" is used: 'There are two kingdoms of God in existence upon earth; the kingdom of nature, and the

kingdom of grace: To the one kingdom all the children of this world, even the most ungodly, are fully alive; to the other, only the children of light: The reigning Irreligion consists not in indifference to the common humanities of social life, but to things spiritual and eternal: Fear not, therefore, that your father will in your absence be neglected, and that when he breathes his last there will not be relatives and friends ready enough to do to him the last offices of kindness. Your wish to discharge these yourself is natural, and to be allowed to do it a privilege not lightly to be foregone. But the kingdom of God lies now all neglected and needy: its more exalted character few discern; to its paramount claims few are alive: and to "preach" it fewer still are qualified and called: But thou art: The Lord therefore hath need of thee: Leave, then, those claims of nature, high though they be, to those who are dead to the still higher claims of the kingdom of grace, which God is now erecting upon earth—Let the dead bury their dead; but go thou and preach the kingdom of God.' And so have we here the genuine, but Procrastinating or Entangled Disciple. The next case is recorded only by Luke:

III. *The Irresolute or Wavering Disciple* (Luke 9. 61, 62). 61. "And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. 62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." But for the very different replies given, we should hardly have discerned the difference between this and the second case: the one man called, indeed, and the other volunteering, as did the first; but both seemingly alike willing, and only having a difficulty in their way just at that moment. But, by help of what is said respectively to each, we perceive the great difference between the two cases. From the warning given against "looking back," it is evident that this man's discipleship was not yet *thorough*, his separation from the world not entire. It is not a case of *going back*, but of *looking back*; and as there is here a manifest reference to the case of "Lot's wife" (Genesis 19. 26; and see on Luke 17. 32), we see that it is not *actual return* to the world that we have here to deal with, but a *reluctance to break with it*. The figure of putting one's hand to the plough and looking back is an exceedingly vivid one, and to an agricultural people most impressive. As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. The reference may be chiefly to ministers; but the application at least is general. As the image seems plainly to have been suggested by the case of Elijah and Elisha, a difficulty may be raised, requiring a moment's attention. When Elijah cast his mantle about Elisha, which the youth quite understood to mean appointing him his successor, he was ploughing with twelve yoke of oxen, the last pair held by himself. Leaving his oxen, he ran after the prophet, and said, "Let me, I pray thee, kiss my father and my mother, and [then] I will follow thee." Was this said *in the same spirit* with the same speech uttered by our disciple? Let us see. "And Elijah said unto him, Go back again: for what have I done to thee." Commentators take this to mean that Elijah had really done nothing to hinder him from going on with all his ordinary duties. But to us it seems clear that Elijah's intention was to try what manner of spirit the youth was of:—"Kiss thy father and mother? And why not? By all means, go home and stay with them; for what have I done to thee? I did but throw a mantle about thee; but what of that?" If this was his meaning, Elisha thoroughly apprehended and nobly met it. "He returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen [the wood of his ploughing implements], and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him" (1 Kings 19. 19-21). We know not if even his father and mother had time to be called to this hasty feast. But this much is *certain*, that, though in affluent circumstances, he gave up

his lower calling, with all its prospects, for the high; and at that time perilous, office to which he was called. What now is the bearing of these two cases? Did Elisha do wrong in bidding them farewell with whom he was associated in his early calling? Or, if not, would this disciple have done wrong if he had done the same thing, and in the same spirit, with Elisha? Clearly not. Elisha's doing it proved that he could *with safety* do it; and our Lord's warning is not against bidding them farewell which were at home at his house, but against the probable *fatal consequences* of that step; lest the embraces of earthly relationship should prove too strong for him, and he should never return to follow Christ. Accordingly we have called this the Irresolute or Wavering Disciple.

23-27. JESUS, CROSSING THE SEA OF GALILEE, MIRACULOUSLY STILLS A TEMPEST. (—Mark 4. 35-41; Luke 8. 22-25.) For the exposition, see on Mark 4. 35-41.

28-34. JESUS HEALS THE GERGSENE DEMONIAC (—Mark 5. 1-20; Luke 8. 26-39.) For the exposition, see on Mark 5. 1-20.

CHAPTER IX.

Ver. 1-8. HEALING OF A PARALYTIC. (—Mark 2. 1-12; Luke 5. 17-26.) This incident appears to follow next in order of time to the cure of the leper (ch. 8. 1-4). For the exposition, see on Mark 2. 1-2.

9-13. MATTHEW'S CALL AND FEAST. (—Mark 2. 14-17; Luke 5. 27-32.) *The call of Matthew* (v. 9). 9. *And as Jesus passed forth from thence—* i. e., from the scene of the paralytic's cure in Capernaum, towards the shore of the Sea of Galilee, on which that town lay. Mark, as usual, pictures the scene more in detail, thus (2. 13): "And He went forth again by the sea-side; and all the multitude resorted unto him, and He taught them"—or, 'kept teaching them.' "And as he passed by" he saw a man, named Matthew—the writer of this precious Gospel, who here, with singular modesty and brevity, relates the story of his own calling. In Mark and Luke he is called *Levi*, which seems to have been his family name. In their lists of the twelve apostles, however, Mark and Luke give him the name of Matthew, which seems to have been the name by which he was known as a disciple. While he himself sinks his family name, he is careful not to sink his occupation, the obnoxious associations with which he would place over against the grace that called him from it, and made him an apostle. (See on ch. 19. 8.) Mark alone tells us (2. 14) that he was "the son of Alphaeus"—the same, probably, with the father of James the Less. From this and other considerations it is pretty certain that he must at least have heard of our Lord before this meeting. Unnecessary doubts, even from an early period, have been raised about the identity of Levi and Matthew. No English jury, with the evidence before them which we have in the Gospels, would hesitate in giving in a unanimous verdict of identity. *sitting at the receipt of custom*—as a publican, which Luke (5. 27) calls him. It means the place of receipt, the toll-house or booth in which the collector sat. Being in this case by the sea-side, it might be the ferry tax for the transit of persons and goods across the lake, which he collected. (See on ch. 5. 46.) and he saith unto him, Follow me—Witching words these, from the lips of Him who never employed them without giving them resistless efficacy in the hearts of those they were spoken to. And he "left all" (Luke 5. 28), arose and followed him.

The Feast (v. 10-13). 10. *And it came to pass, as Jesus sat at meat in the house*—The modesty of our Evangelist signally appears here. Luke says (v. 29) that "Levi made Him a great feast," or 'reception,' while Matthew merely says, "He sat at meat;" and Mark and Luke say that it was in Levi's "own house," while Matthew merely says, "He sat at meat in the house." Whether this feast was made now, or not till afterwards, is a point of some importance in the order of events, and not agreed among harmonists. The probability is that it did not take place till a considerable time afterwards. For Matthew, who ought surely to know what took place while his Lord was speaking at his own table, tells us that the visit of Jairus

the ruler of the synagogue, occurred at that moment (v. 23). But we know from Mark and Luke that this visit of Jairus did not take place till after our Lord's return, at a later period, from the country of the Gadarenes. (See Mark 6. 21, &c., and Luke 8. 40, &c.) We conclude, therefore, that the feast was not made in the novelty of his discipleship, but after Matthew had had time to be somewhat established in the faith; when returning to Capernaum, his compassion for old friends, of his own calling and character, led him to gather them together that they might have an opportunity of hearing the gracious words which proceeded out of His Master's mouth, if haply they might experience a like change. behold, many publicans and sinners—Luke says, "a great company" (v. 20)—came and sat down with him and his disciples—In all such case the word rendered 'sat' is 'reclined,' in allusion to the ancient mode of lying on couches at meals. 11. And when the Pharisees—"and scribes," add Mark and Luke—saw it, they "murmured" or "muttered," says Luke (5. 30), and said unto his disciples—not venturing to put their question to Jesus Himself—Why eateth your Master with publicans and sinners?—(See on Luke 15. 2.) 12. But when Jesus heard [that], he said unto them—to the Pharisees and scribes; addressing Himself to them, though they had shrunk from addressing Him. They that be whole need not a physician, but they that are sick—*q. d.*, 'Ye deem yourselves whole; My mission, therefore, is not to you: The physician's business is with the sick; therefore eat I with publicans and sinners.' Oh what myriads of broken hearts, of sin-sick souls, have been bound up by this matchless saying! 13. But go ye and learn what that meaneth (Hosea 6. 6), I will have mercy, and not sacrifice—*i. e.*, the one rather than the other. "Sacrifice," the chief part of the ceremonial law, is here put for a religion of literal adherence to mere rules; while "Mercy" expresses such compassion for the fallen as seeks to lift them up. The duty of keeping aloof from the polluted, in the sense of "having no fellowship with the unfruitful works of darkness," is obvious enough; but to understand this as prohibiting such intercourse with them as is necessary to their recovery, is to abuse it. This was what these pharisaical religionists did, and this is what our Lord here exposes. for I am not come to call the righteous, but sinners [to repentance]—The words enclosed in brackets are of doubtful authority here, and more than doubtful authority in Mark 2. 17; but in Luke 5. 32 they are undisputed. We have here just the former statement stripped of its figure. "The righteous" are the whole; "sinners," the sick. When Christ "called" the latter, as He did Matthew, and probably some of those publicans and sinners whom he had invited to meet Him, it was to heal them of their spiritual maladies, or save their souls: "The righteous," like those miserable self-satisfied Pharisees, "He sent empty away."

14-17. DISCOURSE ON FASTING. See on Luke 5. 33-39.

18-26. THE WOMAN WITH THE ISSUE OF BLOOD HEALED. —THE DAUGHTER OF JAIRUS RAISED TO LIFE. (—Luke 8. 40-56; Mark 5. 21-43.) For the exposition, see on Mark 5. 21-43.

27-34. TWO BLIND MEN, AND A DUMB DEMONIAE HEALED. These two miracles are recorded by Matthew alone. *Two Blind Men Healed* (v. 27-31). 27. And when Jesus departed thence, two blind men followed him—hearing, doubtless, as in a later case is expressed, "that Jesus passed by" (ch. 20. 30), crying, and saying, Thou son of David, have mercy on us. It is remarkable that in the only other recorded case in which the blind applied to Jesus for their sight, and obtained it, they addressed Him, over and over again, by this one Messianic title, so well known—"Son of David" (ch. 20. 30). Can there be a doubt that their faith fastened on such great Messianic promises as this, "Then the eyes of the blind shall be opened," &c. (Isaiah 35. 5)? and if so, this appeal to Him, as the Consolation of Israel, to do His predicted office, would fall with great weight upon the ears of Jesus. 28. And when he was come into the house—To try their faith and patience. He seems to have made them no answer But the

blind men came to Him—which, no doubt, was what He desired, and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord—Doubtless our Lord's design was not only to put their faith to the test by this question, but to deepen it, to raise their expectation of a cure, and so prepare them to receive it; and the cordial acknowledgment, so touchingly simple which they immediately made to Him of His power to heal them, shows how entirely that object was gained. 29. Then touched he their eyes, saying, According to your faith be it unto you—not, Receive a cure proportioned to your faith, but, Receive this cure as granted to your faith. Thus would they carry about with them, in their restored vision, a gracious seal of the faith which drew it from their compassionate Lord. 30. And their eyes were opened: and Jesus straitly charged them—The expression is very strong, denoting great earnestness. 31. But they, when they were departed, spread abroad his fame in all that country—(See on ch. 8. 4.)

A Dumb Demoniac Healed (v. 32-34). 32. As they went out, behold, they brought to him a dumb man possessed with a devil—"demonized." The dumbness was not natural, but was the effect of the possession. 33. And when the devil—or 'demon'—was cast out, the dumb spake—The particulars in this case are not given; the object being simply to record the instantaneous restoration of the natural faculties on the removal of the malignant oppression of them, the form which the popular astonishment took, and the very different effect of it upon another class. and the multitudes marvelled, saying, It was never so seen in Israel—referring, probably, not to this case only, but to all those miraculous displays of healing power which seemed to promise a new era in the history of Israel. Probably they meant by this language to indicate, as far as they thought it safe to do so, their inclination to regard Him as the promised Messiah. 34. But the Pharisees said, He casteth out devils through the prince of the devils—"the demons through the prince of the demons." This seems to be the first muttering of a theory of such miracles which soon became a fixed mode of calumniating them—a theory which would be ridiculous if it were not melancholy as an outburst of the darkest malignity. (See on ch. 12. 24, &c.)

35-ch. 10. 5. THIRD GALILEAN CIRCUIT—MISSION OF THE TWELVE APOSTLES. As the Mission of the Twelve supposes the previous choice of them—of which our Evangelist gives no account, and which did not take place till a later stage of our Lord's public life—it is introduced here out of its proper place, which is after what is recorded in Luke 6. 12-19.

Third Galilean Circuit (v. 35)—and probably the last. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease [among the people]—The bracketed words are of more than doubtful authority here, and were probably introduced here from ch. 4. 23. The language here is so identical with that used in describing the first circuit (ch. 4. 23), that we may presume the work done on both occasions was much the same. It was just a further preparation of the soil, and a fresh sowing of the precious seed. (See on ch. 4. 23.) To these fruitful journeyings of the Redeemer, "with healing in His wings," Peter no doubt alludes, when, in his address to the household of Cornelius, he spoke of "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with Him" (Acts 10. 38).

Jesus, Compassionating the Multitudes, asks Prayer for Help (v. 36-38). He had now returned from His preaching and healing circuit, and the result, as at the close of the first one, was the gathering of a vast and motley multitude around Him. After a whole night spent in prayer He had called His more immediate disciples and from them had solemnly chosen the twelve; then, coming down from the mountain, on which this was transacted, to the multitudes that waited for Him below, He had addressed to them—as we take it—that discourse which bears as

strong a resemblance to the Sermon on the Mount that many critics take it to be the same. (See on Luke 6. 12-49; and on ch. 5, Introductory Remarks.) Soon after this, it should seem, the multitudes still hanging on Him, Jesus is touched with their wretched and helpless condition, and acts as is now to be described. 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted—This reading, however, has hardly any authority at all. The true reading doubtless is 'were harassed,' and were scattered abroad—rather, 'lying about,' 'abandoned,' or 'neglected'—as sheep having no shepherd—their pitiable condition as wearied and couching under bodily fatigue, a vast disorganized mass, being but a faint picture of their wretchedness as the victims of pharisaic guidance; their souls uncared for, yet drawn after and hanging upon Him. This moved the Redeemer's compassion. 37. Then saith he unto his disciples, The harvest truly is plenteous—His eye doubtless rested immediately on the Jewish field, but this he saw widening into the vast field of "the world" (ch. 13. 38), teeming with souls having to be gathered to Him, but the labourers—men divinely qualified and called to gather them in—are few. 38. Pray ye therefore the Lord of the harvest—the great Lord and Proprietor of all. Cf. John 15. 1, "I am the true vine, and my Father is the husbandman," that he will send forth labourers into his harvest—The word properly means 'thrust forth;' but this emblematic sense disappears in some places, as in v. 25, and John 15. 4—"When He putteth forth His own sheep." (See on ch. 4. 1.)

CHAPTER X.

Ver. 1-5. *Mission of the Twelve Apostles* (—Mark 6. 7-13; Luke 9. 1-6). The last three verses of ch. 9. form the proper introduction to the Mission of the Twelve, as is evident from the remarkable fact that the Mission of the Seventy was prefaced by the very same words. (See on Luke 10. 2.) 1. And when he had called unto him his twelve disciples, he gave them power—The word signifies both 'power,' and 'authority' or 'right.' Even if it were not evident that here both ideas are included, we find both words expressly used in the parallel passage of Luke (9. 1).—"He gave them power and authority"—in other words, He both qualified and authorized them—against—or 'over'—unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. 2. Now the names of the twelve apostles are these—The other Evangelists enumerate the twelve in immediate connection with their appointment (Mark 3. 13-19; Luke 6. 13-16). But our Evangelist, not intending to record the appointment, but only the Mission of the Twelve, gives their names here. And as in the Acts (1. 13) we have a list of the Eleven who met daily in the upper room with the other disciples after their Master's ascension until the day of Pentecost, we have four catalogues in all for comparison. The first, Simon, who is called Peter (see on John 1. 42), and Andrew his brother; James the son of Zebedee, and John his brother—named after James, as the younger of the two. 3. Philip and Bartholomew—That this person is the same with "Nathanael of Cana in Galilee," is justly concluded for the three following reasons: First, because Bartholomew is not so properly a name as a family surname; next, because not only in this list, but in Mark's and Luke's, he follows the name of "Philip," who was the instrument of bringing Nathanael first to Jesus (John 1. 45); and again, when our Lord, after His resurrection, appeared at the Sea of Tiberias, "Nathanael of Cana in Galilee" is mentioned along with six others, all of them apostles, as being present (John 21. 2). *Matthew the publican*—In none of the four lists of the Twelve is this apostle so branded but in his own one, as if he would have all to know how deep a debtor he had been to his Lord. (See on ch. 1. 3, 5, 6; 9. 9.) James the son of Alphaeus—the same person apparently who is called *Neopos* or *Clapas* (Luke 24. 18; John 19. 25); and, as he was the husband of Mary, sister to the Virgin, James the Less must have been our Lord's cousin. and Lebbeus, whose

surname was *Thaddæus*—the same, without doubt, as "Judas the brother of James," mentioned in both the lists of Luke (6. 16; Acts 1. 13), while no one of the name of Lebbeus or Thaddæus is so. It is he who in John (14. 22) is sweetly called "Judas, not Iscariot." That he was the author of the Catholic Epistle of "Jude," and not "the Lord's brother" (ch. 13. 55), unless these be the same, is most likely. 4. *Simon the Canaanite*; rather 'Kananite,' but better still, 'the Zealot,' as he is called in Luke 6. 15, where the original term should not have been retained as in our version ("Simon, called Zelotes"), but rendered 'Simon, called the Zealot.' The word "Kananite" is just the Aramaic, or Syro-Chaldaic, term for 'Zealot.' Probably before his acquaintance with Jesus, he belonged to the sect of the Zealots, who bound themselves, as a sort of voluntary ecclesiastical police, to see that the law was not broken with impunity. and Judas Iscariot—i. e., Judas of Kerioth, a town of Judah (Joshua 15. 25); so called to distinguish him from "Judas the brother of James" (Luke 6. 16). who also betrayed him—a note of infamy attached to his name in all the catalogues of the Twelve.

5-42. *THE TWELVE RECEIVE THEIR INSTRUCTIONS.* This Directory divides itself into three distinct parts. The first part—extending from v. 5 to 15—contains directions for the brief and temporary mission on which they were now going forth, with respect to the places they were to go to, the works they were to do, the message they were to bear, and the manner in which they were to conduct themselves. The second part—extending from v. 16 to 23—contains directions of no such limited and temporary nature, but opens out into the permanent exercise of the Gospel ministry. The third part—extending from v. 24 to 42—is of wider application still, reaching not only to the ministry of the Gospel in every age, but to the service of Christ in the widest sense. It is a strong confirmation of this threefold division, that each part closes with the words, "VERILY I SAY UNTO YOU" (v. 15, 23, 42).

Directions for the Present Mission (v. 5-15). 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not—The Samaritans were Gentiles by blood; but being the descendants of those whom the king of Assyria had transported from the East to supply the place of the ten tribes carried captive, they had adopted the religion of the Jews, though with admixtures of their own: and, as the nearest neighbours of the Jews, they occupied a place intermediate between them and the Gentiles. Accordingly, when this prohibition was to be taken off, on the effusion of the Spirit at Pentecost, the apostles were told that they should be Christ's witnesses first "in Jerusalem, and in all Judea," then "in Samaria," and lastly, "unto the uttermost part of the earth" (Acts 1. 8). 6. But go rather to the lost sheep of the house of Israel—Until Christ's death, which broke down the middle wall of partition (Ephesians 2. 14), the Gospel commission was to the Jews only, who, though the visible people of God, were "lost sheep" not merely in the sense which all sinners are (Isaiah 53. 6; 1 Peter 2. 25; with Luke 19. 10), but as abandoned and left to wander from the right way by faithless shepherds (Jeremiah 50. 6, 17; Ezekiel 34. 2-6, &c.). 7. And as ye go, preach, saying, The kingdom of heaven is at hand—(See on ch. 3. 2.) 8. Heal the sick, cleanse the lepers, [raise the dead,] cast out devils—[The bracketed clause—"raise the dead"—is wanting in many MSS.] Here we have the first communication of supernatural power by Christ Himself to his followers—thus anticipating the gifts of Pentecost. And right royally does he dispense it. freely ye have received, freely give—Divine saying, divinely said! (cf. Deuteronomy 15. 10, 11; Acts 2. 6)—an apple of gold in a setting of silver (Proverbs 25. 11). It reminds us of that other golden saying of our Lord, rescued from oblivion by Paul, "It is more blessed to give than to receive" (Acts 20. 35). Who can estimate what the world owes to such sayings, and with what beautiful foliage and rich fruit such seeds have covered, and will yet cover, this earth! 9. Provide neither gold, nor silver,

nor brass in—'for—your purses—*iii.*, 'your belts,' in which they kept their money. 10. **Nor scrip for your journey**—the wallet used by travelers for holding provisions. **neither two coats**—or tunics, worn next the skin. The meaning is, Take no change of dress, no additional articles. **neither shoes**—*i. e.*, change of them. **nor yet staves**—The received text here has 'a staff,' but our version follows another reading, 'staves,' which is found in the received text of Luke (9. 3). The true reading, however, evidently is 'a staff'—meaning, that they were not to procure even thus much expressly for this missionary journey, but to go with what they had. No doubt it was the misunderstanding of this that gave rise to the reading "staves" in so many MSS. Even if this reading were genuine, it could not mean 'more than one,' for who, as ALFORD well asks, would think of taking a spare staff? **for the workman is worthy of his meat**—his 'food' or 'maintenance,' a principle which, being universally recognized in secular affairs, is here authoritatively applied to the services of the Lord's workmen, and by Paul repeatedly and touchingly employed in his appeals to the churches (Romans 15. 27; 1 Corinthians 9. 11; Galatians 6. 6), and once as "Scripture" (1 Timothy 5. 18). 11. **And into whatsoever city or town—'town or village'—ye shall enter** [carefully] **inquire who in it is worthy**—or 'meet' to entertain such messengers; not in point of rank, of course, but of congenial disposition. **and there abide till ye go thence**—not shifting about, as if discontented, but returning the welcome given them with a courteous, contented, accommodating disposition. 12. **And when ye come into an house**—or 'the house,' but it means not the worthy house, but the house ye first enter, to try if it be worthy. **salute it**—show it the usual civilities. 13. **And if the house be worthy**—showing this by giving you a welcome—**let your peace come upon it**—This is best explained by the injunction to the Seventy, "And into whatsoever house ye enter, first say, Peace be to this house" (Luke 10. 5). This was the ancient salutation of the East, and it prevails to this day. But from the lips of Christ and his messengers, it means something far higher, both in the gift and the giving of it, than in the current salutation. (See on John 14. 27.) **but if it be not worthy, let your peace return to you**—If your peace finds a shut instead of an open door in the heart of any household, take it back to yourselves, who know how to value it, and it will taste the sweeter to you for having been offered, even though rejected. 14. **And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city**—for possibly a whole town might not furnish one "worthy"—**shake off the dust of your feet**—"for a testimony against them," as Mark and Luke add. By this symbolical action they vividly shook themselves from all connection with such, and all responsibility for the guilt of rejecting them and their message. Such symbolical actions were common in ancient times, even among others than the Jews, as strikingly appears in Pilate (ch. 27. 24). And even to this day it prevails in the East. 15. **Verily I say unto you, it shall be more tolerable—more bearable—for Sodom and Gomorrah in the day of judgment, than for that city**—Those Cities of the Plain, which were given to the flames for their loathsome impurities, shall be treated as less criminal, we are here taught, than those places which, though morally respectable, reject the Gospel message and affront those that bear it.

Directions for the Future and Permanent Exercise of the Christian Ministry (v. 16-23). 16. **Behold, I send you forth**—The "I" here is emphatic, holding up Himself as the Fountain of the Gospel ministry, as He is also the Great Burden of it. **as sheep—defenceless—in the midst of wolves**—ready to make a prey of you (John 10. 12). To be left exposed, as sheep to wolves, would have been startling enough; but that the sheep should be sent among the wolves would sound strange indeed. No wonder this announcement begins with the exclamation, "Behold." **be ye therefore wise as serpents, and harmless as doves**—Wonderful combination this!

Alone, the wisdom of the serpent is mere cunning, and the harmlessness of the dove little better than weakness; but in combination, the wisdom of the serpent would save them from unnecessary exposure to danger; the harmlessness of the dove, from sinful expedients to escape it. In the apostolic age of Christianity, how harmoniously were these qualities displayed! Instead of the fanatical thirst for martyrdom, to which a later age gave birth, there was a manly combination of unflinching zeal and calm discretion, before which nothing was able to stand. 17. **But beware of men; for they will deliver you up to the councils**—the local courts, used here for civil magistrates in general. **and they will scourge you in their synagogues**—By this is meant persecution at the hands of the ecclesiastics. 18. **And ye shall be brought before governors—or provincial rulers—and kings**—the highest tribunals—for my sake, for a testimony against them—rather, 'to them,' in order to bear testimony to the truth and its glorious effects—and [to] **the Gentiles**—a hint that their message would not long be confined to the lost sheep of the house of Israel. The Acts of the Apostles are the best commentary on these warnings. 19. **But when they deliver you up, take no thought**—'be not solicitous' or 'anxious.' (See on ch. 6. 25.) **how or what ye shall speak**—*i. e.*, either in what manner ye shall make your defence, or of what matter it shall consist—for it shall be given you in that same hour what ye shall speak—(See Exodus 4. 12; Jeremiah 1. 7.) 20. **For it is not ye that speak, but the Spirit of your Father which speaketh in you**—How remarkably this has been verified, the whole history of persecution thrillingly proclaims—from the Acts of the Apostles to the latest martyrology. 21. **And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death**—for example, by lodging information against them with the authorities. The deep and virulent hostility of the old nature and life to the new—as of Belial to Christ—was to issue in awful wrenches of the dearest ties; and the disciples, in the prospect of their cause and themselves being launched upon society, are here prepared for the worst. 22. **And ye shall be hated of all men for my name's sake**—The universality of this hatred would make it evident to them, that since it would not be owing to any temporary excitement, local virulence, or personal prejudice, on the part of their enemies, so no amount of discretion on their part, consistent with entire fidelity to the truth, would avail to stifle that enmity—though it might soften its violence, and in some cases avert the outward manifestations of it. **but he that endureth to the end shall be saved**—a great saying, repeated, in connection with similar warnings, in the prophecy of the destruction of Jerusalem (ch. 24. 13); and often reiterated by the apostle as a warning against "drawing back unto perdition." (Hebrews 3. 6, 13; 6. 4-6; 10. 23, 28-29, 38, 39; &c.) As "drawing back unto perdition" is merely the palpable evidence of the want of "root" from the first in the Christian profession (Luke 8. 13), so "enduring to the end" is just the proper evidence of its reality and solidity. 23. **But when they persecute you in this city, flee ye into another**—'into the other.' This, though applicable to all time, and exemplified by our Lord Himself once and again, had special reference to the brief opportunities which Israel was to have of "knowing the time of his visitations." **for verily I say unto you—what will startle you, but at the same time show you the solemnity of your mission, and the need of economizing the time for it—Ye shall not have gone over—'Ye shall in nowise have completed'—the cities of Israel, till the Son of man be come**—To understand this—as LANGE and others do—in the first instance, of Christ's own peregrinations, as if He had said, 'Waste not your time upon hostile places, for I myself will be after you ere your work be over'—seems almost trifling. "The coming of the Son of man" has a fixed doctrinal sense, here referring immediately to the crisis of Israel's history as the visible kingdom of God when Christ was to come and judge it; when "the wrath

would come upon it to the uttermost;" and when, on the ruins of Jerusalem and the old economy, He would establish His own kingdom. This, in the uniform language of Scripture, is more immediately "the coming of the Son of man," "the day of vengeance of our God" (ch. 16. 28; 24. 27, 34; with Hebrews 10. 25; James 5. 7-9)—but only as being such a lively anticipation of His second coming for vengeance and deliverance. So understood, it is parallel with ch. 24. 14 (on which see).

Directions for the Service of Christ in its widest sense (v. 24-31). 24. The disciple is not above his master—'teacher'—nor the servant above his Lord—another maxim which our Lord repeats in various connections (Luke 6. 40; John 13. 16; 15. 20). 25. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub—All the Greek MSS. write "Beelzebub," which undoubtedly is the right form of this word. The other reading came in no doubt from the Old Testament "Baalzebub," the god of Ekron (2 Kings 1. 2), which it was designed to express. As all idolatry was regarded as devil-worship (Leviticus 17. 7; Deuteronomy 32. 17; Psalm 106. 37; 1 Corinthians 10. 20), so there seems to have been something peculiarly satanic about the worship of this hateful god, which caused his name to be a synonym of Satan. Though we nowhere read that our Lord was actually called "Beelzebub," He was charged with being in league with Satan under that hateful name (ch. 12. 24, 26), and more than once Himself was charged with "having a devil" or "demon" (Mark 3. 30; John 7. 20; 8. 48). Here it is used to denote the most opprobrious language which could be applied by one to another. how much more [shall they call] them of his household?—'the inmates.' Three relations in which Christ stands to his people are here mentioned: He is their Teacher—they His disciples; He is their Lord—they His servants; He is the Master of the household—they His inmates. In all these relations, He says here, He and they are so bound up together that they cannot look to fare better than He, and should think it enough if they fare no worse. 26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known:—q. d.,

There is no use, and no need, of concealing anything; right and wrong, truth and error, are about to come into open and deadly collision; and the day is coming when all hidden things shall be disclosed, everything seen as it is, and every one have his due' (1 Corinthians 4. 5). 27. What I tell you in darkness—in the privacy of a teaching for which men are not yet ripe—that speak ye in the light—for when ye go forth all will be ready—and what ye hear in the ear, that preach ye upon the housetops!—Give free and fearless utterance to all that I have taught you while yet with you. *Objection:* But this may cost us our life? *Answer:* It may, but there their power ends; 28. And fear not them which kill the body, but are not able to kill the soul.—In Luke 12. 4, "and after that have no more that they can do." but rather fear him—in Luke this is peculiarly solemn, "I will forewarn you whom ye shall fear," even Him—which is able to destroy both soul and body in hell—A decisive proof this that there is a hell for the body as well as the soul in the eternal world; in other words, that the torment that awaits the lost will have elements of suffering adapted to the material as well as the spiritual part of our nature, both of which, we are assured, will exist for ever. In the corresponding warning contained in Luke, Jesus calls His disciples "My friends," as if He had felt that such sufferings constituted a bond of peculiar tenderness between Him and them. 29. Are not two sparrows sold for a farthing?—In Luke (12. 6) it is "Five sparrows for two farthings;" so that, if the purchaser took two farthings' worth, he got one in addition—of such small value were they. and one of them shall not fall on the ground—exhausted or killed—without your Father—"Not one of them is forgotten before God," as it is in Luke. 30. But the very hairs of your head are all numbered—See Luke 21. 18 (and cf. for the language 1 Samuel 14. 45; Acts 27. 34). 31. Fear

ye not therefore, ye are of more value than many sparrows—Was ever language of such simplicity felt to carry such weight as this does? But here lies much of the charm and power of our Lord's teaching. 32. Whosoever therefore shall confess me before men—"despising the shame"—him will I confess also before my Father which is in heaven—I will not be ashamed of him, but will own him before the most august of all assemblies. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven—before that same assembly: 'He shall have from Me his own treatment of Me on the earth.' But see on ch. 16. 27. 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword—strife, discord, conflict; deadly opposition between eternally hostile principles, penetrating into and rending asunder the dearest ties. 35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law—See on Luke 12. 51-53. 36. And a man's foes shall be they of his own household—This saying, which is quoted, as is the whole verse, from Micah 7. 6, is but an extension of the Psalmist's complaint, Psalm 41. 9; 55. 12-14, which had its most affecting illustration in the treason of Judas against our Lord Himself (John 13. 18; Matthew 26. 48-50). Hence would arise the necessity of a choice between Christ and the nearest relations, which would put them to the severest test. 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me—Cf. Deuteronomy 33. 9. As the preference of the one would, in the case supposed, necessitate the abandonment of the other, our Lord here, with a sublime, yet awful self-respect, asserts His own claims to supreme affection. 38. And he that taketh not his cross, and followeth after me, is not worthy of me—a saying which our Lord once and again emphatically reiterates (ch. 16. 24; Luke 9. 23; 14. 27). We have become so accustomed to this expression—"taking up one's cross"—in the sense of 'being prepared for trials in general for Christ's sake,' that we are apt to lose sight of its primary and proper sense here—"a preparedness to go forth even to crucifixion," as when our Lord had to bear His own cross on His way to Calvary—a saying the more remarkable as our Lord had not as yet given a hint that He would die this death, nor was crucifixion a Jewish mode of capital punishment. 39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it—another of those pregnant sayings which our Lord so often reiterates (ch. 16. 25; Luke 17. 33; John 12. 25). The pith of such paradoxical maxims depends on the double sense attached to the word "life"—a lower and a higher, the natural and the spiritual, the temporal and eternal. An entire sacrifice of the lower, with all its relationships and interests—or, which is the same thing, a willingness to make it—is indispensable to the preservation of the higher life; and he who cannot bring himself to surrender the one for the sake of the other shall eventually lose both. 40. He that receiveth—or 'entertaineth'—you, receiveth me; and he that receiveth me, receiveth him that sent me—As the treatment which an ambassador receives is understood and regarded as expressing the light in which he that sends him is viewed, so, says our Lord here, 'Your authority is mine, as mine is my Father's.' 41. He that receiveth a prophet—one divinely commissioned to deliver a message from heaven. Predicting future events was no necessary part of a prophet's office, especially as the word is used in the New Testament. in the name of a prophet—for his office's sake and love to his master. (See 2 Kings 4. 9, 10.) shall receive a prophet's reward—What an encouragement to those who are not prophets! (See John 3. 5-8.) and he that receiveth a righteous man in the name of a righteous man—from sympathy with his character and esteem for himself as such—shall receive a righteous man's reward—for he must himself have the seed of righteousness who has any real sympathy with it and complacency in him who possesses it. 42. And whosoever shall give

to drink unto one of these little ones—Beautiful epithet! originally taken from Zechariah 13.7. The reference is to their lowliness in spirit, their littleness in the eyes of an undiscerning world, while high in Heaven's esteem. **a cup of cold water only**—meaning, the smallest service. **in the name of a disciple**—or, as it is in Mark (9. 41), because ye are Christ's: from love to Me, and to him from his connection with me—**verily I say unto you, he shall in no wise lose his reward**—There is here a descending climax—"a prophet," "a righteous man," "a little one;" signifying that however low we come down in our services to those that are Christ's, all that is done for His sake, and that bears the stamp of love to His blessed name, shall be divinely appreciated and owned and rewarded.

CHAPTER XI.

Ver. 1-19. **THE IMPRISONED BAPTIST'S MESSAGE TO HIS MASTER—THE REPLY, AND DISCOURSE, ON THE DEPARTURE OF THE MESSENGERS, REGARDING JOHN AND HIS MISSION.** (—Luke 7. 18-35.) 1. **And it came to pass, when Jesus had made an end of commanding his—rather, 'the'—twelve disciples, he departed thence to teach and to preach in their cities**—This was scarcely a fourth circuit—if we may judge from the less formal way in which it was expressed—but, perhaps, a set of visits paid to certain places, either not reached at all, or too rapidly passed through before, in order to fill up the time till the return of the Twelve. As to their labours, nothing is said of them by our Evangelist. But Luke (9. 6) says, "They departed, and went through the towns," or 'villages,' 'preaching the Gospel, and healing everywhere." Mark (6. 12, 13), as usual, is more explicit: "And they went out, and preached that men should repent. And they cast out many devils (or 'demons'), and anointed with oil many that were sick, and healed them." Though this "anointing with oil" was not mentioned in our Lord's instructions—at least in any of the records of them—we know it to have been practised long after this in the apostolic Church (see James 5. 14, and cf. Mark 6. 12, 13)—not *medicinally*, but as a sign of the healing virtue which was communicated by their hands, and a symbol of something still more precious. It was *unction*, indeed, but, as BEN-CKL remarks, it was something very different from what Romanists call *extreme unction*. He adds, what is very probable, that they do not appear to have carried the oil about with them, but, as the Jews used oil as a medicine, to have employed it just as they found it with the sick, in their own higher way. 2. **Now when John had heard in the prison—For the account of this imprisonment, see on Mark 6. 17-20. the works of Christ, he sent, &c.**—On the whole passage, see on Luke 7. 18-35.

20-30. **OUTBURST OF FEELING, SUGGESTED TO THE MIND OF JESUS BY THE RESULT OF HIS LABOURS IN GALILEE.** The connection of this with what goes before it, and the similarity of its tone, makes it evident, we think, that it was delivered on the same occasion, and that it is but a new and more comprehensive series of reflections in the same strain. 20. **Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.** 21. **Woe unto thee, Chorazin!**—not elsewhere mentioned, but it must have lain near Capernaum. **Woe unto thee, Bethsaida!**—['hunting' or 'fishing-house'—'a fishing station']—on the western side of the Sea of Galilee, and to the north of Capernaum; the birth-place of three of the apostles—the brothers Andrew and Peter, and Philip. These two cities appear to be singled out to denote the whole region in which they lay—a region favoured with the Redeemer's presence, teaching, and works above every other. **for if the mighty works—the miracles—which were done in you had been done in Tyre and Sidon—ancient and celebrated commercial cities, on the north-eastern shores of the Mediterranean Sea, lying north of Palestine, and the latter the northernmost. As their wealth and prosperity engendered luxury and its concomitant evils—irreligion and moral degeneracy—their overthrow was repeatedly foretold in ancient**

prophecy, and once and again fulfilled by victorious enemies. Yet they were rebuilt, and at this time were in a flourishing condition. **they would have repented long ago in sackcloth and ashes**—Remarkable language, showing that they had done less violence to conscience and so, in God's sight, were less criminal than the region here spoken of. 22. **But I say unto you, it shall be more tolerable—more 'endurable'—for Tyre and Sidon at the day of judgment, than for you.** 23. **And thou, Capernaum—(see on ch. 4. 13)—which art exalted unto heaven—Not even of Chorazin and Bethsaida is this said. For since at Capernaum Jesus had His stated abode during the whole period of His public life which He spent in Galilee, it was the most favoured spot upon earth. the most exalted in privilege. shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom—destroyed for its pollutions—it would have remained until this day—having done no such violence to conscience, and so incurred unspeakably less guilt.** 24. **But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee—**'It has been indeed,' says Dr. STANLEY, 'more tolerable, in one sense, in the day of its earthly judgment, for the land of Sodom than for Capernaum; for the name, and perhaps even the remains of Sodom are still to be found on the shores of the Dead Sea; whilst that of Capernaum has, on the Lake of Gennesareth, been utterly lost.' But the judgment of which our Lord here speaks is still future; a judgment not on material cities, but their responsible inhabitants—a judgment final and irretrievable. 25. **At that time Jesus answered and said—**We are not to understand by this, that the previous discourse had been concluded, and that this is a record only of something said about the same period. For the connection is most close, and the word "answered"—which, when there is no one to answer, refers to something just before said, or rising in the mind of the speaker in consequence of something said—confirms this. What Jesus here "answered" evidently was the melancholy results of His ministry, lamented over in the foregoing verses. It is as if He had said, 'Yes; but there is a brighter side of the picture—even in those who have rejected the message of eternal life, it is the pride of their own hearts only which has blinded them, and the glory of the truth does but the more appear in their inability to receive it: Nor have all rejected it even here; souls thirsting for salvation have drawn water with joy from the wells of salvation; the weary have found rest; the hungry have been filled with good things, while the rich have been sent empty away.' **I thank thee—rather, 'I assent to thee.'** But this is not strong enough. The idea of 'full' or 'cordial' concurrence is conveyed by the preposition. The thing expressed is adoring acquiescence, holy satisfaction with that law of the Divine procedure about to be mentioned. And as, when He afterwards uttered the same words, He "exulted in spirit" (see on Luke 10. 21), probably He did the same now, though not recorded. **O Father, Lord of heaven and earth—He so styles His Father here, to signify that from Him of right emanates all such high arrangements. because thou hast hid these things—the knowledge of these saving truths—from the wise and prudent.** The former of these terms points to the men who pride themselves upon their speculative or philosophical attainments; the latter to the men of worldly shrewdness—the clever, the sharp-witted, the men of affairs. The distinction is a natural one, and was well understood. (See 1 Corinthians 1. 19, &c.) But why had the Father hid from such the things that belonged to their peace, and why did Jesus so emphatically set His seal to this arrangement? Because it is not for the offending and revolted to speak or to speculate, but to listen to Him from whom we have broken loose, that we may learn whether there be any recovery for us at all and if there be, on what principles—of what nature—to what ends. To bring our own "wisdom and prudence" to such questions is impertinent and presumptuous; and if the truth regarding them, or the glory of it, be "hid"

from us, it is but a fitting retribution, to which all the right-minded will set their seal along with Jesus. But, Thou hast revealed them unto babes—to babelike men; men of unassuming docility, men who, conscious that they know nothing, and have no right to sit in judgment on the things that belong to their peace, determine simply to “hear what God the Lord will speak.” Such are well called “babes.” (See Hebrews 5. 13; 1 Corinthians 13. 11-14. 30; &c.) 26. **Even so, Father; for so it seemed good—the emphatic and chosen term for expressing any object of Divine complacency; whether Christ Himself (see on ch. 3. 17), or God’s gracious eternal arrangements (see on Philippians 2. 13)—in thy sight—This is just a sublime echo of the foregoing words; as if Jesus, when He uttered them, had paused to reflect on it, and as if the glory of it—not so much in the light of its own reasonableness as of God’s absolute will that so it should be—had filled His soul.** 27. **All things are delivered unto me of my Father—He does not say, They are revealed—as to one who knew them not, and was an entire stranger to them save as they were discovered to him—but, They are ‘delivered over,’ or ‘committed,’ to me of my Father; meaning the whole administration of the kingdom of grace. So in John 3. 35, “The Father loveth the Son, and hath given all things into His hand” (see on that verse). But though the “all things” in both these passages refer properly to the kingdom of grace, they of course include all things necessary to the full execution of that trust—that is, unlimited power. (So ch. 23. 18; John 17. 2; Ephesians 1. 22.) and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will—or ‘willeth’—to reveal him—What a saying is this, that ‘the Father and the Son are mutually and exclusively known to each other!’ A higher claim to equality with the Father cannot be conceived. Either, then, we have here one of the most revolting assumptions ever uttered, or the proper Divinity of Christ should to Christians be beyond dispute. ‘But alas for me!’ may some burdened soul, sighing for relief, here exclaim. If it be thus with us, what can any poor creature do but lie down in passive despair, unless he could dare to hope that he may be one of the favoured class ‘to whom the Son is willing to reveal the Father?’ But nay. This testimony to the sovereignty of that gracious “will,” on which alone men’s salvation depends, is designed but to reveal the source and enhance the glory of it when once imparted—not to paralyze or shut the soul up in despair. Hear, accordingly, what follows. 28. **Come unto me, all ye that labour and are heavy laden, and I will give you rest—Incomparable, ravishing sounds these—if ever such were heard in this weary, groaning world! What gentleness, what sweetness is there in the very style of the invitation—‘Hither to Me:’ and in the words, ‘All ye that toil and are burdened,’ the universal wretchedness of man is depicted, on both its sides—the active and the passive forms of it. 29. Take my yoke upon you—the yoke of subjection to Jesus—and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls—As Christ’s willingness to empty Himself to the uttermost of His Father’s requirements was the spring of ineffable repose to His own Spirit, so in the same track does He invite all to follow Him, with the assurance of the same experience. 30. For my yoke is easy, and my burden is light—Matchless paradox, even amongst the paradoxically couched maxims in which our Lord delights! That rest which the soul experiences when once safe under Christ’s wing makes all yokes easy, all burdens light.****

CHAPTER XII.

Ver. 1-6. **PLUCKING CORN-EARS ON THE SABBATH DAY.** (—Mark 2. 23-28; Luke 6. 1-5.) The season of the year when this occurred is determined by the event itself. Ripe corn ears are only found in the fields just before harvest. The barley harvest seems clearly intended here, at the close of our March and beginning of our April. It coin-

cided with the Passover-season, as the wheat harvest with Pentecost. But in Luke (6. 1) we have a still more definite note of time, if we could be certain of the meaning of the peculiar term which he employs to express it. “It came to pass (he says) on the sabbath, which was the *first-second*,” for that is the proper rendering of the word, and not “the second sabbath after the first,” as in our version. Of the various conjectures what this may mean, that of SCALIGER is the most approved, and, as we think, the freest from difficulty, viz., ‘the first sabbath after the second day of the Passover;’ i. e., the first of the seven sabbaths which were to be reckoned from the second day of the Passover, which was itself a sabbath, until the next feast, the feast of Pentecost (Leviticus 23. 15, 16; Deuteronomy 16. 9, 10). In this case, the day meant by the Evangelist is the first of those seven sabbaths intervening between Passover and Pentecost. And if we are right in regarding the “feast” mentioned in John 5. 1 as a *Passover*, and consequently the second during our Lord’s public ministry (see on that passage), this plucking of the ears of corn must have occurred immediately after the scene and the Discourse recorded in John 5., which, doubtless, would induce our Lord to hasten His departure for the north, to avoid the wrath of the Pharisees, which He had kindled at Jerusalem. Here, accordingly, we find Him in the fields—on His way probably to Galilee. 1. **At that time Jesus went on the sabbath day through the corn—the corn-fields” (Mark 2. 23; Luke 6. 1). and his disciples were an hungered—not as one may be before his regular meals; but evidently from shortness of provisions: for Jesus defends their plucking the corn-ears and eating them on the plea of necessity, and began to pluck the ears of corn, and to eat—“rubbing them in their hands” (Luke 6. 1). 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day—The act itself was expressly permitted (Deuteronomy 23. 25). But as being “servile work,” which was prohibited on the sabbath day, it was regarded as sinful. 3. But he said unto them, Have ye not read—or, as Mark has it, “Have ye never read”—what David did (1 Samuel 21. 1-6) when he was an hungered, and they that were with him; 4. How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? No example could be more apposite than this. The man after God’s own heart, of whom the Jews ever boasted, when suffering in God’s cause and straitened for provisions, asked and obtained from the high priest what, according to the law, it was illegal for any one save the priests to touch. Mark (2. 26) says this occurred “in the days of Abiathar the high priest.” But this means not during his high priesthood—for it was under that of his father Ahimelech—but simply, in his time. Ahimelech was soon succeeded by Abiathar, whose connection with David, and prominence during his reign, may account for his name, rather than his father’s, being here introduced. Yet there is not a little confusion in what is said of these priests in different parts of the Old Testament. Thus he is called both the son and the father of Ahimelech (1 Samuel 22. 20-2 Samuel 8. 17); and Ahimelech is called Ahiah (1 Samuel 14. 3), and Abimelech (1 Chronicles 18. 16). 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath—by doing “servile work”—and are blameless?—The double offerings required on the sabbath day (Numbers 28. 9) could not be presented, and the new-baked showbread (Leviticus 24. 5; 1 Chronicles 9. 32) could not be prepared and presented every sabbath morning, without a good deal of servile work on the part of the priests; not to speak of circumcision, which, when the child’s eighth day happened to fall on a sabbath, had to be performed by the priests on that day. (See on John 7. 22, 23.) 6. But I say unto you, That in this place is One greater than the temple—or rather, according to the reading which is best supported, ‘something greater.’ The argument stands thus: ‘The ordinary rules for the observance of the sabbath**

sabbath give way before the requirements of the temple; but there are rights here before which the temple itself must give way.' Thus indirectly, but not the less decidedly, does our Lord put in His own claims to consideration in this question—claims to be presently put in even more nakedly. 7. But if ye had known what [this] meant, I will have mercy, and not sacrifice—(Hosea 6 & Micah 6. 6-8, &c.) See on ch. 9. 13. ye would not have condemned the guiltless—*q. d.*, 'Had ye understood the great principle of all religion, which the Scripture everywhere recognizes—that ceremonial observances must give way before moral duties, and particularly the necessities of nature—ye would have refrained from these captious complaints against men who in this matter are blameless.' But our Lord added a specific application of this great principle to the law of the sabbath, preserved only in Mark: "And he said unto them, the sabbath was made for man, and not man for the sabbath" (Mark 2. 27). A glorious and far-reaching maxim, alike for the permanent establishment of the sabbath and the true freedom of its observance. 8. For the Son of man is Lord [even] of the sabbath day—In what sense now is the Son of man Lord of the sabbath day? Not surely to abolish it—that surely were a strange lordship, especially just after saying that it was made or instituted for MAN—but to own it, to interpret it, to preside over it, and to ennoble it, by merging it in the "Lord's Day" (Revelation 1. 10), breathing into it an air of liberty and love necessarily unknown before, and thus making it the nearest resemblance to the eternal sabbatism.

9-21. THE HEALING OF A WITHERED HAND ON THE SABBATH DAY, AND RETIREMENT OF JESUS TO AVOID DANGER. (=Mark 3. 1-12; Luke 6. 8-11.) *Healing of a Withered Hand* (v. 9-14). 9. And when he was departed thence—but "on another sabbath" (Luke 6. 6)—he went into their synagogue—"and taught." He had now, no doubt, arrived in Galilee; but this, it would appear, did not occur at Capernaum, for after it was over He "withdrew Himself," it is said, "to the sea" (Mark 3. 7), whereas Capernaum was *at* the sea. And, behold, there was a man which had his hand withered—disabled by paralysis (as 1 Kings 13. 4). It was his right hand, as Luke graphically notes. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him—Matthew and Luke say they "watched Him whether He would heal on the sabbath day." They were now come to the length of dogging His steps, to collect materials for a charge of impiety against Him. It is probable that it was to their *thoughts* rather than their words that Jesus addressed Himself in what follows. 11. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12. How much then is a man better than a sheep!—Resistless appeal! "A righteous man regardeth the life of his beast" (Proverbs 12. 10), and would instinctively rescue it from death or suffering on the sabbath day; how much more his nobler fellow-man! But the reasoning, as given in the other two Gospels, is singularly striking: "But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life or to destroy it?" (Luke 6. 8, 9) or as in Mark (3. 4), "to kill?" He thus shuts them up to this startling alternative: 'Not to do good, when it is in the power of our hand to do it, is to do evil; not to save life, when we can, is to kill!'—and must the letter of the sabbath rest be kept at this expense? This unexpected thrust shut their mouths. By this great ethical principle our Lord, we see, held Himself bound, as man. But here we must turn to Mark, whose graphic details make the second Gospel so exceedingly precious. "When He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man" (Mark 3. 5). This is one of the very few passages in the Gospel history which reveal our Lord's feelings. How holy this anger was ap-

pears from the "grief" which mingled with it at "the hardness of their hearts." 13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth—the power to obey going forth with the word of command. and it was restored whole, like as the other—The poor man, having faith in this wonderful Healer—which no doubt the whole scene would singularly help to strengthen—disregarded the proud and venomous Pharisees, and thus gloriously put them to shame. 14. Then the Pharisees went out, and held a council against him, how they might destroy him—This is the first explicit mention of their murderous designs against our Lord. Luke (6. 11) says, "they were filled with madness, and communed one with another what they might do to Jesus." But their doubt was not, *whether* to get rid of Him, but *how* to compass it. Mark (3. 6), as usual, is more definite: "The Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." These Herodians were supporters of Herod's dynasty, created by Caesar—a political rather than religious party. The Pharisees regarded them as untrue to their religion and country. But here we see them combining together against Christ as a common enemy. So on a subsequent occasion, ch. 22. 15, 16.

Jesus Retires to Avoid Danger (v. 15-21). 15. But where Jesus knew it, he withdrew himself from thence—whither, our Evangelist says not; but Mark (3. 7) says "it was to the sea"—to some distance, no doubt, from the scene of the miracle, the madness, and the plotting just recorded. and great multitudes followed him, and he healed them all—Mark gives the following interesting details: "A great multitude from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto Him. And he spake to His disciples, that a small ship"—or 'wherry'—"should wait on Him because of the multitude, lest they should throng Him. For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues. And unclean spirits, when they saw Him fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make Him known" (Mark 3. 7-12). How glorious this extorted homage to the Son of God! But as this was not the time, so neither were they the fitting preachers, as BENGEL says. (See on Mark 1. 25, and cf. James 2. 19.) Coming back now to our Evangelist: after saying, "He healed them all," he continues: 16. And charged them—the healed—that they should not make Him known—(See on ch. 8. 4.) 17. That it might be fulfilled which was spoken by Esaias the prophet, saying (Isaiah 42. 1), 18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. 19. He shall not strive nor cry; neither shall any man hear his voice in the streets. 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory—"unto truth," says the Hebrew original, and the LXX. also. But our Evangelist merely seizes the spirit, instead of the letter of the prediction in this point. The grandeur and completeness of Messiah's victories would prove, it seems, not more wonderful than the unobtrusive noiselessness with which they were to be achieved. And whereas one rough touch will break a bruised reed, and quench the flickering, smoking flax, His it should be, with matchless tenderness, love, and skill, to lift up the meek, to strengthen the weak hands and confirm the feeble knees, to comfort all that mourn, to say to them that are of a fearful heart, Be strong, fear not. 21. And in his name shall the Gentiles trust—Part of His present audience were Gentiles—from Tyre and Sidon—first-fruits of the great Gentile harvest contemplated in the prophecy.

22-37. A BLIND AND DUMB DEMONIAK HEALED. AND REPLY TO THE MALIGNANT EXPLANATION OF OUR LORD'S

—Mark 3. 20-30; Luke 11. 14-23.) The precise time of this section is uncertain. Judging from the statements with which Mark introduces it, we should conclude that it was when our Lord's popularity was approaching its zenith, and so before the feeding of the five thousand. But, on the other hand, the advanced state of the charges brought against our Lord, and the plainness of His warnings and denunciations in reply, seem to favour the later period at which Luke introduces it. "And the multitude," says Mark (3. 20, 21), "cometh together again," referring back to the immense gathering which Mark had before recorded (ch. 2. 2)—"so that they could not so much as eat bread. And when His friends"—or rather, 'relatives,' as appears from v. 31, and see on ch. 12. 46—"heard of it, they went out to lay hold on Him; for they said, He is beside Himself." Cf. 2 Corinthians 5. 13, "For whether we be beside ourselves, it is to God." 22. Then was brought unto him one possessed with a devil—or 'a demonized person'—blind and dumb, and he healed him, inasmuch that the blind and the dumb both spake and saw. 23. And all the people were amazed, and said, Is not this the son of David?—The form of the interrogative requires this to be rendered, 'Is this the Son of David?' And as questions put in this form (in Greek) suppose doubt, and expect rather a negative answer, the meaning is, 'Can it possibly be?'—the people thus indicating their secret impression that this *must* be He; yet saving themselves from the wrath of the ecclesiastics, which a direct assertion of it would have brought upon them. (See on a similar question in John 4. 29; and on the phrase, "Son of David," on ch. 9. 27.) 24. But when the Pharisees heard it—Mark (3. 22) says, "the scribes which came down from Jerusalem;" so that this had been a hostile party of the ecclesiastics, who had come all the way from Jerusalem to collect materials for a charge against Him. (See on v. 14.) they said, This fellow—an expression of contempt—doth not cast out devils, but by Beelzebub—rather, Beelzebub (see on ch. 10. 25)—the prince of the devils—Two things are here implied—first, that the bitterest enemies of our Lord were unable to deny the reality of His miracles; and next, that they believed in an *organized infernal kingdom of evil*, under one chief. This belief would be of small consequence, had not our Lord set His seal to it; but this He immediately does. Stung by the unsophisticated testimony of "all the people," they had no way of holding out against His claims out by the desperate shift of ascribing His miracles to Satan. 25. And Jesus knew their thoughts—"called them" (Mark 3. 23), and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house—i. e., household—divided against itself shall not stand: 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?—The argument here is irresistible. 'No organized society can stand—whether kingdom, city, or household—when turned against itself; such intestine war is suicidal: But the works I do are destructive of Satan's kingdom: That I should be in league with Satan, therefore, is incredible and absurd.' 27. And if I say Beelzebub cast out devils, by whom do your children—"your sons," meaning here the 'disciples' or pupils of the Pharisees, who were so termed after the familiar language of the Old Testament in speaking of the sons of the prophets. (1 Kings 20. 35; 2 Kings 2. 3, &c.) Our Lord here seems to admit that such works were wrought by them; in which case the Pharisees stood self-condemned, as expressed in Luke (11. 19), "Therefore shall they be your judges." 28. But if I cast out devils by the Spirit of God—In Luke (11. 20) it is, "with (or 'by') the finger of God." This latter expression is just a figurative way of representing the *power* of God, while the former tells us the *living Personal Agent* was made use of by the Lord Jesus in every exercise of that power. then—"no doubt" (Luke 11. 20)—the kingdom of God is come unto you—rather upon you,' as the same expression is rendered in Luke: —q. d., 'If this expulsion of Satan is, and can be, by no other than the Spirit of God, then is his Destroyer already in the midst of you, and that kingdom which is

destined to supplant his is already rising on its ruins. 29. Or else how can one enter into a—or rather, 'the'—strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30. He that is not with me is against me; and he that gathereth not with me scattereth abroad—On this important parable, in connection with the corresponding one, v. 43-45, see on Luke 11. 21-26. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men—The word "blasphemy" properly signifies 'detraction,' or 'slander.' In the New Testament it is applied, as it is here, to vituperation directed against God as well as against men; and in this sense it is to be understood as an aggravated form of sin. Well, says our Lord, all sin—whether in its ordinary or its more aggravated forms—shall find forgiveness with God. Accordingly, in Mark (3. 28) the language is still stronger: "All sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." There is no sin whatever, it seems, of which it may be said, 'That is not a pardonable sin.' This glorious assurance is not to be limited by what follows; but, on the contrary, what follows is to be explained by this, but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come—In Mark the language is awfully strong, "hath never forgiveness, but is in danger of eternal damnation"—or rather, according to what appears to be the preferable though very unusual reading, 'in danger of eternal guilt'—a guilt which he will underlie for ever. Mark has the important addition (v. 30), "Because they said, He hath an unclean spirit." (See on ch. 10. 25.) What, then, is this sin against the Holy Ghost—the unpardonable sin? One thing is clear: Its unpardonableness cannot arise from anything in the nature of sin itself; for that would be a naked contradiction to the emphatic declaration of v. 31, that all manner of sin is pardonable. And what is this but the fundamental truth of the Gospel? (See Acts 13. 38, 39; Romans 3. 22, 24; 1 John 1. 7, &c.) Then, again, when it is said (v. 32), that to speak against or blaspheme the Son of man is pardonable, but the blasphemy against the Holy Ghost is not pardonable, it is not to be conceived that this arises from any greater sanctity in the one blessed Person than the other. These remarks so narrow the question that the true sense of our Lord's words seem to disclose themselves at once. It is a contrast between slandering "the Son of man" in *His veiled condition and unfinished work*—which might be done "ignorantly, in unbelief" (1 Timothy 1. 13), and slandering the same blessed Person after the blaze of glory which *the Holy Ghost* was soon to throw around His claims, and in the full knowledge of all that. This would be to slander Him with eyes open, or to do it "presumptuously." To blaspheme Christ in the former condition—when even the apostles stumbled at many things—left them still open to conviction on fuller light; but to blaspheme Him in the latter condition would be to hate the light the clearer it became, and resolutely to shut it out; which, of course, precludes salvation. (See on Hebrews 10. 26-29.) The Pharisees had not as yet done this; but in charging Jesus with being in league with hell they were displaying beforehand a malignant determination to shut their eyes to all evidence, and so, *bordering upon*, and *in spirit* committing the unpardonable sin. 33. Either make the tree good, &c. 34. O generation of vipers (see on ch. 3. 7), how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh—a principle obvious enough, yet of deepest significance and vast application. In Luke 6. 45 we find it uttered as part of the discourse delivered after the choice of the apostles. 35. A good man, out of the good treasure of the heart, bringeth—or 'putteth' forth good things: and an evil man, out of the evil treasure, bringeth—or 'putteth' forth evil things—The word 'putteth' indicates the spontaneity

of what comes from the heart; for it is out of the abundance of the heart that the mouth speaketh. We have here a new application of a former saying (see on ch. 7. 16-20). Here, the sentiment is, 'There are but two kingdoms, interests, parties—with the proper workings of each: If I promote the one, I cannot belong to the other; but they that set themselves in wilful opposition to the kingdom of light openly proclaim to what other kingdom they belong. As for you, in what ye have now uttered, ye have but revealed the venomous malignity of your hearts.' 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment—They might say, 'It was nothing: we meant no evil; we merely threw out a supposition, as one way of accounting for the miracle we witnessed; if it will not stand, let it go; why make so much of it, and bear down with such severity for it?' Jesus replies, 'It was not nothing, and at the great day will not be treated as nothing: Words, as the index of the heart, however idle they may seem, will be taken account of, whether good or bad, in estimating character in the day of judgment.'

38-50. A SIGN DEMANDED, AND THE REPLY—HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM, AND THE ANSWER. (=Luke 11. 16, 24-28; Mark 3. 31-35; Luke 8. 19-21.) A Sign demanded, and the Reply (v. 38-45). The occasion of this section was manifestly the same with that of the preceding. 38. Then certain of the scribes and of the Pharisees answered, saying, Master—'Teacher,' equivalent to Rabbi—we would see a sign from thee—"a sign from heaven" (Luke 11. 16); something of an immediate and decisive nature, to show, not that his miracles were real—their hearts seemed willing to concede—but that they were from above, not from beneath. These were not the same class with those who charged Him with being in league with Satan (as we see from Luke 11. 15, 16); but as the spirit of both was similar, the tone of severe rebuke is continued. 39. But he answered and said unto them—"when the people were gathered thick together" (Luke 11. 29)—an evil and adulterous generation—This latter expression is best explained by Jeremiah 3. 20, "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." For this was the relationship in which He stood to the covenant people—"I am married unto you" (Jeremiah 3. 14). seeketh after a sign—In the eye of Jesus this class were but the spokesmen of their generation, the exponents of the reigning spirit of unbelief, and there shall no sign be given to it, but the sign of the prophet Jonas. 40. For as Jonas was—"a sign unto the Ninevites, so shall also the Son of man be to this generation" (Luke 11. 30). For as Jonas was three days and three nights in the whale's belly (Jonah 1. 17), so shall the Son of man be three days and three nights in the heart of the earth—This was the second public announcement of His resurrection three days after His death. (For the first, see John 2. 19.) Jonah's case was analogous to this, as being a signal judgment of God; reversed in three days; and followed by a glorious mission to the Gentiles. The expression "in the heart of the earth," suggested by the expression of Jonah with respect to the sea (2. 8, in LXX.), means simply the grave, but this considered as the most emphatic expression of real and total entombment. The period during which He was to lie in the grave is here expressed in round numbers, according to the Jewish way of speaking, which was to regard any part of a day, however small, included within a period of days, as a full day. (See 1 Samuel 30. 12, 13; Esther 4. 16; 5. 1; ch. 27. 63, 64, &c.) 41. The men of Nineveh shall rise in judgment with this generation, &c.—The Ninevites, though heathens, repented at a man's preaching; while they, God's covenant people, repented not at the preaching of the Son of God—whose supreme dignity is rather implied here than expressed. 42. The queen of the south shall rise up in the judgment with this generation, &c.—The queen of Sheba—a tract in Arabia, near the shores of the Red Sea—came from a remote country, "south" of Judea, to hear the wisdom of

a mere man, though a gifted one, and was transported with wonder at what she saw and heard (1 Kings 10. 1-9). They, when a Greater than Solomon had come to them, despised and rejected, slighted and slandered Him. 43-45. When the unclean spirit is gone out of a man, &c.—On this important parable, in connection with the corresponding one—v. 29—see on Luke 11. 21-26. A charming little incident, given only in Luke 11. 27, 28, seems to have its proper place here. "And it came to pass, as He spake these things, a certain woman of the company"—'out of the crowd'—"lifted up her voice and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked." With true womanly feeling she envies the mother of such a wonderful Teacher. And a higher and better than she had said as much before her (see on Luke 1. 28). 42. How does our Lord, then, treat it? He is far from condemning it. He only holds up as "blessed rather" another class: "But he said, Yea rather, blessed are they that hear the word of God, and keep it"—in other words, the humblest real saint of God. How utterly alien is this sentiment from the teaching of the Church of Rome, which would doubtless excommunicate any one of its members that dared to talk in such a strain!

His Mother and Brethren Seek to Speak with Him, and the Answer (v. 46-50). 46. While he yet talked to the people, behold, his mother and his brethren (see on ch. 13. 55) stood without, desiring to speak with him—"and could not come at Him for the press" (Luke 8. 19). For what purpose these came, we learn from Mark 3. 20, 21. In His zeal and ardour He seemed indifferent both to food and repose, and 'they went to lay hold of Him' as one "beside himself. Mark says graphically, "And the multitude sat about Him"—or 'around Him.' 47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee, &c.—Absorbed in the awful warnings He was pouring forth, He felt this to be an unseasonable interruption, fitted to dissipate the impression made upon the large audience—such an interruption as duty to the nearest relatives did not require Him to give way to. But instead of a direct rebuke, He seizes on the incident to convey a sublime lesson, expressed in a style of inimitable condescension. 49. And he stretched forth his hand toward his disciples. How graphic is this! It is the language evidently of an eye-witness—and said, Behold my mother and my brethren! 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother—q. d., 'There stand here the members of a family transcending and surviving this of earth: Final subjection to the will of my Father in heaven is the indissoluble bond of union between Me and all its members; and whosoever enters this hallowed circle becomes to Me brother, and sister, and mother!'

CHAPTER XIII.

Ver. 1-52 JESUS TEACHES BY PARABLES. (=Mark 4. 1-34; Luke 8. 4-18; 12. 18-20.) Introduction (v. 1-3). 1. The same day went Jesus out of the house, and sat by the sea—[side.] 2. And great multitudes were gathered together unto him, so that he went into a ship—the article in the received text wants authority—and sat; and the whole multitude stood on the shore—How graphic this picture!—no doubt from the pen of an eye-witness, himself impressed with the scene. It was "the same day" on which the foregoing solemn discourse was discovered, when His kindred thought Him "beside Himself" for His indifference to food and repose—that same day retiring to the sea-shore of Galilee, and there seating Himself, perhaps for coolness and rest, the crowds again flock around Him, and He is fain to push off from them, in the boat usually kept in readiness for Him; yet only to begin, without waiting to rest, a new course of teaching by parables to the eager multitudes that lined the shore. To the parables of our Lord there is nothing in all language to be compared, for simplicity, grace, fulness, and variety of spiritual teaching. They are adapted to all classes and stages of advancement, being understood

by each according to the measure of his spiritual capacity. 2. And he spake many things unto them in parables, saying, &c.—These parables are SEVEN in number; and it is not a little remarkable that while this is the sacred number, the first FOUR of them were spoken to the mixed multitude, while the remaining THREE were spoken to the Twelve in private—these divisions, four and three, being themselves notable in the symbolical arithmetic of Scripture. Another thing remarkable in the structure of these parables is, that while the first of the Seven—the Sower—is of the nature of an Introduction to the whole, the remaining Six consist of three pairs—the Second and Seventh, the Third and Fourth, and the Fifth and Sixth, corresponding to each other; each pair setting forth the same general truths, but with a certain diversity of aspect. All this can hardly be accidental.

First Parable: THE SOWER (v. 3-9, 18-23). This parable may be entitled, THE EFFECT OF THE WORD DEPENDENT ON THE STATE OF THE HEART. For the exposition of this parable, see on Mark 4. 1-9, 14-20.

Reason for Teaching in Parables (v. 10-17). 10. And the disciples came, and said unto him—"they that were with Him, when they were alone" (Mark 4. 10)—Why speakest thou to them in parables?—Though before this He had couched some things in the parabolic form, for more vivid illustration, it would appear that He now, for the first time, formally employed this method of teaching. 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven—The word "mysteries" in Scripture is not used in its classical sense—of 'religious secrets,' nor yet of 'things incomprehensible, or in their own nature difficult to be understood'—but in the sense of 'things of purely Divine revelation,' and, usually, 'things darkly announced under the ancient economy, and during all that period darkly understood, but fully published under the Gospel' (1 Corinthians 2. 6-10; Ephesians 3. 3-6, 4. 9). "The mysteries of the kingdom of heaven," then, mean those glorious Gospel truths which at that time only the more advanced disciples could appreciate, and they but partially. but to them it is not given—(See on ch. 11. 25.) Parables serve the double purpose of revealing and concealing; presenting 'the mysteries of the kingdom' to those who know and relish them, though in never so small a degree, in a new and attractive light; but to those who are insensible to spiritual things yielding only, as so many tales, some temporary entertainment. 12. For whosoever hath—i. e., keeps; as a thing which he values—to him shall be given, and he shall have more abundance—he will be rewarded by an increase of what he so much prizes—but whosoever hath not—who lets this go or lie unused, as a thing on which he sets no value—from him shall be taken away even that he hath—or as it is in Luke (8. 18), "what he seemeth to have," or 'thinketh he hath.' This is a principle of immense importance, and, like other weighty sayings, appears to have been uttered by our Lord on more than one occasion, and in different connections. (See on ch. 25. 9.) As a great ethical principle, we see it in operation everywhere, under the general law of *habitu*; the virtue of which moral principles become stronger by exercise, while by disuse, or the exercise of their contraries, they wax weaker, and at length expire. The same principle reigns in the intellectual world, and even in the animal—if not in the vegetable also—as the facts of physiology sufficiently prove. Here, however, it is viewed as a Divine ordination, as a judicial retribution in continual operation under the Divine administration. 13. Therefore speak I to them in parables—which our Lord, he it observed, did not begin to do till His miracles were malignantly ascribed to Satan. because they seeing, see not—They "saw," for the light shone on them as never light shone before; but they "saw not," for they closed their eyes—and hearing, they hear not; neither do they understand—They "heard," for He taught them who "spoke as never man spoke;" but they "heard not," for they took nothing in, apprehending not the soul-penetrating, life-giving words addressed to them. In Mark and Luke, what is here expressed as a

human fact is represented as the fulfilment of a Divine purpose—"that seeing they may see, and not perceive," &c. The explanation of this lies in the statement of the foregoing verse—that, by a fixed law of the Divine administration, the duty men voluntarily refuse to do, and in point of fact do not do, they at length become morally incapable of doing. 14. And in them is fulfilled—rather, 'is fulfilling,' or is receiving its fulfilment—the prophecy of Esaias, which saith (Isaias 6. 9, 10—here quoted according to the LXX.)—By hearing ye shall hear, and shall not understand, &c.—They were thus judicially sealed up under the darkness and obduracy which they deliberately preferred to the light and healing which Jesus brought nigh to them. 16. But blessed are your eyes, for they see; and your ears, for they hear—q. d., 'Happy ye, whose eyes and ears, voluntarily and gladly opened, are drinking in the light Divine.' 17. For verily I say unto you, That many prophets and righteous men have desired—rather, 'coveted'—to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them—Not only were the disciples blessed above the blinded just spoken of, but favoured above the most honoured and the best that lived under the old economy, who had but glimpses of the things of the new kingdom, just sufficient to kindle in them desires not to be fulfilled to any in their day. In Luke 10. 23, 24, where the same saying is repeated on the return of the Seventy—the words, instead of "many prophets and righteous men," are "many prophets and kings;" for several of the Old Testament saints were kings.

Second and Seventh Parables, or First Pair: THE WHEAT AND THE TARES, and THE GOOD AND BAD FISH (v. 24-30; 38-43; and 47-50). The subject of both these Parables—which teach the same truth, with a slight diversity of aspect—is

THE MIXED CHARACTER OF THE KINGDOM IN ITS PRESENT STATE, AND THE FINAL ABSOLUTE SEPARATION OF THE TWO CLASSES.

The Tares and the Wheat (v. 24-30; 38-43). 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field—Happily for us, these exquisite parables are, with like charming simplicity and clearness, expounded to us by the Great Preacher Himself. Accordingly, we pass to v. 36-38. Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field, &c.—In the parable of the Sower, "the seed is the word of God" (Luke 8. 11). But here that word has been received into the heart, and has converted him that received it into a new creature, a "child of the kingdom," according to that saying of James (1. 18), "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." It is worthy of notice that this vast field of the world is here said to be *Christ's own*—"His field," says the parable. (See Psalm 2. 8.) 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. The tares are the children of the wicked one. As this sowing could only be "while men slept," no blame seems intended, and certainly none is charged upon "the servants;" it is probably just the dress of the parable. 27. The enemy that sowed them is the devil—emphatically "His enemy" (v. 25). See Genesis 3. 15; 1 John 3. 8. By "tares" is meant, not what in our husbandry is so called, but some noxious plant, probably darnel. "The tares are the children of the wicked one;" and by their being sown "among the wheat" is meant their being deposited within the territory of the visible Church. As they resemble the children of the kingdom, so they are produced, it seems, by a similar process of "sowing"—the seeds of evil being scattered and lodging in the soil of those hearts upon which falls the seed of the word. The enemy, after sowing his "tares," "went his way"—his dark work soon done, but taking time to develop its true character. 28. But when the blade was sprung up, and brought

forth fruit, then appeared the tares also—the growth in both cases running parallel, as antagonistic principles are seen to do. 27. So the servants of the householder came—i. e., Christ's ministers—and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?—This well expresses the surprise, disappointment, and anxiety of Christ's faithful servants and people at the discovery of "false brethren" among the members of the Church. 28. He said unto them, An enemy hath done this—Kind words these from a good Husbandman, honourably clearing His faithful servants of the wrong done to his field. The servants said unto him, Wilt thou then that we go and gather them up?—Cf. with this the question of James and John (Luke 9. 54), "Lord, wilt thou that we command fire to come down from heaven and consume" those Samaritans? In this kind of zeal there is usually a large mixture of carnal heat. (See James 1. 20.) 29. But he said, Nay—'It will be done in due time, but not now, nor is it your business.' lest, while ye gather up the tares, ye root up also the wheat with them—Nothing could more clearly or forcibly teach the difficulty of distinguishing the two classes, and the high probability that in the attempt to do so these will be confounded. 30, 39. Let both grow together—i. e., in the visible Church—until the harvest—till the one have ripened for full salvation, the other for destruction. The harvest is the end of the world—the period of Christ's second coming, and of the judicial separation of the righteous and the wicked. Till then, no attempt is to be made to effect such separation. But to stretch this so far as to justify allowing openly scandalous persons to remain in the communion of the Church, is to wrest the teaching of this parable to other than its proper design, and go in the teeth of apostolic injunctions (1 Corinthians 5). and in the time of harvest I will say to the reapers. And the reapers are the angels—But whose angels are they? "The Son of man shall send forth His angels" (v. 41). Cf. 1 Peter 3. 22, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Gather ye together first the tares, and bind them in bundles to burn them—"In the fire" (v. 40)—but gather the wheat into my barn—Christ, as the Judge, will separate the two classes (as in ch. 25. 32). It will be observed that the tares are burned *before* the wheat is housed; in the exposition of the parable (v. 41, 43) the same order is observed; and the same in ch. 25. 46—as if, in some literal sense, "with thine eyes shalt thou behold and see the reward of the wicked" (Psalm 91. 8). 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom—to which they never really belonged. They usurped their place and name and outward privileges; but "the ungodly shall not stand in the judgment, nor sinners [abide] in the congregation of the righteous" (Psalm 1. 5). all things that offend—all those who have proved a stumbling-block to others—and them which do iniquity—The former class, as the worst, are mentioned first. 42. And shall cast them into a furnace—rather, 'the furnace'—of fire: there shall be wailing and gnashing of teeth—What terrific strength of language—the "casting" or "flinging" expressive of indignation, abhorrence, contempt (cf. Psalm 9. 17; Daniel 12. 2): "the furnace of fire" denoting the fierceness of the torment; the "wailing" signifying the anguish this causes; while the "gnashing of teeth" is a graphic way of expressing the despair in which its remedilessness issues (see on ch. 8. 12)! 43. Then shall the righteous shine forth as the sun in the kingdom of their Father—as if they had been under a cloud during their present association with ungodly pretenders to their character, and claimants of their privileges and obstructors of their course. Who hath ears to hear, let him hear—(See on Mark 4. 9.)

The Good and Bad Fish (v. 47–50). The object of this brief parable is the same with that of the Tares and Wheat. But as its details are fewer, so its teaching is less rich and varied. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind—The word here rendered "net" signifies a large

drag-net, which draws everything after it, suffering nothing to escape, as distinguished from 'a casting-net,' Mark 1. 16, 18. The far-reaching efficacy of the Gospel is thus denoted. This Gospel net "gathered of every kind," meaning every variety of character. 48. Which, when it was full, they drew to shore—for the separation will not be made till the number of the elect is accomplished—and sat down—expressing the deliberateness with which the judicial separation will at length be made—and gathered the good into vessels, but cast the bad away—i. e., 'the rotten,' but here meaning, 'the foul' or 'worthless' fish: corresponding to the "tares" of the other parable. 49. So shall it be at the end of the world, &c.—See on v. 42. We have said that each of these two parables holds forth the same truth under a slight diversity of aspect. What is that diversity? First, the *bad*, in the former parable, are represented as vile seed sown amongst the wheat by the enemy of souls; in the latter, as foul fish drawn forth out of the great sea of human beings by the Gospel net itself. Both are important truths—that the Gospel draws within its pale, and into the communion of the visible Church, multitudes who are Christians only in name; and that the injury thus done to the Church on earth is to be traced to the wicked one. But further while the former parable gives chief prominence to the present mixture of good and bad, in the latter, the prominence is given to the future separation of the two classes.

Third and Fourth Parables, or Second Pair: THE MUSTARD SEED AND THE LEAVEN (v. 31–33). The subject of both these parables, as of the first pair, is the same, but under a slight diversity of aspect, namely—

THE GROWTH OF THE KINGDOM FROM THE SMALLEST BEGINNINGS TO ULTIMATE UNIVERSALITY.

The Mustard Seed (v. 31, 32). 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; 32. Which indeed is the least of all seeds—not absolutely, but popularly and proverbially, as in Luke 17. 6, "If ye had faith as a grain of mustard seed," i. e., 'never so little faith.' but when it is grown, it is the greatest among herbs—not absolutely but in relation to the small size of the seed, and in warm latitudes proverbially great, and becometh a tree, so that the birds of the air come and lodge in the branches thereof—This is added, no doubt, to express the *amplitude* of the tree. But as this seed has a hot, fiery vigour, gives out its best virtues when bruised, and is grateful to the taste of birds, which are accordingly attracted to its branches both for shelter and food, is it straining the parable, asks TRENCH, to suppose that, besides the wonderful growth of His kingdom, our Lord selected this seed to illustrate further the *shelter*, *repose* and *blessedness* it is destined to afford to the nations of the world?

The Leaven (v. 33). 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened—This parable, while it teaches the same general truth as the foregoing one, holds forth, perhaps, rather the *inward* growth of the kingdom, while "the Mustard seed" seems to point chiefly to the *outward*. It being a woman's work to knead, it seems a refinement to say that "the woman" here represents the Church, as the instrument of depositing the leaven. Nor does it yield much satisfaction to understand the "three measures of meal" of that threefold division of our nature into "spirit, soul, and body," alluded to in 1 Thessalonians 5. 23, or of the threefold partition of the world among the three sons of Noah (Genesis 10. 32), as some do. It yields more real satisfaction to see in this brief parable just the *all-penetrating* and *assimilating* quality of the Gospel, by virtue of which it will yet mould all institutions and tribes of men, and exhibit over the whole earth one "kingdom of our Lord and of His Christ." 34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them—i. e., on this occasion; refraining not only from all naked discourse, but even from all interpretation of these parables to the mixed multitude. 35

That it might be fulfilled which was spoken by the prophet, saying—(Psalm 78. 2, nearly as in LXX.)—I will open my mouth in parables, &c. Though the Psalm seems to contain only a summary of Israelitish history, the Psalmist himself calls it "a parable," and "dark sayings from of old"—as containing, *underneath the history*, truths for all time, not fully brought to light till the Gospel-day.

Fifth and Sixth Parables, or Third Pair: THE HIDDEN TREASURE and THE PEARL OF GREAT PRICE (v. 44-46). The subject of this last pair, as of the two former, is the same, but also under a slight diversity of aspect: namely—

THE PRICELESS VALUE OF THE BLESSINGS OF THE KINGDOM. And while the one parable represents the Kingdom as *found without seeking*, the other holds forth the Kingdom as *sought and found*.

The Hidden Treasure (v. 44). 44. Again, the kingdom of heaven is like unto treasure hid in a field—no uncommon thing in unsettled and half-civilized countries, even now as well as in ancient times, when there was no other way of securing it from the rapacity of neighbours or marauders. (Jeremiah 41. 8; Job 3. 21; Proverbs 2. 4.) *the which when a man hath found—i. e., unexpectedly found—he hideth, and for joy thereof—on perceiving what a treasure he had lighted on, passing the worth of all he possessed—goeth and selleth all that he hath, and buyeth that field—in which case, by Jewish law, the treasure would become his own.*

The Pearl of Great Price (v. 45, 46). 45. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls. 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it—The one pearl of great price, instead of being found by accident, as in the former case, is found by one whose *business* it is to seek for such, and who finds it just in the way of *searching* for such treasures. But in both cases the surpassing value of the treasure is alike recognized, and in both all is parted with for it. 51. Jesus saith unto them—*i. e., to the Twelve.* He had spoken the first *four* in the hearing of the mixed multitude: the last *three* He reserved till, on the dismissal of the mixed audience, He and the Twelve were alone (v. 38, &c.). *Have ye understood all these things? They say unto him, Yea, Lord.* 52. Then said he unto them, Therefore—or as we should say, Well, then, every scribe—or Christian teacher: here so called from that well-known class among the Jews. (See ch. 23, 34.) *which is instructed unto the kingdom of heaven—himself taught in the mysteries of the Gospel which he has to teach to others, is like unto a man that is an householder which bringeth forth—'turneth' or 'dealeth out'—out of his treasure—his store of Divine truth—things new and old—old truths in ever-new forms, aspects, applications, and with ever-new illustrations.*

53-58. How JESUS WAS REGARDED BY HIS RELATIVES. (—Mark 6. 1-6; Luke 4. 16-30.) 53. And it came to pass, that, when Jesus had finished these parables, he departed thence. 54. And when he was come into his own country—*i. e., Nazareth*; as is plain from Mark 6. 1. See on John 4. 43, where also the same phrase occurs. This, according to the majority of Harmonists, was the *second* of two visits which our Lord paid to Nazareth during His public ministry; but in our view it was His *first* and *only* visit to it. See on ch. 4. 13; and for the reasons, see on Luke 4. 16-30. *Whence hath this man this wisdom, and these mighty works?—'these miracles.'* These surely are not like the questions of people who had asked precisely the same questions before, who from astonishment had proceeded to rage, and in their rage had hurled Him out of the synagogue, and away to the brow of the hill whereon their city was built, to thrust Him down headlong, and who had been fooled even in that object by His passing through the midst of them, and going His way. But see on Luke 4. 16, &c. 55. *Is not this the carpenter's son?* In Mark (6. 3) the question is, 'Is not this the carpenter?' In all likelihood, our Lord, during His stay under the roof of His earthly parents, brought along with His legal father, *is not his mother*

called Mary?—'Do we not know all about His parentage? Has He not grown up in the midst of us? Are not all His relatives our own townsmen? Whence, then, such wisdom and such miracles?' These particulars of our Lord's *human* history constitute the most valuable testimony, first, to His true and real humanity—for they prove that during all His first thirty years His townsmen had discovered nothing about Him different from other men: secondly, to the Divine character of His mission—for these Nazarenes proclaim both the unparalleled character of His teaching and the reality and glory of His miracles, as transcending human ability; and thirdly, to His wonderful humility and self-denial—in that when He was such as they now saw Him to be, He yet never gave any indications of it for thirty years, because "His hour was not yet come." And his brethren, James, and Joseph, and Simon, and Judas? 56. And his sisters, are they not all with us? Whence then hath this [man] all these things? An exceedingly difficult question here arises—What were these "brethren" and "sisters" to Jesus? Were they, *First*, His full brothers and sisters? or, *Secondly*, Were they His step-brothers and step-sisters, children of Joseph by a former marriage? or, *Thirdly*, Were they His cousins, according to a common way of speaking among the Jews respecting persons of collateral descent? On this subject an immense deal has been written, nor are opinions yet by any means agreed. For the second opinion there is no ground but a vague tradition, arising probably from the wish for some such explanation. The first opinion undoubtedly suits the text best in all the places where the parties are certainly referred to (ch. 12. 46; and its parallels, Mark 8. 31, and Luke 8. 19; our present passage, and its parallel, Mark 6. 8; John 2. 12; 7. 3, 5, 10; Acts 1. 14). But, in addition to other objections, many of the best interpreters, thinking it in the last degree improbable that our Lord, when hanging on the cross, would have committed His mother to John if He had had full brothers of His own then alive, prefer the third opinion; although, on the other hand, it is not to be doubted that our Lord might have good reasons for entrusting the guardianship of His doubly widowed mother to the beloved disciple in preference even to full brothers of His own. Thus dubiously we prefer to leave this vexed question, encompassed as it is with difficulties. As to the names here mentioned, the *first* of them, "JAMES," is afterwards called "the Lord's brother" (see on Galatians 1. 19), but is perhaps not to be confounded with "James the son of Alphaeus," one of the Twelve, though many think their identity beyond dispute. This question also is one of considerable difficulty, and not without importance; since the James who occupies so prominent a place in the Church of Jerusalem, in the latter part of the Acts, was apparently the apostle, but is by many regarded as "the Lord's brother," while others think their identity best suits all the statements. The *second* of those here named, "JOSEPH" (or Joseph), must not be confounded with "Joseph called Barsabas, who was surnamed Justus" (Acts 1. 23); and the *third* here named, "SIMON," is not to be confounded with Simon the Kananite or Zealot (see on ch. 10. 4). These three are nowhere else mentioned in the New Testament. The *fourth* and last-named, "JUDAS," can hardly be identical with the apostle of that name—though the brothers of both were of the name of "James"—nor (unless the two be identical, was this Judas) with the author of the catholic Epistle so called. 58. And he did not many mighty works there, because of their unbelief—"save that He laid His hands on a few sick folk, and healed them" (Mark 6. 5). See on Luke 4. 16-30.

CHAPTER XIV.

Ver. 1-12. HEROD THINKS JESUS A RESURRECTION OF THE MURDERED BAPTIST—ACCOUNT OF HIS IMPRISONMENT AND DEATH. (—Mark 6. 14-29; Luke 9. 7-9.) The time of this alarm of Herod Antipas appears to have been during the mission of the Twelve, and shortly after the

Baptist—who had lain in prison for probably more than a year—had been cruelly put to death.

Herod's Theory of the Works of Christ (v. 1, 2). 1. At that time Herod the tetrarch—Herod Antipas, one of the three sons of Herod the Great, and own brother of Archelaus (ch. 2, 22), who ruled as *Ethnarch* over Galilee and Perea, heard of the fame of Jesus—"for His name was spread abroad" (Mark 6, 14). 2. And said unto his servants—his counsellors or court-ministers—This is John the Baptist; he is risen from the dead, &c.—The murdered prophet haunted his guilty breast like a spectre, and seemed to him alive again and clothed with unearthly powers in the person of Jesus.

Account of the Baptist's Imprisonment and Death (v. 3-12). For the exposition of this portion, see on Mark 6, 17-29.

12-21. HEARING OF THE BAPTIST'S DEATH, JESUS CROSSES THE LAKE WITH THE TWELVE, AND MIRACULOUSLY FEEDS FIVE THOUSAND. (—Mark 6, 30-44; Luke 9, 10-17; John 6, 1-14.) For the exposition of this section—one of the very few where all the four Evangelists run parallel—see on Mark 6, 30-44.

22-36. JESUS CROSSES TO THE WESTERN SIDE OF THE LAKE, WALKING ON THE SEA—INCIDENTS ON LANDING. (—Mark 6, 45; John 6, 15-24.) For the exposition, see on John 6, 15-24.

CHAPTER XV.

Ver. 1-20. DISCOURSE ON CEREMONIAL POLLUTION. (—Mark 7, 1, 23.) The time of this section was after that Passover which was nigh at hand when our Lord fed the five thousand (John 6, 4)—the third Passover, as we take it, since His public ministry began, but which He did not keep at Jerusalem for the reason mentioned in John 7, 1. 1. Then came to Jesus scribes and Pharisees, which were of—or 'from'—Jerusalem—Mark says they "came from" it: a deputation probably sent from the capital expressly to watch Him. As He had not come to them at the last Passover, which they had reckoned on, they now come to Him. "And," says Mark, "when they saw some of His disciples eat bread with defiled, that is to say, with unwashed hands"—hands not ceremonially cleansed by washing—"they found fault. For the Pharisees, and all the Jews, except they wash their hands oft"—*lit.*, 'in' or 'with the fist'; *i. e.*, probably washing the one hand by the use of the other—though some understand it, with our version, in the sense of 'diligently,' 'sedulously'—"eat not, holding the tradition of the elders;" acting religiously according to the custom handed down to them. 'And when they come from the market'—And after market: after any common business, or attending a court of justice, where the Jews, as WEBSTER and WILKINSON remark, after their subjection to the Romans, were especially exposed to intercourse and contact with heathens—"except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels and tables"—rather, 'couches,' such as were used at meals, which probably were merely *sprinkled* for ceremonial purposes. "Then the Pharisees and scribes asked Him," saying, 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?—The charge is retorted with startling power: 'The tradition they transgress is but *man's*, and is itself the occasion of heavy transgression, undermining the authority of *God's law*.' 4. For God commanded, saying—(Exodus 20, 12; &c.)—Honour thy father and mother; and—(Exodus 21, 17; &c.)—He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift—or simply, 'A gift!' in Mark it is, "Corban!" *i. e.*, 'An oblation!' meaning, any unbloody offering or gift dedicated to sacred uses. by whatsoever thou mightest be profited by me; 6. And honour not his father or his mother, [he shall be *dead*—*g. d.*, 'It is true, father—mother—that by giving to thee this, which I now present, thou mightest be profited

by me; but I have gifted it to pious uses, and therefore at whatever cost to thee, I am not now at liberty to alienate any portion of it.' "And," it is added in Mark, "ye suffer him no more to do aught for his father or his mother." To dedicate property to God is indeed lawful and laudable, but not at the expense of filial duty. Thus have ye made the commandment of God of none effect—"cancelled" or 'nullified' it—by your tradition. 7. Ye hypocrites, well did Esaias prophesy of you, saying—(Isaiah 29, 13)—8. This people draweth nigh unto me with their mouth, &c. By putting the commandments of men on a level with the Divine requirements, *their whole worship was rendered vain*—a principle of deep moment in the service of God. "For," it is added in Mark 7, 8, "laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do." The drivelling nature of their multitudinous observances is here pointedly exposed, in contrast with the manly observance of "the commandment of God;" and when our Lord says, "Many other such like things ye do," it is implied that He had but given a specimen of the hideous treatment which the Divine law received, and the grasping disposition which, under the mask of piety, was manifested by the ecclesiastics of that day. 10. And he called the multitude, and said unto them—The foregoing dialogue, though in the people's hearing, was between Jesus and the pharisaic cavillers, whose object was to disparage Him with the people. But Jesus, having put them down, turns to the multitude, who at this time were prepared to drink in everything He said, and with admirable plainness, strength, and brevity, lays down the great principle of real pollution, by which a world of bondage and uneasiness of conscience would be dissipated in a moment, and the sense of sin be reserved for deviations from the holy and eternal law of God. Hear and understand: 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man—This is expressed even more emphatically in Mark (17, 15, 16), and it is there added, "If any man have ears to hear, let him hear." As in ch. 13, 9, this so oft-repeated saying seems designed to call attention to the *fundamental and universal* character of the truth it refers to. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?—They had given vent to their irritation, and perhaps threats, not to our Lord Himself, from whom they seem to have slunk away, but to some of the disciples, who report it to their Master. 13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.—They are offended, are they? Heed it not: their corrupt teaching is already doomed: the garden of the Lord upon earth, too long cumbered with their presence, shall yet be purged of them and their accursed system: yea, and whatsoever is not of the planting of My heavenly Father, the great Husbandman (John 15, 1), shall share the same fate. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch—Striking expression of the ruinous effects of erroneous teaching! 15. Then answered Peter and said unto him—"when He was entered into the house from the people," says Mark—Declare unto us this parable. 16. And Jesus said, Are ye also yet without understanding?—Slowness of spiritual apprehension in His genuine disciples grieves the Saviour: from others He expects no better (ch. 13, 11). 17, 18. Do not ye yet understand that whatsoever entereth in at the mouth, &c.—Familiar though these sayings have now become, what freedom from bondage to outward things do they proclaim, on the one hand, and on the other, how searching is the truth which they express—that nothing which enters from without can really defile us; and that only the evil that is in the heart, that is allowed to stir there, to rise up in thought and affection, and to flow forth in voluntary action, really defiles a man! 19. For out of the heart proceed evil thoughts—'evil reasonings;' referring here

more immediately to those corrupt reasonings which had stealthily introduced and gradually reared up that hideous fabric of tradition which at length practically nullified the unchangeable principles of the moral law. But the statement is far broader than this, viz., that the first shape which the evil that is in the heart takes, when it begins actively to stir, is that of 'considerations' or 'reasonings' on certain suggested actions. **murders, adulteries, fornications, thefts, false witness, blasphemies**—'attractions,' whether directed against God or man; here the reference seems to be to the latter. Mark adds, "covetousnesses"—or desires after more; "wickednesses"—here meaning, perhaps, 'malignities' of various form; "deceit, lasciviousness"—meaning, 'excess' or 'enormity' of any kind, though by later writers restricted to lewdness; "an evil eye"—meaning, all looks or glances of envy, jealousy, or ill-will towards a neighbour; "pride, foolishness"—in the Old Testament sense of "folly;" i. e., criminal senselessness, the folly of the heart. How appalling is this black catalogue! **20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.**—Thus does our Lord sum up this whole searching discourse.

21-28. THE WOMAN OF CANAAN AND HER DAUGHTER. For the exposition, see on Mark 7. 24-30.

29-39. MIRACLES OF HEALING—FOUR THOUSAND MIRACULOUSLY FED. For the exposition, see on Mark 7. 31; 4. 10.

CHAPTER XVI.

Ver. 1-12. A SIGN FROM HEAVEN SOUGHT AND REFUSED—CAUTION AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. For the exposition, see on Mark 8. 11-21.

13-28. PETER'S NOBLE CONFESSION OF CHRIST, AND THE BENEDICTION PRONOUNCED UPON HIM—CHRIST'S FIRST EXPLICIT ANNOUNCEMENT OF HIS APPROACHING SUFFERINGS, DEATH, AND RESURRECTION—HIS REBUKE OF PETER AND WARNING TO ALL THE TWELVE. (—Mark 8. 27; 9. 1; Luke 9. 18-27.) The time of this section—which is beyond doubt, and will presently be mentioned—is of immense importance, and throws a touching interest around the incidents which it records. *Peter's Confession, and the Benediction pronounced upon him* (v. 13-20). **13. When Jesus came into the coasts—'the parts,' i. e., the territory or region. In Mark (8. 27) it is "the towns" or "villages," of Cesarea Philippi—It lay at the foot of Mount Lebanon, near the sources of the Jordan, in the territory of Dan, and at the north-east extremity of Palestine. It was originally called *Panium* (from a cavern in its neighbourhood dedicated to the god *Pan*) and *Paneas*. Phillip, the tetrarch, the only good son of Herod the Great, in whose dominions Paneas lay, having beautified and enlarged it, changed its name to *Cesarea*, in honour of the Roman emperor, and added *Philippi* after his own name, to distinguish it from the other Cesarea (Acts 10. 1) on the north-east coast of the Mediterranean Sea. (JOSEPHUS, *Antiquities*, 15. 10, 8; 18. 2, 1.) This quiet and distant retreat Jesus appears to have sought with the view of talking over with the Twelve the fruit of His past labours, and breaking to them for the first time the and intelligence of His approaching death. he asked his disciples—"by the way," says Mark (8. 27), and "as He was alone praying," says Luke (9. 18)—saying, Whom—or more grammatically, "Who"—do men say that I the Son of man am?—[or, 'that the Son of man is'—the recent editors omitting here the *me* of Mark and Luke; though the evidence seems pretty nearly balanced]—q. d., 'What are the views generally entertained of Me, the Son of man, after going up and down among them so long?' He had now closed the first great stage of His ministry, and was just entering on the last dark one. His spirit, burdened, sought relief in retirement, not only from the multitude, but even for a season from the Twelve. He retreated into "the secret place of the Most High," pouring out His soul "in supplications and prayers, with strong crying and tears" (Hebrews 5. 7). On rejoining His disciples, and as they were pursuing their quiet journey, He asked**

them this question. **14. And they said, Some say that thou art John the Baptist—risen from the dead. So that Herod Antipas was not singular in his surmise (ch. 14. 1, 2). some, Elias—(Cf. Mark 6. 15)—and others, Jeremias—Was this theory suggested by a supposed resemblance between the "man of Sorrows" and 'the weeping prophet?' or one of the prophets—or, as Luke (9. 8) expresses it, "that one of the old prophets is risen again."** In another report of the popular opinions which Mark (6. 15) gives us, it is thus expressed, "That it is a prophet [or], as one of the prophets;" in other words, That he was a prophetic person, resembling those of old. **15. He saith unto them, But whom—rather, "Who"—say ye that I am!—He had never put this question before, but the crisis He was reaching made it fitting that He should now have it from them. We may suppose this to be one of those moments of which the prophet says, in His name, "Then I said, I have laboured in vain; I have spent my strength for naught, and in vain" (Isaiah 49. 4): Lo, these three years I come seeking fruit on this fig tree; and what is it? As the result of all, I am taken for John the Baptist, for Elias, for Jeremias, for one of the prophets. Yet some there are that have beheld My glory, the glory as of the Only-begotten of the Father, and I shall hear their voice, for it is sweet. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God—He does not say, 'Scribes and Pharisees, rulers and people, are all perplexed; and shall we, unlettered fishermen, presume to decide?' But feeling the light of his Master's glory shining in his soul, he breaks forth—not in a tame, prosaic acknowledgment, 'I believe that thou art,' &c.—but in the language of adoration—such as one uses in worship, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD!"** He first owns Him the promised *Messiah* (see on ch. 1. 16); then he rises higher, echoing the voice from heaven—"This is my beloved Son, in whom I am well pleased;" and in the important addition—"Son of the LIVING GOD"—he recognizes the essential and eternal life of God as in this His Son—though doubtless without that distinct perception afterwards vouchsafed. **17. And Jesus answered and said unto him, Blessed art thou—**Though it is not to be doubted that Peter, in this noble testimony to Christ, only expressed the conviction of all the Twelve, yet since he alone seems to have had clear enough apprehensions to put that conviction in proper and suitable words, and courage enough to speak them out, and readiness enough to do this at the right time—so he only, of all the Twelve, seems to have met the present want, and communicated to the saddened soul of the Redeemer at the critical moment that balm which was needed to cheer and refresh it. Nor is Jesus above giving indication of the deep satisfaction which this speech yielded Him, and hastening to respond to it by a signal acknowledgment of Peter in return. *Simon-Barjona—*or, 'son of Jona' (John 1. 42), or *Jonas* (John 21. 15). This name, denoting his humble fleshly extraction, seems to have been purposely here mentioned, to contrast the more vividly with the spiritual elevation to which Divine Illumination had raised him. **for flesh and blood hath not revealed it unto thee—**This is not the fruit of human teaching.' **but my Father which is in heaven—**In speaking of God, Jesus, it is to be observed, never calls Him, "Our Father" (see on John 20. 17), but either "*your* Father"—when He would encourage His timid believing ones with the assurance that He was theirs, and teach themselves to call Him so—or, as here, "*My* Father," to signify some peculiar action or aspect of Him as "the God and Father of our Lord Jesus Christ." **18. And I say also unto thee—q. d., 'As thou hast borne such testimony to Me, even so in return do I to thee.' That thou art Peter—**At his first calling, this new name was announced to him as an honour *afterwards* to be conferred on him (John 1. 43). Now he gets it, with an explanation of what it was meant to convey. **and upon this rock—**As "Peter" and "Rock" are one word in the dialect familiarly spoken by our Lord—the Aramaic or Syro-Chaldaic, which was the mother tongue of the coun-

Try—this exalted *play upon the word* can be fully seen only in languages which have one word for both. Even in the Greek it is imperfectly represented. In French, as WEBSTER and WILKINSON remark, it is perfect, *Pierre—pierre*. **I will build my Church**—not on the man Simon Barjona; but on him as the heavenly-taught confessor of a faith. “My Church,” says our Lord, calling the Church HIS OWN; a magnificent expression, remarks BENGEL, regarding Himself—nowhere else occurring in the Gospels. **and the gates of hell**—‘of Hades,’ or, the unseen world; meaning, the gates of Death: in other words, ‘It shall never perish.’ Some explain it of ‘the assaults of the powers of darkness;’ but though that expresses a glorious truth, probably the former is the sense here. **19. And I will give unto thee the keys of the kingdom of heaven**—the kingdom of God about to be set up on earth—and **whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven**—Whatever this mean, it was soon expressly *extended to all the apostles* (ch. 18, 18); so that the claim of supreme authority in the Church, made for Peter by the Church of Rome, and then arrogated to themselves by the popes as the legitimate successors of St. Peter, is baseless and impudent. As first in confessing Christ, Peter got this commission before the rest; and with these “keys,” on the day of Pentecost, he first “opened the door of faith” to the *Jews*, and then, in the person of Cornelius, he was honoured to do the same to the *Gentiles*. Hence, in the lists of the apostles, Peter is always first named. See on ch. 18, 18. One thing is clear, that not in all the New Testament is there the vestige of any authority either claimed or exercised by Peter, or conceded to him, above the rest of the apostles—a thing conclusive against the Romish claims in behalf of that apostle. **20. Then charged he his disciples that they should tell no man that he was Jesus the Christ**—Now that He had been so explicit, they might naturally think the same come for giving it out openly; but here they are told it had not.

Announcement of His Approaching Death, and Rebuke of Peter (v. 21–23). The occasion here is evidently the same. **21. From that time forth began Jesus to show unto his disciples**—i. e., with an *explicitness and frequency* He had never observed before—**how that he must go unto Jerusalem and suffer many things** (“and be rejected,” Matthew and Mark) **of the elders and chief priests and scribes**—not as before, merely by not receiving Him, but by formal deeds—and **be killed, and be raised again the third day**—Mark (8, 32) adds, that “He spake that saying openly”—‘explicitly,’ or ‘without disguise.’ **22. Then Peter took him**—[aside], apart from the rest; presuming on the distinction just conferred on him; showing how *unexpected and distasteful* to them all was the announcement—and **began to rebuke him**—affectionately, yet with a certain generous indignation, to chide him. **saying, Be it far from thee: this shall not be unto thee**—i. e., ‘If I can help it,’ the same spirit that prompted him in the garden to draw the sword in His behalf (John 18, 10). **23. But he turned, and said**—in the hearing of the rest; for Mark (8, 33) expressly says, “When He had turned about and looked on His disciples, He rebuked Peter;” perceiving that he had but boldly uttered what others felt, and that the check was needed by them also—**Get thee behind me, Satan**—the same words as He had addressed to the Tempter (Luke 4, 8); for He felt in it a satanic lure, a whisper from hell, to move Him from His purpose to suffer. So He shook off the Serpent, then colling around Him, and “felt no harm” (Acts 28, 5). How quickly has the “rock” turned to a devil! The fruit of Divine teaching the Lord delighted to honour in Peter; but the mouthpiece of hell, which he had in a moment of forgetfulness become, the Lord shook off with horror. **thou art an offence—a stumbling-block—unto me: Thou playest the Tempter, casting a stumbling-block in my way to the Cross.** Could it succeed, where wert thou? and how should the Serpent’s head be bruised? **for thou savourest not—thou thinkest not—the things that be**

of God, but those that be of men—Thou art carried away by human views of the way of setting up Messiah’s kingdom, quite contrary to those of God.’ This was kindly said, not to take off the sharp edge of the rebuke, but to explain and justify it, as it was evident Peter knew not what was in the bosom of his rash speech. **24. Then said Jesus unto his disciples**—Mark (8, 34) says, “When He had called the people unto Him, with His disciples also, He said unto them”—turning the rebuke of one into a warning to all—**If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save—**is included to save,’ or bent on saving—**his life shall lose it, and whosoever will lose his life for my sake shall find it**—See on ch. 10, 38, 39. ‘A suffering and dying Messiah liketh you ill; but what if His servants shall meet the same fate? They may not; but who follows Me must be prepared for the worst.’ **26. For what is a man profited, if he shall gain the whole world, and lose—or ‘forfeit’—his own soul? or what shall a man give in exchange for his soul?**—Instead of these weighty words, which we find in Mark also, it is thus expressed in Luke: “If he gain the whole world, and lose himself, or be cast away,” or better, ‘If he gain the whole world, and destroy or forfeit himself.’ How awful is the stake as here set forth! If a man makes the present world—in its various forms of riches, honours, pleasures, and such like—the object of supreme pursuit, be it that he gains the world; yet along with it he forfeits his own soul. Not that any ever did, or ever will gain the whole world—a very small portion of it, indeed, falls to the lot of the most successful of the world’s votaries—but to make the extravagant concession, that by giving himself entirely up to it, a man gains the whole world; yet, setting over against this gain the forfeiture of his soul—necessarily following the surrender of his whole heart to the world—what is he profited? But, if not the whole world, yet possibly something else may be conceived as an equivalent for the soul. Well, what is it?—“Or what shall a man give in exchange for his soul?” Thus, in language the weightiest, because the simplest, does our Lord shut up His hearers, and all who shall read these words to the end of the world, to the priceless value to every man of his own soul. In Mark and Luke the following words are added: “Whosoever therefore shall be ashamed of Me and of My words”—‘shall be ashamed of belonging to Me, and ashamed of My Gospel,’ “in this adulterous and sinful generation” (see on ch. 12, 39), “of him shall the Son of man be ashamed when He cometh in the glory of His Father, with the holy angels” (Mark 8, 38; Luke 9, 26). He will render back to that man his own treatment, disowning him before the most august of all assemblies, and putting him to “shame and everlasting contempt” (Daniel 12, 2). ‘O shame,’ exclaims BENGEL, ‘to be put to shame before God, Christ, and angels!’ The sense of *shame* is founded on our love of *reputation*, which causes instinctive aversion to what is fitted to lower it, and was given us as a preservative from all that is properly *shameful*. To be *lost to shame* is to be nearly past hope. (Zephaniah 3, 5; Jeremiah 6, 15; 8, 8.) But when Christ and “His words” are unpopular, the same instinctive desire to *stand well with others* begets that temptation to be ashamed of Him which only the ‘expulsive power’ of a higher affection can effectually counteract. **27. For the Son of man shall come in the glory of his Father with his angels**—in the splendour of His Father’s authority and with all His angelic ministers, ready to execute His pleasure—and **then he shall reward, &c.** **28. Verily I say unto you, There be some standing here—**‘some of those standing here’—**which shall not taste of death, till they see the Son of man coming in his kingdom**—or, as in Mark (9, 1), “till they see the kingdom of God come with power;” or, as in Luke (9, 27), more simply still, “till they see the kingdom of God.” The reference beyond doubt, is to the firm establishment and victorious progress, in the lifetime of some then present, of that new kingdom of Christ, which was destined to work the greatest of all changes on this earth, and be the grand pledge of His final coming in glory.

CHAPTER XVII.

Ver. 1-13. JESUS IS TRANSFIGURED—CONVERSATION ABOUT ELIAS. (—Mark 9. 2-13; Luke 9. 28-36.) For the exposition, see on Luke 9. 28-36.

14-23. HEALING OF A DEMONIAC BOY—SECOND EXPLICIT ANNOUNCEMENT BY OUR LORD OF HIS APPROACHING DEATH AND RESURRECTION. (—Mark 9. 14-32; Luke 9. 37-44.) The time of this section is sufficiently denoted by the events which all the narratives show to have immediately preceded it—the first explicit announcement of His death, and the transfiguration—both being between His third and His fourth and last Passover.

Healing of the Demonic and Lunatic Boy (v. 14-21). For the exposition of this portion, see on Mark 9. 14-32.

Second Announcement of His Death (v. 22, 23). 22. And while they abode in Galilee, Jesus said unto them—Mark (9. 30), as usual, is very precise here: "And they departed thence"—i. e., from the scene of the last miracle—"and passed through Galilee; and He would not that any man should know it." So this was not a preaching, but a private journey through Galilee. Indeed, His public ministry in Galilee was now all but concluded. Though He sent out the Seventy after this to preach and heal, Himself was little more in public there, and He was soon to bid it a final adieu. Till this hour arrived He was chiefly occupied with the Twelve, preparing them for the coming events. The Son of man shall be betrayed into the hands of men . . . And they were exceeding sorry—Though the shock would not be so great as at the first announcement (ch. 16. 21, 22), their "sorrow" would not be the less, but probably the greater, the deeper the intelligence went down into their hearts, and a new wave dashing upon them by this repetition of the heavy tidings. Accordingly, Luke (9. 43, 44), connecting it with the scene of the miracle just recorded, and the teaching which arose out of it—or possibly with all His recent teaching—says our Lord forewarned the Twelve that they would soon stand in need of all that teaching: "But while they wondered every one at all things which Jesus did, He said unto His disciples, Let these sayings sink down into your ears; for the Son of man shall be delivered," &c.: "Be not carried off your feet by the grandeur you have lately seen in Me, but remember what I have told you, and now tell you again, that that Sun in whose beams ye now rejoice is soon to set in midnight gloom." Remarkable is the antithesis in those words of our Lord preserved in all the three Narratives—"The Son of man shall be betrayed into the hands of men." He adds (v. 45) that "they understood not this saying, and it was hid from them, that they perceived it not"—for the plainest statements, when they encounter long-continued and obstinate prejudices, are seen through a distorting and dulling medium—"and were afraid to ask Him;" deterred partly by the air of lofty sadness with which doubtless these sayings were uttered, and on which they would be reluctant to break in, and partly by the fear of laying themselves open to rebuke for their shallowness and timidity. How artless is all this!

24-27. THE TRIBUTE MONEY. The time of this section is evidently in immediate succession to that of the preceding one. The brief but most pregnant incident which it records is given by our Evangelist alone—for whom, no doubt, it would have a peculiar interest, from its relation to his own town and his own familiar lake. 24. And when they were come to Capernaum, they that received tribute money—"the double drachma;" a sum equal to two Attic drachmas, and corresponding to the Jewish "half-shekel," payable, towards the maintenance of the temple and its services, by every male Jew of twenty years old and upward. For the origin of this annual tax, see Exodus 30. 13, 14; 2 Chronicles 24. 6, 9. Thus, it will be observed, it was not a civil, but an ecclesiastical tax. The tax mentioned in the next verse was a civil one. The whole teaching of this very remarkable scene depends upon this distinction. came to Peter—at whose house Jesus probably resided while at Capernaum. This explains several things in the narrative. and said, Doth

not your master pay tribute?—The question seems to imply that the payment of this tax was voluntary, but expected; or what, in modern phrase, would be called a 'voluntary assessment.' 25. He saith, yes—q. d., To be sure He does;' as if eager to remove even the suspicion of the contrary. If Peter knew—as surely he did—that there was at this time no money in the bag, this reply must be regarded as a great act of faith in his Master. And when he was come into the house—Peter's—Jesus prevented him—"anticipated him;" according to the old sense of the word "prevent"—saying, What thinkest thou, Simon?—using his family name for familiarity. of whom do the kings of the earth take custom—meaning custom on goods exported or imported—or tribute—meaning the poll-tax, payable to the Romans by every one whose name was in the 'census.' This, therefore, it will be observed, was strictly a civil tax. of their own children, or of strangers—This cannot mean 'foreigners,' from whom sovereigns certainly do not raise taxes, but 'those who are not of their own family,' i. e., their subjects. 26. Peter saith unto him, Of strangers—or, 'Of those not their children.' Jesus saith unto him, Then are the children free—By "the children" our Lord cannot here mean Himself and the Twelve together, in some loose sense of their near relationship to God as their common Father. For besides that our Lord never once mixes Himself up with His disciples in speaking of their relation to God, but ever studiously keeps His relation and theirs apart (see, for example, on the last words of this chapter)—this would be to teach the right of believers to exemption from the dues required for sacred services, in the teeth of all that Paul teaches and that He Himself indicates throughout. He can refer here, then, only to Himself; using the word "children" evidently in order to express the general principle observed by sovereigns, who do not draw taxes from their own children, and thus convey the truth respecting His own exemption the more strikingly:—q. d., 'If the sovereign's own family be exempt, you know the inference in My case;' or to express it more nakedly than Jesus thought needful and fitting: 'This is a tax for upholding My Father's House: As His Son, then, that tax is not due by Me—I AM FREE.' 27. Notwithstanding, lest we should offend—or 'stumble'—them—all ignorant as they are of My relation to the Lord of the Temple, and should misconstrue a claim to exemption into indifference to His honour who dwells in it—go thou to the sea—Capernaum, it will be remembered, lay on the Sea of Galilee—and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money—a stater.' So it should have been rendered, and not indefinitely, as in our version, for the coin was an Attic silver coin equal to two of the forementioned "didrachms" of half a shekel's value, and so, was the exact sum required for both. Accordingly, the Lord adds—that take, and give unto them for me and thee—i. e., 'instead of Me and thee;' perhaps because the payment was a redemption of the person paid for (Exodus 30. 12)—in which view Jesus certainly was "free." If the house was Peter's, this will account for payment being provided on this occasion, not for all the Twelve, but only for him and His Lord. Observe, our Lord does not say "for us," but "for Me and thee;" thus distinguishing the Exempted One and His non-exempted disciple.

CHAPTER XVIII.

Ver. 1-9. STRIFE AMONG THE TWELVE WHO SHOULD BE GREATEST IN THE KINGDOM OF HEAVEN, WITH RELATIVE TEACHING. (—Mark 9. 33-50; Luke 9. 46-50.) For the exposition, see on Mark 9. 33-50.

10-35. FURTHER TEACHING ON THE SAME SUBJECT, INCLUDING THE PARABLE OF THE UNMERCIFUL DEBTOR.

Same Subject (v. 10-20). 10. Take heed that ye despise—not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven—A difficult verse; but perhaps the following may be more than ad ill

illustration:—Among men, those who nurse and rear the royal children, however humble in themselves, are allowed free entrance with their charge, and a degree of familiarity which even the highest state ministers dare not assume. Probably our Lord means that, in virtue of their charge over His disciples (Hebrews 1. 13; John 1. 51), the angels have *errands* to the throne, a *welcome* there, and a *dear familiarity* in dealing with "His Father which is in heaven," which on their own matters they could not assume. 11. For the Son of man is come to save that which was—or 'is'—lost—A golden saying, once and again repeated in different forms. Here the connection seems to be, 'Since the whole object and errand of the Son of man into the world is to save the lost, take heed lest, by causing offences, ye lose the saved.' That this is the idea intended we may gather from v. 14. 12, 13. How think ye? If a man have an hundred sheep, and one of them be gone astray, &c.—This is another of those pregnant sayings which our Lord uttered more than once. See on the delightful parable of the lost sheep in Luke 15. 4-7. Only the object *there* is to show what the good Shepherd will do, when even one of His sheep is lost, to *find* it; *here* the object is to show, when found, how reluctant He is to *lose* it. Accordingly, it is added—v. 14. Even so it is not the will of your Father which is in heaven that one of these little ones should perish—How, then, can He but visit for those "offences" which which endanger the souls of these little ones? 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother, &c.—Probably our Lord had reference still to the late dispute, Who should be the greatest? After the rebuke—so gentle and captivating, yet so dignified and Divine—under which they would doubtless be smarting, perhaps each would be saying, It was not *I* that began it, it was not *I* that threw out unworthy and irritating insinuations against my brethren. Be it so, says our Lord; but as such things will often arise, I will direct you how to proceed. *First*, Neither harbour a grudge against your offending brother, nor break forth upon him in presence of the unbelieving, but take him aside, show him his fault, and if he own and make reparation for it, you have done more service to him than even justice to yourself. *Next*, If this fail, take two or three to witness how just your complaint is, and how brotherly your spirit in dealing with him. *Again*, If this fail, bring him before the Church or congregation to which both belong. *Lastly*, If even this fail, regard him as no longer a brother Christian, but as one "without"—as the Jews did Gentiles and publicans. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven—Here, what had been granted but a short time before to Peter only (see on ch. 16. 19) is plainly extended to all the Twelve; so that whatever it means, it means nothing peculiar to Peter, far less to his pretended successors at Rome. It has to do with admission to and rejection from the membership of the Church. But see on John 20. 23. 19. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. 20. For where two or three are gathered together in—or 'unto'—my name, there am I in the midst of them—On this passage—so full of sublime encouragement to Christian union in action and prayer—observe, first, the connection in which it stands. Our Lord had been speaking of church-meetings before which the obstinate perversity of a brother was in the last resort to be brought, and whose decision was to be final—such honour does the Lord of the Church put upon its lawful assemblies. But not these assemblies only does He deign to countenance and honour. For even two uniting to bring any matter before Him shall find that they are not alone, for My Father is with them, says Jesus. Next, observe the *premise here put upon union in prayer*. As this cannot exist with fewer than two, so by letting it down so low as that

number, He gives the utmost conceivable encouragement to union in this exercise. But what kind of union? Not an agreement merely to pray in concert, but to pray for *some definite thing*. "As touching anything which they shall ask," says our Lord—anything they shall agree to ask in concert. At the same time, it is plain He had certain things at that moment in His eye, as most fitting and needful subjects for such concerted prayer. The Twelve had been "falling out by the way" about the miserable question of precedence in their Master's kingdom, and this, as it stirred their corruptions, had given rise—or at least was in danger of giving rise—to "offences" perilous to their souls. The Lord Himself had been directing them how to deal with one another about such matters. "But now shows He unto them a more excellent way." Let them bring all such matters—yes, and everything whatsoever by which either their own loving relationship to each other, or the good of His kingdom at large, might be affected—to their Father in heaven; and if they be but agreed in petitioning Him about that thing, it shall be done for them of His Father which is in heaven. But further, it is not merely union in prayer for the same thing—for that might be with very jarring ideas of the thing to be desired—but it is to symphonious prayer, to prayer by kindred spirits, members of one family, servants of one Lord, constrained by the same love, fighting under one banner, cheered by assurances of the same victory; a living and loving union, whose voice in the Divine ear is as the sound of many waters. Accordingly, what they ask "*on earth*" is done for them, says Jesus, "of my Father which is in heaven." Not for nothing does He say, "of MY FATHER"—not "YOUR FATHER;" as is evident from what follows: "For where two or three are gathered together *unto my name*"—the "My" is emphatic, "*there am I* in the midst of them." As His name would prove a spell to draw together many clusters of His dear disciples, so if there should be but two or three, that will attract Himself down into the midst of them; and related as He is to both the parties, the petitioners and the Petitioner—to the one on earth by the tie of His assumed flesh, and to the other in heaven by the tie of His eternal Spirit—their symphonious prayers on earth would thrill upward through Him to heaven, be carried by Him into the holiest of all, and so reach the Throne. Thus will He be the living Conductor of the prayer upward, and the answer downward.

Parable of the Unmerciful Debtor (v. 21-35). 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? In the recent dispute, Peter had probably been an object of special envy, and his forwardness in continually answering for all the rest would likely be cast up to him—and if so, probably by Judas—notwithstanding his Master's commendations. And as such insinuations were perhaps made once and again, he wished to know how often and how long he was to stand it. *till seven times?* This being the sacred and complete number, perhaps his meaning was, Is there to be a limit at which the needful forbearance will be *full*? 22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven—*i. e.*, so long as it shall be needed and sought: you are never to come to the point of refusing forgiveness sincerely asked. (See on Luke 17. 3, 4.) 23. Therefore—with reference to this matter—is the kingdom of heaven likened unto a certain king, which would take account of his servants—or, would scrutinize the accounts of his revenue-collectors. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents—If *Attic* talents are here meant, 10,000 of them would amount to above a million and a half sterling; if Jewish talents, to a much larger sum. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made—(See 2 Kings 4. 1; Nehemiah 5. 8; Leviticus 25. 39.) 26. The servant therefore fell down, and worshipped him—or did humble obeisance to him—saying, Lord, have patience with me, and I will pay thee all—The

was just an acknowledgment of the justice of the claim made against him, and a piteous imploration of mercy. 27. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt—Payment being hopeless, the Master is first moved with compassion; next, liberates his debtor from prison; and then cancels the debt freely. 28. But the same servant went out, and found one of his fellow-servants—Mark the difference here. The first case is that of master and servant; in this case, both are on a footing of equality. (See v. 33, below.) which owed him an hundred pence—If Jewish money is intended, this debt was to the other less than one to a million, and he laid hands on him, and took him by the throat—'heselized and throttled him'—saying, Pay me that thou owest—Mark the mercilessness even of the tone. 29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all—The same attitude, and the same words which drew compassion from his master, are here employed towards himself by his fellow-servant. 30. And he would not; but went and cast him into prison, till he should pay the debt, &c.—Jesus here vividly conveys the intolerable injustice and impudence which even the servants saw in this act on the part of one so recently laid under the heaviest obligations to their common master. 32, 33. Then his lord, after that he had called him, said unto him, O thou wicked servant, &c.—Before bringing down his vengeance upon him, he calmly points out to him how shamefully unreasonable and heartless his conduct was; which would give the punishment inflicted on him a double sting. 34. And his lord was wroth, and delivered him to the tormentors—more than *failers*; denoting the severity of the treatment which he thought such a case demanded, till he should pay all that was due unto him. 35. So likewise—in this spirit, or on this principle—shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

Ver. 1-12. FINAL DEPARTURE FROM GALILEE—DIVORCE.—Mark 10. 1-12; Luke 9. 51.)

Farewell to Galilee. 1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee—This marks a very solemn period in our Lord's public ministry. So slightly is it touched here, and in the corresponding passage of Mark (10. 1), that few readers probably note it as the Redeemer's *Farewell to Galilee*, which however it was. See on the sublime statement of Luke (9. 51), which relates to the same transition-stage in the progress of our Lord's work, and came into the *coasts*—or 'boundaries'—of Judea beyond Jordan—i. e., to the further, or east side of the Jordan, into Perea, the dominions of Herod Antipas. But though one might conclude from our Evangelist that our Lord went straight from the one region to the other, we know from the other Gospels that a considerable time elapsed between the departure from the one and the arrival at the other, during which many of the most important events in our Lord's public life occurred—probably a large part of what is recorded in Luke 9. 51, onward to ch. 18. 15, and part of John 7. 2-11, 54. 2. And great multitudes followed him; and he healed them there—Mark says further (10. 1), that "as He was wont, He taught them there." What we now have on the subject of Divorce is some of that teaching.

Divorce (v. 3-12). 3. Is it lawful for a man to put away his wife for every cause? Two rival schools (as we saw in ch. 5. 31) were divided on this question—a delicate one, as DE WETTE pertinently remarks, in the dominions of Herod Antipas. 4. And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female—or better, perhaps, 'He that made them made them from the beginning a male and a female.' 5. And said, For this cause—to follow out this Divine appointment, shall a man leave father and mother, and shall cleave to his wife: and they

twain shall be one flesh? &c.—Jesus here sends them back to the original constitution of man as one pair, a male and a female; to their marriage, as such, by Divine appointment; and to the purpose of God, expressed by the sacred historian, that in all time one man and one woman should by marriage become one flesh—so to continue as long as both are in the flesh. This being God's constitution, let not man break it up by causeless divorces. 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8. He saith unto them, Moses—as a civil lawgiver, because of—or 'having respect to'—the hardness of your hearts—looking to your low moral state, and your inability to endure the strictness of the original law—suffered you to put away your wives—tolerated a relaxation of the strictness of the marriage bond—not as approving of it, but to prevent still greater evils. But from the beginning it was not so—This is repeated, in order to impress upon His audience the temporary and purely civil character of this Mosaic relaxation. 9. And I say unto you, Whosoever shall put away his wife, except, &c.—See on ch. 5. 32. 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.—q. d., 'In this view of marriage, surely it must prove a snare rather than a blessing, and had better be avoided altogether.' 11. But he said unto them, All men cannot receive this saying, save they to whom it is given.—q. d., 'That the unmarried state is better, is a saying not for every one, and indeed only for such as it is divinely intended for.' But who are these? they would naturally ask; and thus our Lord proceeds to tell them in three particulars. 12. For there are some eunuchs which were so born from their mother's womb—persons constitutionally either incapable of or indisposed to marriage—and there are some eunuchs which were made eunuchs of men—persons rendered incapable by others—and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake—persons who, to do God's work better, deliberately choose this state. Such was Paul (1 Corinthians 7. 7). He that is able to receive it, let him receive it—'He who feels this to be his proper vocation, let him embrace it;' which, of course, is as much as to say—'he only.' Thus, all is left free in this matter.

13-15. LITTLE CHILDREN BROUGHT TO CHRIST. (—Mark 10. 13-16; Luke 18. 15-17.) For the exposition, see on Luke 18. 15-17.

16-30. THE RICH YOUNG RULER. (—Mark 10. 17-31; Luke 18. 18-30.) For the exposition, see on Luke 18. 18-30.

CHAPTER XX.

Ver. 1-16. PARABLE OF THE LABOURERS IN THE VINEYARD. This parable, recorded only by Matthew, is closely connected with the end of ch. 19., being spoken with reference to Peter's question, How it should fare with those who, like himself, had left all for Christ? It is designed to show that while they would be richly rewarded, a certain equity would still be observed towards *later* converts and workmen in His service. 1. For the kingdom of heaven is like unto a man that is an householder, &c.—The figure of a vineyard, to represent the rearing of souls for heaven, the culture required and provided for that purpose, and the care and pains which God takes in that whole matter, is familiar to every reader of the Bible. (Psalm 80. 8-16; Isaiah 5. 1-7; Jeremiah 2. 21; Luke 20. 9-16; John 15. 1-8.) At vintage-time, as WEBSTER and WILKINSON remark, labour was scarce, and masters were obliged to be early in the market to secure it. Perhaps the pressing nature of the work of the Gospel, and the comparative paucity of labourers, may be incidentally suggested, ch. 9. 37, 38. The "labourers," as in ch. 9. 38, are first, the *official* servants of the Church, but after them and along with them *all* the servants of Christ, whom he has laid under the weightiest obligation to work in His service. 2. And when he had agreed with the labourers for a penny—a usual day's hire (the amount of which will be found in the margin of our Bibles)—he sent them into

his vineyard. 3. And he went out about the third hour—about nine o'clock, or after a fourth of the working day had expired: the day of twelve hours was reckoned from six to six, and saw others standing idle—'unemployed'—in the market-place. 4. And said unto them, Go ye also into the vineyard; and whatsoever is right—'just,' 'equitable,' in proportion to their time—I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour—about noon, and about three o'clock afternoon—and did likewise—hiring and sending into his vineyard fresh labourers each time. 6. And about the eleventh hour—but one hour before the close of the working day; a most unusual hour both for offering and engaging—and found others standing idle, and saith, Why stand ye here all the day idle?—Of course they had not been there, or not been disposed to offer themselves at the proper time; but as they were now willing, and the day was not over, and "yet there was room," they also are engaged, and on similar terms with all the rest. 8. So when even was come—i. e., the reckoning-time between masters and labourers (see Deuteronomy 24. 15); pointing to the day of final account—the lord of the vineyard saith unto his steward—answering to Christ Himself, represented "as a Son over His own house" (Hebrews 3. 6; see ch. 11. 27; John 3. 35; 5. 27)—Call the labourers and give them their hire, beginning from the last unto the first—Remarkable direction this—'last hired, first paid.' 9. And when they came that were hired about the eleventh hour, they received every man a penny—a full day's wages. 10. But when the first came, they supposed that they should have received more—This is that calculating, mercenary spirit which had peeped out—though perhaps very slightly—in Peter's question (ch. 19. 27), and which this parable was designed once for all to put down among the servants of Christ. 11. And when they had received it, they murmured against the Goodman of the house—rather, 'the householder,' the word being the same as in v. 1—12. Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat—'the burning heat'—of the day—who have wrought not only longer but during a more trying period of the day. 13. But he answered one of them—doubtless the spokesman of the complaining party—and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? . . . 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?—q. d., 'You appeal to justice, and by that your mouth is shut; for the sum you agreed for is paid you. Your case being disposed of, with the terms I make with other labourers you have nothing to do; and to grudge the benevolence shown to others, when by your own admission you have been honourably dealt with, is both unworthy envy of your neighbour, and discontent with the goodness that engaged and rewarded you in his service at all.' 16. So the last shall be first, and the first last—q. d., 'Take heed lest by indulging the spirit of these "murmurers" at the "penny" given to the last hired, ye miss your own penny, though first in the vineyard; while the consciousness of having come in so late may inspire these last with such a humble frame, and such admiration of the grace that has hired and rewarded them at all, as will put them into the foremost place in the end.' for many be called, but few chosen—This is another of our Lord's terse and pregnant sayings, more than once uttered in different connections. (See ch. 19. 30; 22. 14.) The 'calling' of which the New Testament almost invariably speaks is what divines call *effectual* calling, carrying with it a supernatural operation on the will to secure its consent. But that cannot be the meaning of it here; the "called" being emphatically distinguished from the "chosen." It can only mean here the 'invited.' And so the sense is, Many receive the invitations of the Gospel whom God has never "chosen to salvation through sanctification of the spirit and belief of the truth" (2 Thessalonians 2. 13). But what, it may be asked, has this to do with the subject of *our* parable? Probably this—to teach us that men who

have wrought in Christ's service all their days may, by the spirit which they manifest at the last, make it too evident that, as between God and their own souls, they never were chosen workmen at all.

17-28. THIRD EXPLICIT ANNOUNCEMENT OF HIS APPROACHING SUFFERINGS, DEATH, AND RESURRECTION—THE AMBITIOUS REQUEST OF JAMES AND JOHN, AND THE REPLY. (—Mark 10. 32-45; Luke 18. 31-34.) For the exposition, see on Mark 10. 32-45.

29-34. TWO BLIND MEN HEALED. (—Mark 10. 46-52; Luke 18. 35-43.) For the exposition, see on Luke 18. 35-43.

CHAPTER XXI.

Ver. 1-9. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM ON THE FIRST DAY OF THE WEEK. (—Mark 11. 1-11; Luke 19. 29-40; John 12. 12-19.) For the exposition of this majestic scene—recorded, as will be seen, by all the Evangelists—see on Luke 19. 29-40.

10-22. STIR ABOUT HIM IN THE CITY—SECOND CLEANSING OF THE TEMPLE, AND MIRACLES THERE—GLORIOUS VINDICATION OF THE CHILDREN'S TESTIMONY—THE BARREN FIG TREE CURSED, WITH LESSONS FROM IT. (—Mark 11. 11-26; Luke 19. 45-48.) For the exposition, see Luke 19 after v. 44; and on Mark 11. 12-26.

23-48. THE AUTHORITY OF JESUS QUESTIONED, AND THE REPLY—THE PARABLES OF THE TWO SONS, AND OF THE WICKED HUSBANDMAN. (—Mark 11. 27-12. 12; Luke 20. 1-19.) Now commences, as ALFORD remarks, that series of parables and discourses of our Lord with His enemies, in which He develops, more completely than ever before, His hostility to their hypocrisy and iniquity: and so they are stirred up to compass His death.

The Authority of Jesus Questioned, and the Reply (v. 23-27). 23. By what authority doest thou these things!—referring particularly to the expulsion of the buyers and sellers from the temple—and who gave thee this authority? 24. And Jesus answered and said unto them, I also will ask you one thing . . . 25. The baptism of John—meaning, his whole mission and ministry, of which baptism was the proper character—whence was it? from heaven, or of men?—What wisdom there was in this way of meeting their question will best appear by their reply. If we shall say, From heaven; he will say unto us, Why did ye not then believe him?—'Why did ye not believe the testimony which he bore to Me, as the promised and expected Messiah?' for that was the burden of his whole testimony. 26. But if we shall say, Of men; we fear the people—rather the multitude. In Luke (20. 6) it is, "all the people will stone us"—'stone us to death'—for all hold John as a prophet—Crooked, cringing hypocrites! No wonder Jesus gave you no answer. 27. And they answered Jesus, and said, We cannot tell—Evidently their difficulty was, how to answer, so as neither to shake their determination to reject the claims of Christ nor damage their reputation with the people. For the truth itself they cared nothing whatever. Neither tell I you by what authority I do these things—What composure and dignity of wisdom does our Lord here display, as He turns their question upon themselves, and, while revealing his knowledge of their hypocrisy, closes their mouths! Taking advantage of the surprise, silence, and awe produced by this reply, our Lord followed it immediately up by the two following parables.

Parable of the Two Sons (v. 28-32). 28. But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard—for true religion is a practical thing, a "bringing forth fruit unto God." 29. He answered and said, I will not—TRENCH notices the rudeness of this answer, and the total absence of any attempt to excuse such disobedience, both characteristic; representing careless, reckless sinners resisting God to His face. 30. And he came to the second, and said likewise. And he answered and said, I [go], sir—'I, sir.' The emphatic "I," here, denotes the self-righteous complacency which says, "God, I thank thee that I am not as other men" (Luke 18. 11). and went not—He did not "afterward repent" and refuse to go.

so there was here no intention to go. It is the class that "say and do not" (ch. 23. 3)—a falseeness more abominable to God, says STRICK, than any "I will not." 31. Whether of them twain did the will of his Father? They say unto him, The first—Now comes the application. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go—or 'are going;' even now entering, while ye hold back—into the kingdom of God before you—The publicans and the harlots were the first son, who, when told to work in the Lord's vineyard, said, I will not; but afterwards repented and went. Their early life was a flat and flagrant refusal to do what they were commanded; it was one continued rebellion against the authority of God. "The chief priests and the elders of the people," with whom our Lord was now speaking, were the second son, who said, I go, sir, but went not. They were early called, and all their life long professed obedience to God, but never rendered it; their life was one of continued disobedience. 33. For John came unto you in the way of righteousness—i. e., 'calling you to repentance;' as Noah is styled 'a preacher of righteousness' (2 Peter 2. 5), when like the Baptist he warned the old world to "flee from the wrath to come," and ye believed him not—"They did not reject him;" nay, they "were willing for a season to rejoice in his light" (John 5. 35); but they would not receive his testimony to Jesus. but the publicans and the harlots believed him—Of the publicans this is twice expressly recorded, Luke 8. 12; 7. 29. Of the harlots, then, the same may be taken for granted, though the fact is not expressly recorded. These outcasts gladly believed the testimony of John to the coming Saviour, and so hastened to Jesus when He came. See Luke 7. 37; 15. 1, &c. and ye, when ye had seen it, repented not afterward, that ye might believe him—Instead of being "provoked to jealousy" by their example, ye have seen them flocking to the Saviour and getting to heaven, unmoved.

Parable of the Wicked Husbandmen (v. 33-46). 33. Hear another parable: There was a certain householder, which planted a vineyard—See on Luke 13. 6—and hedged it round about, and digged a winepress in it, and built a tower—These details are taken, as is the basis of the parable itself, from that beautiful parable of Isaiah 5. 1-7, in order to fix down the application and sustain it by Old Testament authority. and let it out to husbandmen—These are just the ordinary spiritual guides of the people, under whose care and culture the fruits of righteousness are expected to spring up. and went into a far country—"for a long time" (Luke 20. 9), leaving the vineyard to the laws of the spiritual husbandry during the whole time of the Jewish economy. On his phraseology, see on Mark 4. 28. 34. And when the time of the fruit drew near, he sent his servants to the husbandmen—By these "servants" are meant the prophets and other extraordinary messengers, raised up from time to time. See on ch. 23. 37. that they might receive the fruits of it—See again on Luke 13. 6. 35. And the husbandmen took his servants, and beat one—see Jeremiah 37. 15; 38. 6—and killed another—see Jeremiah 28. 20-23—and stoned another—see 2 Chronicles 24. 21. Compare with this whole verse ch. 23. 37, where our Lord reiterates these charges in the most melting strain. 36. Again, he sent other servants more than the first; and they did unto them likewise—see 2 Kings 17. 13; 2 Chronicles 36. 16, 18; Nehemiah 9. 26. 37. But last of all he sent unto them his son, saying, They will reverence my son—In Mark (12. 3) this is most touchingly expressed: "Having yet therefore one son, His well-beloved, He sent Him also last unto them, saying, They will reverence my son." Luke's version of it too (20. 13) is striking: "Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence Him when they see Him." Who does not see that our Lord here severs Himself, by the sharpest line of demarcation, from all merely human messengers, and claims for Himself Sonship in its loftiest sense? (Cf. Hebrews 3. 3-6.) The expression, "It may be they will reverence my son," is designed to teach the almost unimaginable guilt of not

reverentially welcoming God's Son. 38. But when the husbandmen saw the son, they said among themselves—Cf. Genesis 37. 18-20; John 11. 47-53—This is the heir—Sublime expression this of the great truth, that God's inheritance was destined for, and in due time is to come into the possession of, His own Son in our nature (Hebrews 1. 2). come, let us kill him, and let us seize on his inheritance—that so, from mere servants, we may become lords. This is the deep aim of the depraved heart; this is emphatically "the root of all evil." 39. And they caught him, and cast him out of the vineyard—Cf. Hebrews 13. 11-13 ("without the gate—without the camp"); 1 Kings 21. 13; John 19. 17—and slew him. 40. When the lord therefore of the vineyard cometh—"his represents 'the settling time,' which, in the case of the Jewish ecclesiastics, was that judicial trial of the nation and its leaders which issued in the destruction of their whole state. what will he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked men—an emphatic alliteration not easily conveyed in English: 'He will badly destroy those bad men,' or 'miserably destroy those miserable men,' is something like it. and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons—If this answer was given by the Pharisees, to whom our Lord addressed the parable, they thus unwittingly pronounced their own excommunication: as did David to Nathan the prophet (2 Samuel 12. 5-7), and Simon the Pharisee to our Lord (Luke 7. 43, &c.). But if it was given, as the two other Evangelists agree in representing it, by our Lord Himself, and the explicitness of the answer would seem to favour that supposition, then we can better explain the exclamation of the Pharisees which followed it, in Luke's report—"And when they heard it, they said, God forbid"—His whole meaning now bursting upon them. 42. Jesus saith unto them, Did ye never read in the Scriptures (Psalm 118. 22, 23), The stone which the builders rejected, &c. A bright Messianic prophecy, which reappears in various forms (Isaiah 28. 16, &c.), and was made glorious use of by Peter before the Sanhedrim (Acts 4. 11). He recurs to it in his first epistle (1 Peter 2. 4-6). 43. Therefore say I unto you, The kingdom of God—God's visible Kingdom, or Church, upon earth, which up to this time stood in the seed of Abraham—shall be taken from you, and given to a nation bringing forth the fruits thereof—i. e., the great evangelical community of the faithful, which, after the extrusion of the Jewish nation, would consist chiefly of Gentiles, until "all Israel should be saved" (Romans 11. 25, 26). This vastly important statement is given by Matthew only. 44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder—The Kingdom of God is here a Temple, in the erection of which a certain stone, rejected as unsuitable by the spiritual builders, is, by the great Lord of the House, made the key-stone of the whole. On that Stone the builders were now "falling" and being "broken" (Isaiah 8. 15). They were sustaining great spiritual hurt, but soon that Stone should "fall upon them" and "grind them to powder" (Daniel 2. 34, 35; Zechariah 12. 2)—in their corporate capacity, in the tremendous destruction of Jerusalem, but personally, as unbelievers, in a more awful sense still. 45. And when the chief priests and Pharisees had heard his parables—referring to that of the Two Sons and this one of the Wicked Husbandmen—they perceived that he spake of them. 46. But when they sought to lay hands on him—which Luke (20. 19) says they did "the same hour," hardly able to restrain their rage—they feared the multitude—rather, 'the multitudes'—because they took him for a prophet—just as they feared to say John's baptism was of men, because the masses took him for a prophet (v. 26). Miserable creatures! So, for this time, "they left Him and went their way" (Mark 12. 12).

CHAPTER XXII.

Ver. 1-14. PARABLE OF THE MARRIAGE OF THE KING'S SON. This is a different parable from that of the Good

Supper, in Luke 14. 15 &c. and is recorded by Matthew alone. 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son.—In this parable, as TRENCH admirably remarks, 'we see how the Lord is revealing Himself in ever clearer light as the central Person of the kingdom, giving here a far plainer hint than in the last parable of the nobility of His descent. There He was indeed the Son, the only and beloved one (Mark 12. 6), of the Householder; but here His race is royal, and He appears as Himself at once the King and the King's Son. (Psalm 72. 1.) The last was a parable of the Old Testament history; and Christ is rather the last and greatest of the line of its prophets and teachers than the Founder of a new kingdom. In that, God appears demanding something from men; in this, a parable of grace, God appears more as giving something to them. Thus, as often, the two complete each other: this taking up the matter where the other left it.' The "marriage" of Jehovah to His people Israel was familiar to Jewish ears; and in Psalm 45. this marriage is seen consummated in the Person of Messiah 'THE KING,' Himself addressed as 'God' and yet as anointed by 'His God' with the oil of gladness above His fellows. These apparent contradictions (see on Luke 20. 41-44) are resolved in this parable; and Jesus, in claiming to be this King's Son, serves Himself heir to all that the prophets and sweet singers of Israel held forth as to Jehovah's ineffably near and endearing union to His people. But observe carefully, that THE BRIDE does not come into view in this parable; its design being to teach certain truths under the figure of guests at a wedding feast, and the want of a wedding garment, which would not have harmonized with the introduction of the Bride. 3. and sent forth his servants—representing all preachers of the Gospel—to call them that were bidden—here meaning the Jews, who were "bidden," from the first choice of them onwards through every summons addressed to them by the prophets to hold themselves in readiness for the appearing of their King—to the wedding—or the marriage festivities, when the preparations were all concluded. and they would not come—as the issue of the whole ministry of the Baptist, our Lord Himself, and His apostles thereafter, too sadly showed. 4. My oxen and my fustings are killed, and all things are ready; come unto the marriage—This points to those Gospel calls after Christ's death, resurrection, ascension, and effusion of the Spirit, to which the parable would not directly allude, but when only it could be said, with strict propriety, "that all things were ready." Cf. 1 Corinthians 5. 7, 8, "Christ our Passover is sacrificed for us; therefore, let us keep the feast:" also John 6. 51, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world." 5. But they made light of it, and went their ways, one to his farm, another to his merchandise: 6. And the remnant took his servants, and entreated them spitefully—'insulted them'—and slew them—These are two different classes of unbelievers: the one simply indifferent; the other absolutely hostile—the one, contemptuous scornors; the other, bitter persecutors. 7. But when the king—the Great God, who is the Father of our Lord Jesus Christ. heard thereof, he was wroth—at the affront put both on His Son, and on Himself who had deigned to invite them. and he sent forth his armies—The Romans are here styled God's armies, just as the Assyrian is styled "the rod of His anger" (Isaiah 10. 5), as being the executors of His judicial vengeance. and destroyed those murderers—and in what vast numbers did they do it! and burned up their city—Ah! Jerusalem, once "the city of the Great King" (Psalm 48. 2), and even up almost to this time (ch. 5. 35); but now it is "their city"—just as our Lord, a day or two after this, said of the temple, where God had so long dwelt, "Behold your house is left unto you desolate" (ch. 23. 38)! Cf. Luke 23. 43, 44. 8. The wedding is ready, but they which were bidden were not worthy—for how should those be deemed worthy to sit down at His table who had affronted Him by their treatment of His gracious invitation? 9

Go ye therefore into the highways—the great outlets and thoroughfares, whether of town or country, where human beings are to be found. and as many as ye shall find bid to the marriage—i. e., just as they are. 10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good—i. e., without making any distinction between open sinners and the morally correct. The Gospel call fetched in Jews, Samaritans, and outlying heathen alike. Thus far the parable answers to that of 'the Great Supper,' Luke 14. 16, &c. But the distinguishing feature of our parable is what follows: 11. And when the king came in to see the guests—Solemn expression this, of that omniscient inspection of every professed disciple of the Lord Jesus from age to age, in virtue of which his true character will hereafter be judicially proclaimed! he saw there a man—This shows that it is the judgment of individuals which is intended in this latter part of the parable: the first part represents rather national judgment—which had not on a wedding garment—The language here is drawn from the following remarkable passage in Zephaniah 1. 7, 8:—"Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, He hath bid His guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." The custom in the East of presenting festival garments (see Genesis 45. 22; 1 Kings 5. 22), even though not clearly proved, is certainly presupposed here. It undoubtedly means something which they bring not of their own—for how could they have any such dress who were gathered in from the highways indiscriminately?—but which they receive as their appropriate dress. And what can that be but what is meant by "putting on the Lord Jesus," as "THE LORD OUR RIGHTEOUSNESS?" (See Psalm 45. 13, 14.) Nor could such language be strange to those in whose ears had so long resounded those words of prophetic joy: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah 61. 10). 12. Friend, how camest thou in hither, not having a wedding garment? And he was speechless—being self-condemned. 13. Then said the king to the servants—the angelic ministers of Divine vengeance (as in ch. 13. 41)—Bind him hand and foot—putting it out of his power to resist—and take him away, and cast him into outer darkness. So ch. 8. 12; 25. 30. The expression is emphatic—'The darkness which is outside. To be 'outside' at all—or, in the language of Revelation 22. 15, to be 'without' the heavenly city, excluded from its joyous nuptials and glad some festivities—is sad enough of itself, without anything else. But to find themselves not only excluded from the brightness and glory and joy and felicity of the kingdom above, but thrust into a region of "darkness," with all its horrors, this is the dismal retribution here announced, that awaits the unworthy at the great day. [there]—in that region and condition—shall be weeping and gnashing of teeth. See on ch. 13. 42. 14. For many are called, but few are chosen—So ch. 19. 30. See on ch. 20. 16.

15-40. ENTANGLING QUESTIONS ABOUT TRIBUTE, THE RESURRECTION, AND THE GREAT COMMANDMENT, WITH THE REPLIES. (— Mark 12. 13-34; Luke 20. 20-40.) For the exposition, see on Mark 12. 13-34.

41-46. CHRIST Baffles THE PHARISEES BY A QUESTION ABOUT DAVID AND MESSIAH. (— Mark 12. 35-37; Luke 20. 41-44.) For the exposition, see on Mark 12. 35-37.

CHAPTER XXIII.

Ver. 1-39. DENUNCIATION OF THE SCRIBES AND PHARISEES—LAMENTATION OVER JERUSALEM, AND FAREWELL TO THE TEMPLE. (— Mark 12. 38-40; Luke 20. 45-47.) For this long and terrible discourse we are indebted, with the exception of a few verses in Mark and Luke, to Matthew

none But as 't is only an extended repetition of denunciations uttered not long before at the table of a Pharisee, and recorded by Luke (11. 57-64), we may take both together in the exposition.

Denunciation of the Scribes and Pharisees (v. 1-38). The first twelve verses were addressed more immediately to the disciples, the rest to the scribes and Pharisees. 1. **Then spake Jesus to the multitude—'to the multitudes'—and to his disciples.** 2. **Saying, The scribes and the Pharisees sit—**The Jewish teachers *stood* to read, but *sat* to expound the Scriptures, as will be seen by comparing Luke 4. 16 with v. 20—in *Moses' seat*—i. e., as interpreters of the law given by Moses. 3. **All therefore—i. e., all which, as sitting in that seat and teaching out of that law—they bid you observe, that observe and do—**The word "therefore" is thus, it will be seen, of great importance, as limiting those injunctions which He would have them obey to what they fetched from the law itself. In requiring implicit obedience to such injunctions, He would have them to recognize the authority with which they taught over and above the obligations of the law itself—an important principle truly; but He who denounced the traditions of such teachers (ch. 15. 3) cannot have meant here to throw His shield over these. It is remarked by WEBSTER and WILKINSON that the warning to *beware* of the scribes is given by Mark and Luke without any qualification: the charge to *respect* and *obey* them being reported by Matthew alone, indicating for whom this Gospel was especially written, and the writer's desire to conciliate the Jews. 4. **For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them—"touch them not" (Luke 11. 46)—with one of their fingers—**referring not so much to the irksomeness of the legal-rites, though they were irksome enough (Acts 15. 10), as to the heartless rigour with which they were enforced, and by men of shameless inconsistency. 5. **But all their works they do for to be seen of men—**Whatever good they do, or zeal they show, has but one motive—human applause. **they make broad their phylacteries—**strips of parchment with Scripture-texts on them, worn on the forehead, arm, and side, in time of prayer. **and enlarge the borders of their garments—**fringes of their upper garments (Numbers 15. 37-40). 6. **And love the uppermost rooms—**The word "room" is now obsolete in the sense here intended. It should be 'the uppermost place,' i. e., the place of highest honour. **at feasts, and the chief seats in the synagogues.** See on Luke 14. 7, 8. 7. **And greetings in the markets, and to be called of men, Rabbi, Rabbi—**It is the *spirit* rather than the *letter* of this that must be pressed; though the violation of the letter, springing from spiritual pride, has done incalculable evil in the Church of Christ. The reiteration of the word "Rabbi" shows how it tickled the ear and fed the spiritual pride of those ecclesiastics. 8. **But be not ye called Rabbi; for one is your Master—'your Guide, your Teacher.'** 9. **And call no man your father upon the earth: for one is your Father, which is in heaven, &c.—**To construe these injunctions into a condemnation of every title by which Church rulers may be distinguished from the flock which they rule, is virtually to condemn that rule itself; and accordingly the same persons do both—but against the whole strain of the New Testament and sound Christian judgment. But when we have guarded ourselves against these extremes, let us see to it that we retain the full spirit of this warning against that itch for ecclesiastical superiority which has been the bane and the scandal of Christ's ministers in every age. (On the use of the word "Christ" here, see on ch. 1. 1.) 11. **But he that is greatest among you shall be your servant—**This plainly means, 'shall show that he is so by becoming your servant;' as in ch. 20. 27, compared with Mark 10. 44. 13. **And whosoever shall exalt himself shall be abased—**See on Luke 18. 14. What follows was addressed more immediately to the scribes and Pharisees. 14. **But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men—**Here they are charged with shutting heaven against

men: in Luke 11. 52 they are charged with what was worse, *taking away the key*—"the key of knowledge"—which means, not the key to open knowledge, but knowledge as the only key to open heaven. A right knowledge of God's revealed word is eternal life, as our Lord says (John 17. 3 and 5. 39); but this they took away from the people, substituting for it their wretched traditions. 14. **Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, &c.—**Taking advantage of the helpless condition and confiding character of "widows," they contrived to obtain possession of their property, while by their "long prayers" they made them believe they were raised far above "filthy lucre." So much "the greater damnation" awaits them. What a lifelike description of the Romish clergy, the true successors of those scribes! 15. **Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte—from heathenism.** We have evidence of this in JOSEPHUS. **and when he is made, ye make him two-fold more the child of hell than yourselves—**condemned, for the hypocrisy he would learn to practice, both by the religion he left and that he embraced. 16. **Woe unto you, ye blind guides—**Striking expression this of the ruinous effects of erroneous teaching. Our Lord, here and in some following verses, condemns the subtle distinctions they made as to the sanctity of oaths—distinctions invented only to promote their own avaricious purposes. **which say, Whosoever shall swear by the temple, it is nothing—he has incurred no debt—but whosoever shall swear by the gold of the temple—**meaning not the gold that adorned the temple itself, but the *Corban*, set apart for sacred uses (see on ch. 15. 5). **he is a debtor!—i. e.,** it is no longer his own, even though the necessities of the parent might require it. We know who the successors of these men are. **but whosoever sweareth by the gift that is upon it, he is guilty—**It should have been rendered, "he is a debtor," as in v. 16. 19. **Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?—**(See Exodus 29. 37.) 20-22. **Whoso therefore shall swear by the altar, &c.—**See on ch. 5. 33-37. 23. **Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise—**rather, 'dill,' as in margin—**and cummin—**In Luke (11. 42) it is "and rue, and all manner of herbs." They grounded this practice on Leviticus 27. 30, which they interpreted rigidly. Our Lord purposely names the most trifling products of the earth as examples of what they punctiliously exacted the tenth of. **and have omitted the weightier matters of the law, judgment, mercy, and faith—**In Luke (11. 42) it is "judgment, mercy, and the love of God"—the expression being probably varied by our Lord Himself on the two different occasions. In both His reference is to Micah 6. 6-8, where the prophet makes all acceptable religion to consist of three elements—"doing justly, loving mercy, and walking humbly with our God;" which third element presupposes and comprehends both the "faith" of Matthew and the "love" of Luke. See on Mark 12. 29, 32, 33. The same tendency to merge greater duties in less besets even the children of God; but *it is the characteristic of hypocrites. these ought ye to have done, and not to leave the other undone—*There is no need for one set of duties to jostle out another; but it is to be carefully noted that of the *greater* duties our Lord says, "Ye ought to have done" them, while of the *lesser* He merely says, "Ye ought not to leave them undone." 24. **Ye blind guides, which strain at a gnat—**The proper rendering—as in the older English translations, and perhaps our own as it came from the translators' hands—evidently is, 'strain out.' It was the custom, says TRENCH of the stricter Jews to strain their wine, vinegar, and other potables through linen or gauze, lest unawares they should drink down some little unclean insect therein and thus transgress (Leviticus 11. 20, 23, 41, 42)—just as the Buddhists do now in Ceylon and Hindostan—and to this custom of theirs our Lord here refers. **and swallow a camel—**the largest animal the Jews knew, as the "gnat" was the smallest; both were by the law *unclean*. **and within they are full of extortion—**In Luke (11. 39) the

same word is rendered "ravening," i. e., 'rapacity.' 26. **Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also—**In Luke (11. 40) it is, "Ye fools, did not He that made that which is without make that which is within also?"—He to whom belongs the outer life, and of right demands its subjection to Himself, is the inner man **less His?** A remarkable example this of our Lord's power of drawing the most striking illustrations of great truths from the most familiar objects and incidents in life. To these words, recorded by Luke, He adds the following, involving a principle of immense value: "But rather give alms of such things as ye have, and behold, all things are clean unto you" (Luke 11. 41). As the greed of these hypocrites was one of the most prominent features of their character (Luke 16. 14), our Lord bids them exemplify the opposite character, and then their *outside*, ruled by this, would be beautiful in the eye of God, and their meals would be eaten with clean hands, though never so fouled with the business of this worky world. (See Ecclesiastes 9. 7.) 27. **Woe unto you, scribes and Pharisees, hypocrites! for ye are like whited—or 'white-washed'—sepulchres—**(Cf. Acts 23. 8.) The process of white-washing the sepulchres, as LIGHTFOOT says, was performed on a certain day every year, not for ceremonial cleansing, but, as the following words seem rather to imply, to beautify them, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness—What a powerful way of conveying the charge, that with all their fair show their hearts were full of corruption! (Cf. Psalm 5. 9; Romans 3. 13.) But our Lord, stripping off the figure, next holds up their iniquity in naked colours. **Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets—**i. e., 'ye be witnesses that ye have inherited, and voluntarily served yourselves heirs to, the truth-hating, prophet-killing, spirit of your fathers.' Out of pretended respect and honour, they repaired and beautified the sepulchres of the prophets, and with whining hypocrisy said, 'If we had been in their days, how differently should we have treated these prophets?' while all the time they were witnesses to themselves that they were the children of them that killed the prophets, convicting themselves daily of as exact a resemblance in spirit and character to the very classes over whose deeds they pretended to mourn, as child to parent. In Luke 11. 44 our Lord gives another turn to this figure of a grave: "Ye are as graves which appear not, and the men that walk over them are not aware of them." As one might unconsciously walk over a grave concealed from view, and thus contract ceremonial defilement, so the plausible exterior of the Pharisees kept people from perceiving the pollution they contracted from coming in contact with such corrupt characters. 33. **Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—**In thus, at the end of His ministry, recalling the words of the Baptist at the outset of his, our Lord would seem to intimate that the only difference between their condemnation now and then was, that now they were ripe for their doom, which they were not then. 34. **Wherefore, behold, I send unto you prophets, and wise men, and scribes—**The *I* here is emphatic: 'I am sending,' i. e., 'am about to send.' In Luke 11. 49 the variation is remarkable: "Therefore also, said the wisdom of God, I will send them," &c. What precisely is meant by "the wisdom of God" here, is somewhat difficult to determine. To us it appears to be simply an announcement of a purpose of the Divine Wisdom, in the high style of ancient prophecy, to send a last set of messengers whom the people would reject, and rejecting, would fill up the cup of their iniquity. But, whereas in Luke it is 'I, the Wisdom of God, will send them,' in Matthew it is 'I, Jesus, am sending them;' language only befitting the one sender of all the prophets, the Lord God of Israel now in the flesh. They are evidently evangelical messengers, but called by the familiar Jewish names of 'prophets, wise men, and scribes,' whose counterparts were the inspired and gifted servants of the Lord Jesus.

for in Luke (11. 49) it is "prophets and apostles." **unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar—**As there is no record of any fresh murder answering to this description, probably the allusion is not to any recent murder, but to 2 Chronicles 24. 20-22, as the last recorded and most suitable case for illustration. And as Zacharias' last words were, "The Lord require it," so they are here warned that of that generation it should be required. 36. **Verily I say unto you, All these things shall come upon this generation—**As it was only in the last generation of them that "the iniquity of the Amorites was full" (Genesis 15. 16), and then the abominations of ages were at once completely and awfully avenged, so the iniquity of Israel was allowed to accumulate from age to age till in that generation it came to the full, and the whole collected vengeance of heaven broke at once over its devoted head. In the first French Revolution the same awful principle was exemplified, and *Christendom has not done with it yet.*

Lamentation over Jerusalem, and Farewell to the Temple (v. 37-39). 37. **O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, &c.—**How ineffably grand and melting is this apostrophe! It is the very heart of God pouring itself forth through human flesh and speech. It is this incarnation of the innermost life and love of Deity, pleading with men, bleeding for them, and ascending only to open His arms to them and win them back by the power of this story of matchless love, that has conquered the world, that will yet "draw all men unto him," and beautify and ennoble Humanity itself! "Jerusalem" here does not mean the mere city or its inhabitants; nor is it to be viewed merely as the metropolis of the nation, but as the centre of their religious life—"the city of their solemnities, whither the tribes went up, to give thanks unto the name of the Lord;" and at this moment it was full of them. It is the whole family of God, then, which is here apostrophized by a name dear to every Jew, recalling to him all that was distinctive and precious in his religion. The intense feeling that sought vent in this utterance comes out first in the redoubling of the opening word—"Jerusalem, Jerusalem!" but, next, in the picture of it which He draws—"that killest the prophets, and stonest them which are sent unto thee!"—not content with spurning God's messages of mercy, that canst not suffer even the messengers to live! When He adds, "How often would I have gathered thee!" He refers surely to something beyond the six or seven times that He visited and taught in Jerusalem while on earth. No doubt it points to "the prophets," whom they "killed," to "them that were sent unto her," whom they "stoned." But whom would He have gathered so often? "Thee," truth-hating, mercy-spurning, prophet-killing Jerusalem—how often would I have gathered thee! Compare with this that affecting clause in the great ministerial commission, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem!" (Luke 24. 47) What encouragement to the heart-broken at their own long-continued and obstinate rebellion! But we have not yet got at the whole heart of this outburst. I would have gathered thee, He says, "even as a hen gathereth her chickens under her wings." Was ever imagery so homely invested with such grace and such sublimity as this, at our Lord's touch? And yet how exquisite the figure itself—of protection, rest, warmth, and all manner of conscious well-being in those poor, defenceless, dependent little creatures, as they creep under and feel themselves overshadowed by the capacious and kindly wing of the mother-bird! If, wandering beyond hearing of her peculiar call, they are overtaken by a storm or attacked by an enemy, what can they do but in the one case droop and die, and in the other submit to be torn in pieces? But if they can reach in time their place of safety, under the mother's wing, in vain will any enemy try to drag them thence. For rising into strength, kindling into fury, and forgetting herself entirely in her young, she will let the last drop of her blood be shed out and perish in defence of her precious charge, rather than

yield them to an enemy's talons. How significant all this of what Jesus is and does for men! Under His great Mediatorial wing would He have "gathered" Israel. For the figure, see Deuteronomy 32. 10-12; Ruth 2. 12; Psalm 17. 8; 36. 7; 61. 4; 63. 7; 91. 4; Isaiah 31. 5; Malachi 4. 2. The ancient rabbins had a beautiful expression for proselytes from the heathen—that they had 'come under the wings of the Shekinah.' For this last word, see on v. 38. But what was the result of all this tender and mighty love? The answer is, "And ye would not." O mysterious word! mysterious the resistance of such patient Love—mysterious the liberty of self-undoing! The awful dignity of the will, as here expressed, might make the ears to tingle. 38. Behold, your house—the Temple, beyond all doubt; but *their* house now, not *the Lord's*. See on ch. 22. 7. is left unto you desolate—"deserted;" i. e., of its Divine Inhabitant. But who is that? Hear the next words: 39. For I say unto you—and these were *His last words* to the impenitent nation. see opening remarks on Mark 13.—Ye shall not see me henceforth—What? Does Jesus mean that He was Himself the Lord of the temple, and that it became "deserted" when He finally left it? It is even so. Now is thy fate sealed, O Jerusalem, for the glory is departed from thee! That glory, once visible in the holy of holies, over the mercy-seat, when on the day of atonement the blood of typical expiation was sprinkled on it and in front of it—called by the Jews the *Shekinah*, or the *Dwelling*, as being the visible pavilion of Jehovah—that glory, which Isaiah (ch. 6.) saw in vision, the beloved disciple says was *the glory of Christ* (John 12. 41). Though it was never visible in the second temple, Haggai foretold that "*the glory of that latter house should be greater than of the former*" (ch. 2. 9), because "the Lord whom they sought was suddenly to come to His temple" (Malachi 3. 1), not in a mere bright cloud, but enshrined in living Humanity! Yet brief as well as "sudden" was the manifestation to be: for the words He was now uttering were to be HIS VERY LAST within its precincts. till ye shall say, Blessed is he that cometh in the name of the Lord—i. e., till those "Hosannas to the Son of David" with which the multitude had welcomed Him into the city—instead of "sore displeasing the chief priests and scribes" (ch. 21. 15)—should break forth from the whole nation, as their glad acclaim to their once pierced but now acknowledged Messiah. That such a time will come is clear from Zechariah 12. 10; Romans 11. 26; 2 Corinthians 3. 15, 16, &c. In what sense they shall then "see Him" may be gathered from Zechariah 2. 10-13; Ezekiel 37. 23-28; 39. 23, 29, &c.

CHAPTER XXIV.

Ver. 1-51. CHRIST'S PROPHECY OF THE DESTRUCTION OF JERUSALEM, AND WARNINGS SUGGESTED BY IT TO PREPARE FOR HIS SECOND COMING. (—Mark 13. 1-37; Luke 21. 5-36.) For the exposition, see on Mark 13. 1-37.

CHAPTER XXV.

Ver. 1-13. PARABLE OF THE TEN VIRGINS. This and the following parable are in Matthew alone. 1. Then—at the time referred to at the close of the preceding chapter, the time of the Lord's Second Coming to reward His faithful servants and take vengeance on the faithless. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom—This supplies a key to the parable, whose object is, in the main, the same as that of the last parable—to illustrate the vigilant and expectant attitude of faith, in respect of which believers are described as "they that look for Him" (Hebrews 9. 28), and "love His appearing" (2 Timothy 4. 8). In the last parable it was that of servants waiting for their absent Lord; in this it is that of virgin attendants on a Bride, whose duty it was to go forth at night with lamps, and be ready on the appearance of the Bridegroom to conduct the Bride to his house, and go in with him to the marriage. This entire and beautiful change of figure brings out the lesson

of the former parable in quite a new light. But let it be observed that, just as in the parable of the Marriage Supper, so in this—the *Bride* does not come into view at all in this parable; the *Virgins* and the *Bridegroom* holding forth all the intended instruction: nor could believers be represented both as Bride and Bridal Attendants without incongruity. 2. And five of them were wise, and five were foolish—They are not distinguished into good and bad, as TRENCH observes, but into "wise" and "foolish"—just as in ch. 7. 25-27 those who reared their house for eternity are distinguished into "wise" and "foolish builders;" because in both cases a certain degree of goodwill towards the truth is assumed. To make anything of the equal number of both classes would, we think, be precarious, save to warn us how large a portion of those who, up to the last, so nearly resemble those that love Christ's appearing will be disowned by Him when He comes. 3. They that were foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps—What are these "lamps" and this "oil?" Many answers have been given. But since the foolish as well as the wise took their lamps and went forth with them to meet the Bridegroom, these lighted lamps, and this advance a certain way in company with the wise, must denote that Christian profession which is common to all who bear the Christian name; while the insufficiency of this without something else, of which they never possessed themselves, shows that "the foolish" mean those who, with all that is common to them with real Christians, *lack the essential preparation for meeting Christ*. Then, since the wisdom of "the wise" consisted in their taking with their lamps a supply of oil in their vessels, keeping their lamps burning till the Bridegroom came, and so fitting them to go in with Him to the marriage, this supply of oil must mean that *inward reality of grace* which alone will stand when He appeareth whose eyes are as a flame of fire. But this is too general; for it cannot be for nothing that this inward grace is here set forth by the familiar symbol of oil, by which *the Spirit of all grace* is so constantly represented in Scripture. Beyond all doubt, this was what was symbolized by that precious anointing oil with which Aaron and his sons were consecrated to the priestly office (Exodus 30. 23-25, 30); by "the oil of gladness above His fellows" with which Messiah was to be anointed (Psalm 45. 7; Hebrews 1. 9), even as it is expressly said, that "God giveth not the Spirit by measure unto Him" (John 3. 34); and by the bowl full of golden oil, in Zechariah's vision, which, receiving its supplies from the two olive trees on either side of it, poured it through seven golden pipes into the golden lamp-stand to keep it continually burning bright (Zechariah 4.)—for the prophet is expressly told that it was to proclaim the great truth, "Not by might, nor by power, but by MY SPIRIT, saith the Lord of hosts [shall this temple be built]. Who art thou, O great mountain [of opposition to this issue]? Before Zerubbabel thou shalt become a plain [or, be swept out of the way], and he shall bring forth the head-stone [of the temple], with shoutings [crying], GRACE, GRACE unto it." This supply of oil, then, representing that inward grace which distinguishes the wise, must denote, more particularly, that "supply of the Spirit of Jesus Christ," which, as it is the source of the new spiritual life at the first, is the secret of its *enduring* character. Everything *short of this* may be possessed by "the foolish;" while it is the possession of this that makes "the wise" to be "ready" when the Bridegroom appears, and fit to "go in with Him to the marriage." Just so in the parable of the Sower, the stony-ground hearers, "having no deepness of earth" and "no root in themselves," though they spring up and get even into ear, never ripen, while they in the good ground bear the precious grain. 4. While the bridegroom tarried—So in ch. 24. 48, "My Lord delayeth His coming;" and so Peter says sublimely of the ascended Saviour, "Whom the heaven must receive until the times of restitution of all things" (Acts 3. 21. and cf. Luke 19. 11, 12). Christ "tarries," among other reasons, to try the faith and patience of His people—they all *slumbered and slept—the wise as well*

as the foolish. The world "slumbered" signifies, simply, 'nodded,' or, 'became drowsy,' while the world "slept" is the usual word for 'lying down to sleep;' denoting two stages of spiritual declension—first, that half-involuntary lethargy or drowsiness which is apt to steal over one who falls into inactivity; and then a conscious, deliberate yielding to it, after a little vain resistance. Such was the state alike of the wise and the foolish virgins, even till the cry of the Bridegroom's approach awoke them. So likewise in the parable of the Importunate Widow: "When the Son of man cometh, shall He find faith on the earth?" (Luke 18. 8). 6. And at midnight—i. e., the time when the Bridegroom will be least expected; for "the day of the Lord so cometh as a thief in the night" (1 Thessalonians 5. 2)—there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him—i. e., 'Be ready to welcome Him.' 7. Then all those virgins arose, and trimmed their lamps—the foolish virgins as well as the wise. How very long do both parties seem the same—almost to the moment of decision! Looking at the mere form of the parable, it is evident that the folly of "the foolish" consisted not in having no oil at all; for they must have had oil enough in their lamps to keep them burning up to this moment; their folly consisted in not making provision against its exhaustion, by taking with their lamp an oil-vessel wherewith to replenish their lamp from time to time, and so have it burning until the Bridegroom should come. Are we, then—with some even superior expositors—to conclude that the foolish virgins must represent true Christians as well as the wise, since only true Christians have the Spirit, and that the difference between the two classes consists only in the one having the necessary watchfulness which the other wants? Certainly not. Since the parable was designed to hold forth the prepared and the unprepared to meet Christ at His coming, and how the unprepared might, up to the very last, be confounded with the prepared—the structure of the parable behooved to accommodate itself to this, by making the lamps of the foolish to burn, as well as those of the wise, up to a certain point of time, and only then to discover their inability to burn on for want of a fresh supply of oil. But this is evidently just a structural device; and the real difference between the two classes who profess to love the Lord's appearing is a radical one—the possession by the one class of an enduring principle of spiritual life, and the want of it by the other. 8. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out—rather, as in the margin, 'are going out;' for oil will not light an extinguished lamp, though it will keep a burning one from going out. Ah! now at length they have discovered not only their own folly, but the wisdom of the other class, and they do homage to it. They did not perhaps despise them before, but they thought them righteous overmuch; now they are forced, with bitter mortification, to wish they were like them. 9. But the wise answered, [Not so]; lest there be not enough for us and you—The words "Not so," it will be seen, are not in the original, where the reply is very elliptical—"In case there be not enough for us and you." A truly wise answer this. 'And what, then, if we shall share it with you? Why, both will be undone.' but go ye rather to them that sell, and buy for yourselves—Here again it would be straining the parable beyond its legitimate design to make it teach that men may get salvation even after they are supposed and required to have it already gotten. It is merely a friendly way of reminding them of the proper way of obtaining the needed and precious article, with a certain reflection on them for having it now to seek. Also, when the parable speaks of "selling" and "buying" that valuable article, it means simply, 'Go, get it in the only legitimate way. And yet the word "buy" is significant; for we are elsewhere bidden, "buy wine and milk without money and without price," and "buy of Christ gold tried in the fire," &c. (Isaiah 55. 1; Revelation 3. 18). Now, since what we pay the demanded price for becomes thereby our own property, the salvation which we thus take gratuitously at God's hands, being bought in His own sense of that word.

becomes ours thereby in inalienable possession. (Of for the language, Proverbs 23. 23; ch. 12. 41.) 10. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage; and the door was shut—They are sensible of their past folly; they have taken good advice: they are in the act of getting what alone they lacked: a very little more, and they also are ready. But the Bridegroom comes: the ready are admitted; "the door is shut," and they are undone. How graphic and appalling this picture of one almost saved—but lost! 11. Afterward came also the other virgins, saying, Lord, Lord, open to us—In ch. 7. 22 this reiteration of the name was an exclamation rather of surprise; here it is a piteous cry of urgency, bordering on despair. Ah! now at length their eyes are wide open, and they realize all the consequences of their past folly. 12. But he answered and said, Verily I say unto you, I know you not—The attempt to establish a difference between "I know you not" here, and "I never knew you" in ch. 7. 23—as if this were gentler, and so implied a milder fate, reserved for "the foolish" of this parable—is to be resisted, though advocated by such critics as OLSHAUSEN, STIER, and ALFORD. Besides being inconsistent with the general tenor of such language, and particularly the solemn moral of the whole (v. 13), it is a kind of criticism which tampers with some of the most awful warnings regarding the future. If it be asked why unworthy guests were admitted to the marriage of the King's Son, in a former parable, and the foolish virgins are excluded in this one, we may answer, in the admirable words of GERHARD, quoted by TRENCH, that those festivities are celebrated in this life, in the Church militant; these at the last day, in the Church triumphant; to those, even they are admitted who are not adorned with the wedding-garment; but to these, only they to whom it is granted to be arrayed in fine linen clean and white, which is the righteousness of saints (Revelation 19. 8); to those, men are called by the trumpet of the Gospel; to these by the trumpet of the Archangel; to those, who enters may go out from them, or be cast out; who is once introduced to these never goes out, nor is cast out, from them any more: wherefore it is said, "The door is shut." 13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. This, the moral or practical lesson of the whole parable, needs no comment.

14-30. PARABLE OF THE TALENTS. This parable, while closely resembling it, is yet a different one from that of THE POUNDS, in Luke 19. 11-27; though CALVIN, OLSHAUSEN, MEYER, &c., identify them—but not DE WETTE and NEANDER. For the difference between the two parables see the opening remarks on that of The Pounds. While—as TRENCH observes with his usual felicity—"the virgins were represented as waiting for their Lord, we have the servants working for Him; there the inward spiritual life of the faithful was described; here his external activity. It is not, therefore, without good reason that they appear in their actual order—that of the Virgins first, and of the Talents following—since it is the sole condition of a profitable outward activity for the kingdom of God, that the life of God be diligently maintained within the heart." 14. For [the kingdom of heaven is] as a man—The ellipsis is better supplied by our translators in the corresponding passage of Mark (13. 34), "[For the Son of man is] as a man," &c., travelling into a far country—or more simply, 'going abroad.' The idea of long "tarrying" is certainly implied here, since it is expressed in v. 19. who called his own servants, and delivered unto them his goods—Between master and slaves this was not uncommon in ancient times. Christ's "servants" here mean all who, by their Christian profession, stand in the relation to Him of entire subjection. His "goods" mean all their gifts and endowments, whether original or acquired natural or spiritual. As all that slaves have belongs to their master, so Christ has a claim to everything which belongs to His people, everything which may be turned to good, and He demands its appropriation to His service, or, viewing it otherwise, they first offer it up to Him, as

being not their own, but bought with a price' (1 Corinthians 6. 19, 20), and He "delivers it to them" again to be put to use in His service. 15. And unto one he gave five talents, to another two, and to another one—While the proportion of gifts is different in each, the same fidelity is required of all, and equally rewarded. And thus there is perfect equity, to every man according to his several ability—his natural capacity as enlisted in Christ's service, and his opportunities in providence for employing the gifts bestowed on him. and straightway took his journey—Cf. ch. 21. 33, where the same departure is ascribed to God, after setting up the ancient economy. In both cases, it denotes the leaving of men to the action of all those spiritual laws and influences of Heaven under which they have been graciously placed for their own salvation and the advancement of their Lord's kingdom. 16. Then he that had received the five talents went and traded with the same—expressive of the activity which he put forth and the labour he bestowed—and made them other five talents. 17. And likewise he that had received two—rather, 'the two'—he also gained other two—each doubling what he received, and therefore both equally faithful. 18. But he that had received one went and digged in the earth, and hid his lord's money—not mispending, but simply making no use of it. Nay, his action seems that of one anxious that the gift should not be misused or lost, but ready to be returned, just as he got it. 19. After a long time the lord of those servants cometh and reckoneth with them—That any one—within the lifetime of the apostles at least—with such words before them, should think that Jesus had given any reason to expect His Second Appearing within that period, would seem strange, did we not know the tendency of enthusiastic, ill-regulated love of His appearing ever to take this turn. 20. Lord, thou deliverest unto me five talents; behold, I have gained besides them five talents more—How beautifully does this illustrate what the beloved disciple says of "boldness in the day of judgment," and his desire that "when He shall appear we may have confidence, and not be ashamed before Him at His coming!" (1 John 4. 17; 2. 28.) 21. His lord said unto him, Well done—a single word, not of bare satisfaction, but of warm and delighted commendation. And from what lips!—thou hast been faithful over a few things, I will make thee ruler over many things . . . 22. He also that had received two talents came . . . good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things—Both are commended in the same terms, and the reward of both is precisely the same. (See on v. 15.) Observe also the contrasts: 'Thou hast been faithful as a servant; now be a ruler—thou hast been entrusted with a few things; now have dominion over many things.' enter thou into the joy of thy lord—thy Lord's own joy. (See John 15. 11; Hebrews 12. 2.) 24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard—or 'harsh'—man—The word in Luke (19. 21) is "austere"—reaping where thou hast not sown, and gathering where thou hast not strawed—The sense is obvious: 'I knew thou wast one whom it was impossible to serve, one whom nothing would please: exacting what was impracticable, and dissatisfied with what was attainable.' Thus do men secretly think of God as a hard Master, and virtually throw on Him the blame of their fruitlessness. 25. And I was afraid—of making matters worse by meddling with it at all—and went and hid thy talent in the earth—This depicts the conduct of all those who shut up their gifts from the active service of Christ, without actually prostituting them to unworthy uses. Fitly, therefore, may it, at least, comprehend those, to whom TRENCH refers, who, in the early Church, pleaded that they had enough to do with their own souls, and were afraid of losing them in trying to save others; and so, instead of being the salt of the earth, thought rather of keeping their own saltiness by withdrawing sometimes into caves and wildernesses, from all those active ministries of love by which they might have served their brethren. Then wicked

and slothful servant—"Wicked" or "bad" means 'false hearted,' as opposed to the others, who are emphatically styled "good servants." The addition of "slothful" is to mark the precise nature of his wickedness: it consisted in his doing nothing *against*, but simply nothing *for* his master. Thou knewest that I reap where I sowed not, and gather where I have not strawed—He takes the servant's own account of his demands, *not* expressing graphically enough, not the "hardness" which he had basely imputed to him, but simply his demand of "a profitable return for the gift entrusted." 27. thou oughtest therefore to have put my money to the exchangers—or, 'the bankers'—and then at my coming I should have received mine own with usury—or 'interest.' 29. For unto every one that hath shall be given, &c. See on ch. 13. 12. 30. And cast ye—'cast ye out'—the unprofitable servant—the useless servant, that does his Master no service—into outer darkness—the darkness which is outside. On this expression see on ch. 22. 13. there shall be weeping and gnashing of teeth—See on ch. 13. 42.

31-46. THE LAST JUDGMENT. The close connection between this sublime scene—peculiar to Matthew—and the two preceding parables is too obvious to need pointing out. 31. When the Son of man shall come in his glory—His personal glory—and all the holy angels with him—See Deuteronomy 33. 2; Daniel 7. 9, 10; Jude 14; with Hebrews 1. 6; 1 Peter 3. 22—then shall he sit upon the throne of his glory—the glory of His judicial authority. 32. And before him shall be gathered all nations—or, 'all the nations.' That this should be understood to mean the *heathen nations*, or all *except* believers in Christ, will seem amazing to any simple reader. Yet this is the exposition of OLSHAUSEN, STIER, KEIL, ALFORD (though latterly with some diffidence), and of a number, though not all, of those who hold that Christ will come the second time before the millennium, and that the saints will be caught up to meet Him in the air before His appearing. Their chief argument is, the impossibility of any that ever knew the Lord Jesus wondering, at the Judgment Day, that they should be thought to have done—or left undone—anything "unto Christ." To that we shall advert when we come to it. But here we may just say, that if this scene do not describe a personal, public, final judgment on men, according to the treatment they have given to Christ—and consequently men within the Christian pale—we shall have to consider again whether our Lord's teaching on the greatest themes of human interest does indeed possess that incomparable simplicity and transparency of meaning which, by universal consent, has been ascribed to it. If it be said, But how can this be the general judgment, if only those within the Christian pale be embraced by it?—we answer, What is here described, as it certainly does not meet the case of all the family of Adam, is of course *so far* not general. But we have no right to conclude that the whole "judgment of the great day" will be limited to the points of view here presented. Other explanations will come up in the course of our exposition. and he shall separate them—now for the first time; the two classes having been mingled all along up to this awful moment—as a shepherd divideth his sheep from the goats—(See Ezekiel 34. 17.) 33. And he shall set the sheep on his right hand—the side of honour (1 Kings 2. 19; Psalm 45. 9; 110. 1, &c.)—but the goats on the left—the side consequently of dishonour. 34. Then shall the King—Magnificent title, here for the first and only time, save in parabolical language, given to Himself by the Lord Jesus, and that on the eve of His deepest humiliation! It is to intimate that in then addressing the heirs of the kingdom, He will put on all his regal majesty—say unto them on his right hand, Come—the same sweet word with which He had so long invited all the weary and heavy laden to come unto Him for rest. Now it is addressed exclusively to such as *have* come and found rest. It is still "Come," and to "rest" too; but to rest in a higher style, and in another region—ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—The whole story of

MATTHEW XXVI.

that their blessedness is given by the apostle, in words which seem but an expression of these: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." They were chosen from everlasting to the possession and enjoyment of all spiritual blessings in Christ, and so chosen in order to be holy and blameless in love. This is the holy love whose practical manifestations the King is about to recount in detail; and thus we see that their whole life of love to Christ is the fruit of an eternal purpose of love to them in Christ.

35. For I was an hungered . . . thirsty . . . a stranger . . . 36. Naked . . . sick . . . prison, and ye came unto me. 37-39. Then shall the righteous answer him, &c. 40. And the King shall answer and say unto them, Verily I say unto you, &c.—Astonishing dialogue this between the King, from the Throne of His glory, and His wondering people! "I was an hungered, and ye gave Me meat," &c.—"Not we," they reply. "We never did that, Lord: We were born out of due time, and enjoyed not the privilege of ministering unto Thee." "But ye did it to these My brethren, now beside yon, when cast upon your love." "Truth, Lord, but was that doing it to Thee? Thy name was indeed dear to us, and we thought it an honour too great to suffer shame for it. When among the destitute and distressed we discerned any of the household of faith, we will not deny that our hearts leapt within us at the discovery, and when their knock came to our dwelling, "our bowels were moved," as though "our Beloved Himself had put in His hand by the hole of the door." Sweet was the fellowship we had with them, as if we had "entertained angels unawares;" all difference between giver and receiver somehow melted away under the beams of that love of Thine which knit us together; nay, rather, as they left us with gratitude for our poor givings, we seemed the debtors—not they. But, Lord, were we all that time in company with Thee?" "Yes, that scene was all with Me," replies the King—"Me in the disguise of My poor ones. The door shut against Me by others was opened by you—"Ye took Me in." Apprehended and imprisoned by the enemies of the truth, ye whom the truth had made free sought Me out diligently and found Me; visiting Me in My lonely cell at the risk of your own lives, and cheering My solitude; ye gave Me a coat, for I shivered; and then I felt warm. With cups of cold water ye moistened My parched lips; when famished with hunger ye supplied Me with crusts, and my spirit revived—"YE DID IT UNTO ME." What thoughts crowd upon us as we listen to such a description of the scenes of the Last Judgment! And in the light of this view of the heavenly dialogue, how bald and wretched, not to say unscriptural, is that view of it to which we referred at the outset, which makes it a dialogue between Christ and *heathens* who never heard of His name, and of course never felt any stirrings of His love in their hearts! To us it seems a poor, superficial objection to the *Christian* view of this scene, that Christians could never be supposed to ask such questions as the "blessed of Christ's Father" are made to ask here. If there were any difficulty in explaining this, the difficulty of the other view is such as to make it, at least, insufferable. But there is no real difficulty. The surprise expressed is not at their being told that they acted from love to Christ, but that *Christ Himself* was the *Personal Object* of all their deeds: that they found *Him* hungry, and supplied Him with food: that they brought water to *Him*, and slaked His thirst; that seeing *Him* naked and shivering, they put warm clothing upon Him, paid *Him* visits when lying in prison for the truth, and sat by *His* bedside when laid down with sickness. This, this is the astonishing interpretation which Jesus says "the King" will give to them of their own actions here below. And will any Christian reply, 'How could this astonish them? Does not every Christian know that He does these very things, when we do them at all, just as they are here

represented?' Nay, rather, is it conceivable that they should *not* be astonished, and almost doubt their own ears, to hear such an account of their own actions upon earth from the lips of the Judge? And remember, that Judge has come in His glory, and now sits upon the throne of His glory, and all the holy angels are with Him; and that it is from those glorified Lips that the words come forth, 'Ye did all this unto ME.' Oh can we imagine such a word addressed to *ourselves*, and then fancy ourselves replying, 'Of course we did—To whom else did we anything? It must be others than we that are addressed, who never knew, in all their good deeds, what they were about?' Rather, can we imagine ourselves not overpowered with astonishment, and scarcely able to credit the testimony borne to us by the King? 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, &c.—'As for you on the left hand, ye did nothing for Me. I came to you also, but ye knew Me not: ye had neither warm affections nor kind deeds to bestow upon Me: I was as one despised in your eyes.' 'In our eyes, Lord? We never saw Thee before, and never, sure, behaved we so to Thee.' 'But thus ye treated these little ones that believe in Me and now stand on My right hand. In the disguise of these poor members of Mine I came soliciting your pity, but ye shut up your howels of compassion from Me: I asked relief, but ye had none to give Me. Take back therefore your own coldness, your own contemptuous distance: Ye hid Me away from your presence, and now I bid you from Mine—Depart from Me, ye cursed' 42. And these shall go away—these "cursed" ones. Sentence, it should seem, was first pronounced—in the hearing of the wicked—upon the *righteous*, who thereupon sit as assessors in the judgment upon the wicked (1 Corinthians 6. 2); but sentence is first *executed*, it should seem, upon the *wicked*, in the sight of the righteous—whose glory will thus not be beheld by the wicked, while *their* descent into "their own place" will be witnessed by the righteous, as BENGEL notes, *into everlasting punishment*—or, as in v. 41, "everlasting fire, prepared for the devil and his angels." Cf. ch. 13. 42; 2 Thessalonians 1. 9, &c. This is said to be "prepared for the devil and his angels," because they were "first in transgression." But both have one doom, because one unholy character. *but the righteous into life eternal*—'life everlasting.' The word in both clauses, being in the original the same, should have been the same in the translation also. Thus the decisions of this awful day will be final, irreversible, unending.

CHAPTER XXVI.

Ver. 1-16. CHRIST'S FINAL ANNOUNCEMENT OF HIS DEATH, AS NOW WITHIN TWO DAYS, AND THE SIMULTANEOUS CONSPIRACY OF THE JEWISH AUTHORITIES TO COMPASS IT—THE ANOINTING AT BETHANY—JUDAS AGREES WITH THE CHIEF PRIESTS TO BETRAY HIS LORD. (—Mark 14. 1-11; Luke 22. 1-6; John 12. 1-11.) For the exposition, see on Mark 14. 1-11.

17-30. PREPARATION FOR AND LAST CELEBRATION OF THE PASSOVER, ANNOUNCEMENT OF THE TRAITOR, AND INSTITUTION OF THE SUPPER. (—Mark 14. 12-26; Luke 22. 7-23; John 13. 1-3, 10, 11, 18-30.) For the exposition, see on Luke 22. 7-23.

31-35. THE DESERTION OF JESUS BY HIS DISCIPLES, AND THE FALL OF PETER FORETOLD. (—Mark 14. 27-31; Luke 22. 31-38; John 13. 36-38.) For the exposition, see on Luke 22. 31-38.

36-46. THE AGONY IN THE GARDEN. (—Mark 14. 32-42; Luke 22. 39-46.) For the exposition, see on Luke 22. 39-46.

47-56. BETRAYAL AND APPREHENSION OF JESUS—FLIGHT OF HIS DISCIPLES. (—Mark 14. 43-52; Luke 22. 47-54; John 18. 1-12.) For the exposition, see on John 18. 1-12.

57-75. JESUS ARRAIGNED BEFORE THE SANHEDRIM, CONDEMNED TO DIE, AND SHAMEFULLY ENTREATED—THE FALL OF PETER. (—Mark 14. 53-72; Luke 22. 54-71; John 18. 13-18, 24-27.) For the exposition, see on Mark 14. 53-72.

CHAPTER XXVII.

Ver. 1-10. **JESUS LED AWAY TO PILATE—REMOSE AND SUICIDE OF JUDAS.** (—Mark 15. 1; Luke 23. 1; John 18. 28.)

Jesus Led Away to Pilate (v. 1, 2). For the exposition of this portion, see on John 18. 28, &c.

Remorse and Suicide of Judas (v. 3-10). This portion is peculiar to Matthew. On the progress of guilt in the traitor, see on Mark 14. 1-11; and on John 13. 21-30. 3. **Then Judas, which had betrayed him, when he saw that he was condemned—The condemnation, even though not unexpected, might well fill him with horror. But perhaps this unhappy man expected that, while he got the bribe, the Lord would miraculously escape, as He had once and again done before, out of His enemies' power; and if so, his remorse would come upon him with all the greater keenness. repented himself—but, as the issue too sadly showed, it was "the sorrow of the world, which worketh death" (2 Corinthians 7. 10)—and brought again the thirty pieces of silver to the chief priests and elders—A remarkable illustration of the power of an awakened conscience. A short time before, the promise of this sordid pelf was temptation enough to his covetous heart to outweigh the most overwhelming obligations of duty and love; now, the possession of it so lashes him that he cannot use it, cannot even keep it! 4. Saying, I have sinned in that I have betrayed the innocent blood—What a testimony this to Jesus! Judas had been with Him in all circumstances for three years; his post, as treasurer to Him and the Twelve (John 12. 6), gave him peculiar opportunity of watching the spirit, disposition, and habits of his Master; while his covetous nature and thievish practices would incline him to dark and suspicious, rather than frank and generous, interpretations of all that He said and did. If, then, he could have fastened on one questionable feature in all that he had so long witnessed, we may be sure that no such speech as this would ever have escaped his lips, nor would he have been so strong with remorse as not to be able to keep the money and survive his crime. And they said, What is that to us? see thou to that—'Guilty or innocent is nothing to us: We have Him now—begone!' Was ever speech more hellish uttered? 5. And he cast down the pieces of silver.** The sarcastic, diabolical reply which he had got, in place of the sympathy which perhaps he expected, would deepen his remorse into an agony—in the temple—the temple proper, commonly called 'the sanctuary,' or 'the holy place,' into which only the priests might enter. How is this to be explained? Perhaps he flung the money in after them. But thus were fulfilled the words of the prophet—"I cast them to the potter in the house of the Lord" (Zechariah 11. 13)—and departed, and went and hanged himself—See, for the details, on Acts 1. 18. 6. **And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury—the 'Cobban,' or chest containing the money dedicated to sacred purposes (see on ch. 15. 5)—because it is the price of blood—How scrupulous now! But those punctilious scruples made them unconsciously fulfil the Scripture. 9. Then was fulfilled that which was spoken by Jeremy the prophet, saying (Zechariah 11. 12, 13). Never was a complicated prophecy, otherwise hopelessly dark, more marvellously fulfilled. Various conjectures have been formed to account for Matthew's ascribing to Jeremiah a prophecy found in the book of Zechariah. But since with this book he was plainly familiar, having quoted one of its most remarkable prophecies of Christ but a few chapters before (ch. 21. 4, 5), the question is one more of critical interest than real importance. Perhaps the true explanation is the following, from LIGHTFOOT: 'Jeremiah of old had the first place among the prophets, and hereby he comes to be mentioned above all the rest in ch. 16. 14; because he stood first in the volume of the prophets (as he proves from the learned DAVID KIMCHI) therefore he is first named. When, therefore, Matthew produceth a text of Zechariah under the name of Jeremy he only cites the words of the volume**

of the prophets under his name who stood first in the volume of the prophets. Of which sort is that also of our Saviour (Luke 24. 44), "All things must be fulfilled which are written of me in the Law, and the Prophets, and the Psalms," or the Book of Hagiographa, in which the Psalms were placed first.'

11-26. **JESUS AGAIN BEFORE PILATE—HE SEEKS TO RELEASE HIM, BUT AT LENGTH DELIVERS HIM TO BE CRUCIFIED.** (—Mark 15. 1-15; Luke 23. 1-25; John 18. 28-40.) For the exposition, see on Luke 23. 1-25, and on John 18. 28-40.

27-33. **JESUS, SCORNFULLY AND CRUELLY ENTREATED OF THE SOLDIERS, IS LED AWAY TO BE CRUCIFIED.** (—Mark 15. 16-22; Luke 23. 26-31; John 19. 2, 17.) For the exposition, see on Mark 15. 16-22.

34-50. **CRUCIFIXION AND DEATH OF THE LORD JESUS.** (—Mark 15. 25-37; Luke 23. 33-46; John 19. 18-30.) For the exposition, see on John 19. 18-30.

51-66. **SIGNS AND CIRCUMSTANCES FOLLOWING THE DEATH OF THE LORD JESUS—HE IS TAKEN DOWN FROM THE CROSS, AND BURIED—THE SEPULCHRE IS GUARDED.** (—Mark 15. 38-47; Luke 23. 47-56; John 19. 31-42.)

The Veil Rent (v. 51). 51. **And, behold, the veil of the temple was rent in twain from the top to the bottom—**This was the thick and gorgeously-wrought veil which was hung between the "holy place" and the "holiest of all," shutting out all access to the presence of God as manifested "from above the mercy-seat and from between the cherubim"—"the Holy Ghost this signifying, that the way into the holiest of all was *not yet made manifest*" (Hebrews 9. 8). Into this holiest of all none might enter, not even the high priest, save once a year, on the great day of atonement, and then only with the blood of atonement in his hands, which he sprinkled "upon and before the mercy-seat seven times" (Leviticus 16. 14)—to signify that *access for sinners to a holy God is only through atoning blood*. But as they had only the blood of bulls and of goats, which could not take away sins (Hebrews 10. 4) during all the long ages that preceded the death of Christ the thick veil remained; the blood of bulls and of goat continued to be shed and sprinkled; and once a year access to God through an atoning sacrifice was vouchsafed—in a picture, or rather, was *dramatically represented*, in those symbolical actions—nothing more. But *now*, the one atoning Sacrifice being provided in the precious blood of Christ, access to this holy God could no longer be denied; and so the moment the Victim expired on the altar, that thick veil which for so many ages had been the dread symbol of *separation between God and guilty men* was, without a hand touching it, mysteriously "rent in twain from top to bottom"—"the Holy Ghost this signifying, that the way into the holiest of all was now made manifest!" How emphatic the statement, "*from top to bottom*;" as if to say, Come boldly now to the Throne of Grace; *the veil is clean gone*; the mercy-seat stands open to the gaze of sinners, and the way to it is sprinkled with the blood of Him—"who through the eternal Spirit hath offered Himself without spot to God!" Before, it was death to go in, now it is *death to stay out*. See more on this glorious subject on Hebrews 10. 19-22.

An Earthquake—The Rocks Rent—The Graves Opened, that the Saints which slept in them might Come Forth after their Lord's Resurrection (v. 51-53). 51. **and the earth did quake—**From what follows it would seem that this earthquake was local, having for its object the rending of the rocks and the opening of the graves—and the rocks rent ('were rent')—the physical creation thus sublimely proclaiming, at the bidding of its Maker, the *convulsion* which at that moment was taking place in the moral world at the most critical moment of its history. Extraordinary rents and fissures have been observed in the rocks near this spot. 52. **And the graves were opened; and many bodies of the saints which slept arose—**These sleeping saints (see on 1 Thessalonians 4. 14) were Old Testament believers, who—according to the usual punctuation in our version—were quickened into resurrection-life at the moment of their Lord's death, but lay in their graves till His resurrection, when they came forth. But it is far more natural, as we think, and consonant with other

Scriptures, to understand that only the graves were opened, probably by the earthquake, at our Lord's death, and this only in preparation for the subsequent exit of those who slept in them, when the Spirit of life should enter into them from their risen Lord, and along with Him they should come forth, trophies of His victory over the grave. Thus, in the opening of the graves at the moment of the Redeemer's expiring, there was a glorious symbolical proclamation that the death which had just taken place had "swallowed up death in victory;" and whereas the saints that slept in them were awakened only by their risen Lord, to accompany Him out of the tomb, it was fitting that "the Prince of Life" "should be the First that should rise from the dead" (Acts 26. 23; 1 Corinthians 15. 20, 23; Colossians 1. 18; Revelation 1. 5). and went into the holy city—that city where He, in virtue of whose resurrection they were now alive, had been condemned—and appeared unto many—that there might be undeniable evidence of their own resurrection first, and through it of their Lord's. Thus, while it was not deemed fitting that He Himself should appear again in Jerusalem, save to the disciples, provision was made that the fact of His resurrection should be left in no doubt. It must be observed, however, that the resurrection of these sleeping saints was not like those of the widow of Nain's son, of Jairus' daughter, of Lazarus, and of the man who "revived and stood upon his feet," on his dead body touching the bones of Elisha (2 Kings 13. 21)—which were mere temporary recallings of the departed spirit to the mortal body, to be followed by a final departure of it "till the trumpet shall sound." But this was a resurrection *once for all, to life everlasting*; and so there is no room to doubt that they went to glory with their Lord, as bright trophies of His victory over death.

The Centurion's Testimony (v. 54). 54. Now when the centurion—the military superintendent of the execution—and they that were with him watching Jesus, saw the earthquake—or felt it and witnessed its effects—and those things that were done—reflecting upon the entire transaction—they feared greatly—convinced of the presence of a Divine Hand—saying, Truly this was the Son of God—There cannot be a reasonable doubt that this expression was used in the Jewish sense, and that it points to the claim which Jesus made to be the Son of God, and on which His condemnation expressly turned. The meaning, then, clearly is, that He must have been what He professed to be; in other words, that He was no impostor. There was no medium between those two. See, on the similar testimony of the penitent thief—"This man hath done nothing amiss"—on Luke 23. 41.

The Galilean Women (v. 55, 56). 55. And many women were there beholding afar off, which followed Jesus—The sense here would be better brought out by the use of the pluperfect, 'which had followed Jesus'—from Galilee, ministering unto him—As these dear women had ministered to Him during His glorious missionary tours in Galilee (see on Luke 8. 1-3), so from this statement it should seem that they accompanied him and ministered to His wants from Galilee on His final journey to Jerusalem. 56. Among which was Mary Magdalene—(see on Luke 8. 2)—and Mary the mother of James and Joses—the wife of Cleophas, or rather Clopas, and sister of the Virgin (John 19. 25). See on ch. 13. 55, 56, and the mother of Zebedee's children—i. e., Salome: cf. Mark 15. 40. All this about the women is mentioned for the sake of what is afterwards to be related of their purchasing spices to anoint their Lord's body.

The Taking Down from the Cross and the Burial (v. 57-60). For the exposition of this portion, see on John 19. 38-42.

The Women mark the Sacred Spot, that they might recognize it on coming thither to Anoint the Body (v. 61). 61. And there was Mary Magdalene, and the other Mary—"the mother of James and Joses," mentioned before (v. 56)—sitting over against the sepulchre—See on Mark 16. 1.

The Sepulchre Guarded (v. 62-66). 62. Now the next day, that followed the day of the preparation—i. e., after six o'clock of our Saturday evening. The crucifixion took place on the Friday and all was not over till shortly be-

fore sunset, when the Jewish sabbath commenced; and "that sabbath day was an high day" (John 19. 31), being the first day of the feast of unleavened bread. That day being over at six on Saturday evening, they hastened to take their measures. 63. Saying, Sir, we remember that that deceiver—Never, remarks BENGEL, will you find the heads of the people calling Jesus by His own name. And yet here there is betrayed a certain uneasiness, which one almost fancies they only tried to stifle in their own minds, as well as crush in Pilate's, in case he should have any lurking suspicion that he had done wrong in yielding to them—said, while he was yet alive—Important testimony this, from the lips of His bitterest enemies, to the reality of Christ's death; the corner-stone of the whole Christian religion—After three days—which, according to the customary Jewish way of reckoning, need signify no more than 'after the commencement of the third day'—I will rise again—'I rise,' in the present tense, thus reporting not only the fact that this prediction of His had reached their ears, but that they understood Him to look forward confidently to its occurring on the very day named. 64. Command therefore that the sepulchre be made sure—by a Roman guard—until the third day—after which, if He still lay in the grave, the imposture of His claims would be manifest to all—and say unto the people, he is risen from the dead—Did they really fear this?—so the last error shall be worse than the first—the imposture of His pretended resurrection worse than that of His pretended Messiahship. 65. Pilate said unto them, Ye have a watch—The guards had already acted under orders of the Sanhedrim, with Pilate's consent; but probably they were not clear about employing them as a night-watch without Pilate's express authority. go your way, make it as sure as ye can—'as ye know how,' or in the way ye deem securest. Though there may be no irony in this speech, it evidently insinuated that if the event should be contrary to their wish, it would not be for want of sufficient human appliances to prevent it. 66. So they went, and made the sepulchre sure, sealing the stone—which Mark (16. 4) says was "very great"—and setting a watch—to guard it. What more could man do? But while they are trying to prevent the resurrection of the Prince of Life, God makes use of their precautions for His own ends. Their stone-covered, seal-secured sepulchre shall preserve the sleeping dust of the Son of God free from all indignities, in undisturbed, sublime repose; while their watch shall be His guard of honour until the angels shall come to take their place.

CHAPTER XXVIII.

Ver. 1-15. GLORIOUS ANGELIC ANNOUNCEMENT ON THE FIRST DAY OF THE WEEK, THAT CHRIST IS RISEN—HIS APPEARANCE TO THE WOMEN—THE GUARDS BRIED TO GIVE A FALSE ACCOUNT OF THE RESURRECTION. (—Mark 16. 1-8; Luke 24. 1-8; John 20. 1.)

The Resurrection Announced to the Women (v. 1-8). 1. In the end of the sabbath, as it began to dawn—'After the Sabbath, as it grew toward daylight'—toward the first day of the week—Luke (24. 1) has it, "very early in the morning"—properly, 'at the first appearance of day-break;' and corresponding with this, John (20. 1) says, "when it was yet dark." See on Mark 16. 2. Not an hour, it would seem, was lost by those dear lovers of the Lord Jesus—came Mary Magdalene, and the other Mary—"the mother of James and Joses" (see on ch. 27. 56, 61)—to see the sepulchre—with a view to the anointing of the body, for which they had made all their preparations. (See on Mark 16. 1, 2). And, behold, there was—i. e., there had been, before the arrival of the women—a great earthquake; for the angel of the Lord descended from heaven, &c.—And this was the state of things when the women drew near. Some judicious critics think all this was transacted while the women were approaching; but the view we have given, which is the prevalent one, seems the more natural. All this august preparation—recorded by Matthew alone—bespoke the grandeur of the exit which was to follow. The angel sat upon the

huge stone, to overawe, with the lightning-lustre that darted from him, the Roman guard, and do honour to his rising Lord. 3. His countenance—or 'appearance'—was like lightning, and his raiment white as snow—the one expressing the *glory*, the other the *purity* of the celestial abode from which he came. 4. And for fear of him the keepers did shake, and became as dead men—Is the sepulchre "sure" now, O ye chief priests? He that sitteth in the heavens doth laugh at you. 5. And the angel answered and said unto the women, Fear not ye—The "ye" here is emphatic, to contrast their case with that of the guards. 'Let those puny creatures, sent to keep the Living One among the dead, for fear of Me shake and become as dead men (v. 4); but ye that have come hither on another errand, fear not ye'—for I know that ye seek Jesus, which was crucified—'Jesus the Crucified.' 6. He is not here; for he is risen, as he said—See on Luke 24. 5-7. Come—as in ch. 11. 28—see the place where the Lord lay. Charming invitation! 'Come, see the spot where the Lord of glory lay: now it is an empty grave: He lies not here, but He lay there. Come, feast your eyes on it!' But see on John 20. 12. 7. And go quickly, and tell his disciples—For a precious addition to this, see on Mark 16. 7—that he is risen from the dead; and, behold, he goeth before you into Galilee—to which those women belonged (ch. 27. 55). there shall ye see him—This must refer to those more public manifestations of Himself to large numbers of disciples at once, which He vouchsafed only in Galilee; for individually He was seen of some of those very women almost immediately after this (v. 9, 10). Lo, I have told you—Behold, ye have this word from the world of light! 8. And they departed quickly—Mark (16. 8) says "they fled"—from the sepulchre with fear and great joy. How natural this combination of feelings! See on a similar statement of Mark 16. 11. and did run to bring his disciples word—"Neither said they anything to any man [by the way]; for they were afraid" (Mark 16. 8).

Appearance to the Women (v. 9, 10). This appearance is recorded only by Matthew. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail!—the usual salute, but from the lips of Jesus bearing a higher signification. And they came and held him by the feet—How truly womanly!—and worshipped him. 10. Then said Jesus unto them, Be not afraid—What dear associations would these familiar words—now uttered in a higher style, but by the same Lips—bring rushing back to their recollection! go tell my brethren that they go into Galilee, and there shall they see me—The brethren here meant must have been His brethren after the flesh (cf. 13. 55); for His brethren in the higher sense (see on John 20. 17) had several meetings with Him at Jerusalem before He went to Galilee, which they would have missed if they had been the persons ordered to Galilee to meet Him.

The Guards Bribed (v. 11-15). The whole of this important portion is peculiar to Matthew. 11. Now when they were going—while the women were on their way to deliver to His brethren the message of their risen Lord—some of the watch came into the city, and showed unto the chief priests all the things that were done—Simple, unsophisticated soldiers! How could ye imagine that such a tale as ye had to tell would not at once commend itself to your scared employers? Had they doubted this for a moment, would they have ventured to go near them, knowing it was death to a Roman soldier to be proved asleep when on guard? and of course that was the only other explanation of the case. 12. And when they were assembled with the elders—But Joseph at least was absent: Gamaliel probably also; and perhaps others—and had taken counsel, they gave large money unto the soldiers—It would need a good deal; but the whole case of the Jewish authorities was now at stake. With what contempt must these soldiers have regarded the Jewish ecclesiastics! 13. Saying, Say ye, His disciples came by night, and stole him away while we slept—which, as we have observed, was a capital offence for soldiers on guard. 14. And if this come to the governor's ears—

rather, 'If this come before the governor;' &c. not in the way of mere report, but for judicial investigation—we will persuade him, and secure you—The "we" and the "you" are emphatic here—'we shall [take care to] persuade him and keep you from trouble,' or 'save you harmless.' The grammatical form of this clause implies that the thing supposed was expected to happen. The meaning then is, 'If this come before the governor—as it likely will—we shall see to it that,' &c. The "persuasion" of Pilate meant, doubtless, quieting him by a bribe, which we know otherwise he was by no means above taking (like Felix afterwards, Acts 24. 26). 15. So they took the money, and did as they were taught—thus consenting to brand themselves with infamy—and this saying is commonly reported among the Jews until this day—to the date of the publication of this Gospel. The wonder is that so clumsy and incredible a story lasted so long. But those who are resolved *not* to come to the light will catch at straws. JUSTIN MARTYR, who flourished about A. D. 170, says, in his 'Dialogue with Trypho the Jew,' that the Jews dispersed the story by means of special messengers sent to every country.

16-20. JESUS MEETS WITH THE DISCIPLES ON A MOUNTAIN IN GALILEE, AND GIVES FORTH THE GREAT COMMISSION. 16. Then the eleven disciples went away into Galilee—but certainly not before the second week after the resurrection, and probably somewhat later. into a mountain where Jesus had appointed them—It should have been rendered 'the mountain,' meaning some certain mountain which He had named to them—probably the night before He suffered, when He said, "After I am risen, I will go before you into Galilee" (ch. 26. 32; Mark 14. 28). What it was can only be conjectured; but of the two between which opinions are divided—the Mount of the Beatitudes or Mount Tabor—the former is much the more probable, from its nearness to the Sea of Tiberias, where last before this the Narrative tells us that He met and dined with seven of them. (John 21. 1, &c. That the interview here recorded was the same with that referred to in one place only—1 Corinthians 15. 6—when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering. 17. And when they saw him, they worshipped him; but some doubted—certainly none of "the Eleven," after what took place at previous interviews in Jerusalem. But if the five hundred were now present, we may well believe this of some of them. 19. Go ye therefore, and teach all nations—rather, 'make disciples of all nations;' for "teaching," in the more usual sense of that word, comes in afterwards, and is expressed by a different term—baptizing them in the name—It should be, 'into the name;' as in 1 Corinthians 10. 2, "And were all baptized unto (or rather 'into') Moses;" and Galatians 3. 27, "For as many of you as have been baptized into Christ"—of the Father, and of the Son, and of the Holy Ghost; 29. Teaching them—This is teaching in the more usual sense of the term; or instructing the converted and baptized disciples—to observe all things whatsoever I have commanded you: and, lo, I—I—The "I" here is emphatic. It is enough that I—am with you always—'all the days;' i. e., till making converts, baptizing, and building them up by Christian instruction, shall be no more—even unto the end of the world. Amen—This glorious Commission embraces two primary departments, the *Missionary* and the *Pastoral*, with two sublime and comprehensive *Encouragements* to undertake and go through with them.

First, The *MISSIONARY* department (v. 18): "Go, make disciples of all nations." In the corresponding passage of Mark (16. 15) it is, "Go ye into all the world, and preach the Gospel to every creature." The only difference is, that in this passage the *sphere*, in its world

MARK.

wide compass and its universality of objects, is more fully and definitely expressed; while in the former the great aim and certain result is delightfully expressed in the command to "make disciples of all nations." 'Go, conquer the world for Me; carry the glad tidings into all lands and to every ear, and deem not this work at an end till all nations shall have embraced the Gospel and enrolled themselves My disciples.' Now, Was all this meant to be done by the Eleven men nearest to Him of the multitude then crowding around the risen Redeemer? Impossible. Was it to be done even in their lifetime? Surely not. In that little band Jesus virtually addressed Himself to all who, in every age, should take up from them the same work. Before the eyes of the Church's risen Head were spread out, in those Eleven men, all His servants of every age; and one and all of them received His commission at that moment. Well, what next? Set the seal of visible discipleship upon the converts, by "baptizing them into the name," i. e., into the whole fulness of the grace "of the Father, and of the Son, and of the Holy Ghost," as belonging to them who believe. (See on 2 Corinthians 13. 14.) This done, the Missionary department of your work, which in its own nature is temporary, must merge in another, which is permanent. This is—

Second, The PASTORAL department (v. 20): "Teach them"—teach these baptized members of the Church visible—"to observe all things whatsoever I have com-

manded you," My apostles, during the three years ye have been with Me.

What must have been the feelings which such a Commission awakened? 'We conquer the world for Thee Lord, who have scarce conquered our own misgivings—we, fishermen of Galilee, with no letters, no means, no influence over the humblest creature? Nay, Lord, do not mock us.' 'I mock you not, nor send you a warfare of your own charges. For'—Here we are brought to—

Third, The ENCOURAGEMENTS to undertake and go through with this work. These are two; one in the van, the other in the rear of the Commission itself.

First Encouragement: "All power in heaven"—the whole power of Heaven's love and wisdom and strength, "and all power in earth"—power over all persons, all passions, all principles, all movements—to bend them to this one high object, the evangelization of the world: All this "is given unto Me," as the risen Lord of all, to be by Me placed at your command—"Go ye therefore." But there remains a—

Second Encouragement: "And lo! I am with you all the days"—not only to perpetuity, but without one day's interruption, "even to the end of the world," The "Amen" is of doubtful genuineness in this place. If, however, it belongs to the text, it is the Evangelist's own closing word.

THE GOSPEL ACCORDING TO

S. MARK.

INTRODUCTION.

THAT the Second Gospel was written by Mark is universally agreed, though by what Mark, not so. The great majority of critics take the writer to be "John whose surname was Mark," of whom we read in the Acts, and who was "sister's son to Barnabas" (Colossians 4. 10). But no reason whatever is assigned for this opinion, for which the tradition, though ancient, is not uniform; and one cannot but wonder how it is so easily taken for granted by WETSTEIN, HUG, MEYER, EBRARD, LANGE, ELLICOTT, DAVIDSON, TREGELLES, &c. ALFORD goes the length of saying it 'has been universally believed that he was the same person with the John Mark of the Gospels.' But GROTIUS thought differently, and so did SCHLEIERMACHER, CAMPBELL, BURTON, and DA COSTA; and the grounds on which it is concluded that they were two different persons appear to us quite unanswerable. 'Of John, surnamed Mark,' says CAMPBELL, in his Preface to this Gospel, 'one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journeys, when these two travelled together (Acts 12. 25; 13. 5). And when afterwards there arose a dispute between them concerning him, inasmuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after, we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony (Colossians 4. 10; 2 Timothy 4. 11; Philemon 24). But we hear not a syllable of his attending Peter as his minister, or assisting him in any capacity;' and yet, as we shall presently see, no tradition is more ancient, more uniform, and better sustained by internal evidence, than that Mark, in his Gospel, was but 'the interpreter of Peter,' who, at the close of his first Epistle speaks of him as 'Marcus my son' (1 Peter 5. 13), that is, without doubt, his son in the Gospel—converted to Christ through his instrumentality. And when we consider how little the Apostles Peter and Paul were together—how seldom they even met—how different were their tendencies, and how separate their spheres of labour, is there not, in the absence of all evidence of the fact, something approaching to violence in the supposition that the same Mark was the intimate associate of both? 'In brief,' adds CAMPBELL, 'the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark or Marcus; too slight a circumstance to conclude the sameness of the person from, especially when we consider how common the name was at Rome, and how customary it was for the Jews in that age to assume some Roman name when they went thither.'

Regarding the Evangelist Mark, then, as another person from Paul's companion in travel, all we know of his personal history is that he was a convert, as we have seen, of the Apostle Peter. But as to his Gospel, the tradition regarding Peter's hand in it is so ancient, so uniform, and so remarkably confirmed by internal evidence, that we must regard it as an established fact. 'Mark,' says PAPIAS (according to the testimony of EUSEBIUS, *Ecclesiastical History*, 3. 39), 'becoming the interpreter of Peter, wrote accurately, though not in order, whatever he remembered of what was either said or done by Christ; for he was neither a hearer of the Lord nor a follower of Him, but afterwards, as I said, [he was a follower] of Peter, who arranged the discourses for use, but not according to the order in which they were uttered by the Lord.' To the same effect IRENÆUS (*adversus HÆRESIS*, 3. 1): 'Matthew published a Gospel while Peter and Paul were preaching and founding the Church at Rome; and after their departure (or decease), Mark, the disciple and interpreter of Peter, he also gave forth to us in writing the things which were preached by Peter.' And CLEMENT of Alexandria is still more specific, in a passage preserved to us by EUSEBIUS (*Ecclesiastical History*, 6. 14): Peter having publicly preached the word at Rome, and spoken forth the Gospel by the Spirit, many of those present en-

erected Mark, as *having long been a follower of his*, and remembering what he had said, to write what had been spoken and that having prepared the Gospel, he delivered it to those who had asked him for it; which, when Peter came to the knowledge of, he neither decidedly forbade nor encouraged him.' EUSEBIUS' own testimony, however, from other accounts, is rather different: that Peter's hearers were so penetrated by his preaching that they gave Mark, as being a *follower of Peter*, no rest till he consented to write his Gospel, as a memorial of his oral teaching; and 'that the apostle, when he knew by the revelation of the Spirit what had been done, was delighted with the zeal of those men, and sanctioned the reading of the writing (that is, of this Gospel of Mark) in the churches' (*Ecclesiastical History*, 2. 15). And giving in another of his works a similar statement, he says that 'Peter, from excess of humility, did not think himself qualified to write the Gospel; but Mark, his acquaintance and pupil, is said to have recorded his relations of the actings of Jesus. And Peter testifies these things of himself; for all things that are recorded by Mark are said to be memoirs of Peter's discourses.' It is needless to go farther—to ORIGEN, who says Mark composed his Gospel 'as Peter guided' or 'directed him, who, in his Catholic Epistle, calls him his son,' &c.; and to JEROME, who but echoes EUSEBIUS.

This, certainly, is a remarkable chain of testimony; which, confirmed as it is by such striking internal evidence, may be regarded as establishing the fact that the Second Gospel was drawn up mostly from materials furnished by Peter. In DA COSTA'S 'Four Witnesses' the reader will find this internal evidence detailed at length, though all the examples are not equally convincing. But if the reader will refer to our remarks on Mark 16. 7, and John 18. 27, he will have convincing evidence of a *Petrine* hand in this Gospel.

It remains only to advert, in a word or two, to the *readers* for whom this Gospel was, in the first instance, designed, and the *date* of it. That it was not for *Jews* but *Gentiles*, is evident from the great number of explanations of Jewish usages, opinions, and places, which to a Jew would at that time have been superfluous, but were highly needful to a Gentile. We can here but refer to chs. 2. 18; 7. 3, 4; 12. 18; 13. 3; 14. 12; 15. 42, for examples of these. Regarding the date of this Gospel—about which nothing certain is known—if the tradition reported by IRENÆUS can be relied on, that it was written at Rome, 'after the departure of Peter and Paul,' and if by that word 'departure' we are to understand their *death*, we may date it somewhere between the years 64 and 68; but in all likelihood this is too late. It is probably nearer the truth to date it eight or ten years earlier.

CHAPTER I.

Ver. 1-8. THE PREACHING AND BAPTISM OF JOHN.

(—Matthew 3. 1-12; Luke 3. 1-18.) 1. The beginning of

the gospel of Jesus Christ, the Son of God—By the "Gospel" of Jesus Christ here is evidently meant the blessed Story which our Evangelist is about to tell of His Life, Ministry, Death, Resurrection, and Glorification, and of the begun Gathering of Believers in His Name. The abruptness with which he announces his subject, and the energetic brevity with which, passing by all preceding events, he hastens over the ministry of John and records the Baptism and Temptation of Jesus—as if impatient to come to the Public Life of the Lord of glory—have often been noticed as characteristic of this Gospel—a Gospel whose direct, practical and singularly vivid setting impart to it a preciousness peculiar to itself. What strikes every one is, that though the briefest of all the Gospels, this is in some of the principal scenes of our Lord's history the fullest. But what is not so obvious is, that wherever the finer and subtler feelings of humanity, or the deeper and more peculiar hues of our Lord's character were brought out, these, though they should be lightly passed over by all the other Evangelists, are sure to be found here, and in touches of such quiet delicacy and power, that though scarce observed by the cursory reader, they leave indelible impressions upon all the thoughtful, and furnish a key to much that is in the other Gospels. These few opening words of the Second Gospel are enough to show, that though it was the purpose of this Evangelist to record chiefly the outward and palpable facts of our Lord's public life, he recognized in Him, in common with the Fourth Evangelist, the glory of the Only begotten of the Father. 2. As it is written in the Prophets (Malachi 3. 1; and Isaiah 40. 3), Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight—The second of these quotations is given by Matthew and Luke in the same connection, but they reserve the former quotation till they have occasion to return to the Baptist, after his imprisonment (Matthew 11. 10; Luke 7. 27). [Instead of the words, "as it is written in the Prophets," there is weighty evidence in favour of the following reading: 'As it is written in Isaiah the prophet.' This reading is adopted by all the latest critical editors. If it be the true one, it is to be explained thus—that of the two quotations, the one from Malachi

is but a later development of the great primary one in Isaiah, from which the whole prophetic matter here quoted takes its name. But the received text is quoted by IRENÆUS, before the end of the second century, and the evidence in its favour is greater in amount, if not in weight. The chief objection to it is, that if this was the true reading, it is difficult to see how the other one could have got in at all; whereas, if it be not the true reading, it is very easy to see how it found its way into the text, as it removes the startling difficulty of a prophecy beginning with the words of Malachi being ascribed to Isaiah.] For the exposition, see on Matthew 3. 1-6, 11.

9-11. BAPTISM OF CHRIST, AND DESCENT OF THE SPIRIT UPON HIM IMMEDIATELY THEREAFTER. (—Matthew 3. 13-17; Luke 3. 21, 22.) See on Matthew 3. 13-17.

12, 13. TEMPTATION OF CHRIST. (—Matthew 4. 1-11, Luke 4. 1-13.) See on Matthew 4. 1-11.

14-20. CHRIST BEGINS HIS GALILEAN MINISTRY—CALLING OF SIMON AND ANDREW, JAMES AND JOHN. See on Matthew 4. 12-22.

21-39. HEALING OF A DEMONIAK IN THE SYNAGOGUE OF CAPERNAUM, AND THEREAFTER OF SIMON'S MOTHER-IN-LAW AND MANY OTHERS—JESUS, NEXT DAY, IS FOUND IN A SOLITARY PLACE AT MORNING PRAYERS, AND IS ENTREATED TO RETURN, BUT DECLINES, AND GOES FORTH ON HIS FIRST MISSIONARY CIRCUIT. (—Luke 4. 31-44; Matthew 8. 14-17; 4. 23-25.) 21. And they went into Capernaum—see on Matthew 4. 13—and straightway on the sabbath day he entered into the synagogue, and taught—This should have been rendered, 'straightway on the sabbaths He entered into the synagogue and taught,' or 'continued to teach.' The meaning is, that as He began this practice on the very first sabbath after coming to settle at Capernaum, so He continued it regularly thereafter. 23. And they were astonished at his doctrine—or 'teaching'—referring quite as much to the manner as the matter of it—for he taught them as one that had authority, and not as the scribes—See on Matthew 7. 28, 29. 23. And there was in their synagogue a man with (it, 'in') an unclean spirit—i. e., so entirely under demoniacal power that his personality was sunk for the time in that of the spirit. The frequency with which this character of 'impurity' is ascribed to evil spirits—some twenty times in the Gospels—is not to be overlooked, and he cried out, 24. Saying, Let [us] alone—or rather, perhaps, 'ah!' expressive of mingled astonishment and terror. what have we to do with thee—an expression of frequent occurrence in the Old Testament. (1 Kings 17. 18; 2 Kings 3. 17.

(Chronicles 35. 21, &c.) It denotes 'entire separation of interests':—q. d., "Thou and we have nothing in common; we want not Thee; what wouldst thou with us?" For the analogous application of it by our Lord to His mother, see on John 2. 4. [thou] **Jesus of Nazareth?**—'Jesus, Nazarene!' an epithet originally given to express contempt, but soon adopted as the current designation by those who held our Lord in honour (Luke 18. 37; ch. 16. 6; Acts 2. 22)—**art thou come to destroy us?** In the case of the Gadarene demoniac the question was, "Art thou come hither to torment us before the time?" (Matthew 8. 29.) Themselves, tormentors and destroyers of their victims, they discern in Jesus their own destined Tormentor and destroyer, anticipating and dreading what they know and feel to be awaiting them! Conscious, too, that their power was but permitted and temporary, and perceiving in Him, perhaps, the Woman's Seed that was to bruise the head and destroy the works of the devil, they regard His approach to them on this occasion as a signal to let go their grasp of this miserable victim. **I know thee who thou art, the Holy One of God**—This and other even more glorious testimonies to our Lord were given, as we know, with no good will, but in hope that, by the acceptance of them He might appear to the people to be in league with evil spirits—a calumny which His enemies were ready enough to throw out against Him. But a Wiser than either was here, who invariably rejected and silenced the testimonies that came to Him from beneath, and thus was able to rebut the imputations of His enemies against Him (Matthew 12. 24-30). The expression, "Holy One of God," seems evidently taken from that Messianic Psalm (16. 10), in which He is styled "Thine Holy One." **25. And Jesus rebuked him, saying, Hold thy peace, and come out of him**—A glorious word of command. **BENGEL** remarks that it was only the testimony borne to Himself which our Lord meant to silence. That he should afterwards cry out for fear or rage (v. 26) He would right willingly permit. **26. And when the unclean spirit had torn him**—Luke (4. 35) says, "When he had thrown him in the midst." Malignant cruelty—just showing what he *would* have done, if permitted to go farther: it was a last fling!—**and cried with a loud voice—the voice of enforced submission and despair—he came out of him**—Luke (4. 35) adds, "and hurt him not." Thus impotent were the malignity and rage of the impure spirit when under the restraint of "the Stronger than the strong one armed" (Luke 11. 21, 22). **27. What thing is this? what new doctrine ('teaching') is this?**—The audience, rightly apprehending that the miracle was wrought to illustrate the teaching and display the character and glory of the Teacher, begin by asking what novel kind of teaching this could be, which was so marvelously attested. **28. And immediately his fame spread abroad throughout all the region round about Galilee**—rather, 'the whole region of Galilee;' though some, as **MEYER** and **ELLIOTT**, explain it of the country surrounding Galilee. **29. And forthwith, when they were come out of the synagogue**—so also in Luke 4. 38—they entered into the house of Simon and Andrew, with James and John—The mention of these four—which is peculiar to Mark—is the first of those traces of Peter's hand in this Gospel, of which we shall come to many more. The house being his, and the disease and cure so nearly affecting himself, it is interesting to observe this minute specification of the number and names of the witnesses; interesting also as the first occasion on which the sacred triumvirate of Peter and James and John are selected from amongst the rest, to be a threefold cord of testimony to certain events in their Lord's life (see on ch. 5. 37)—Andrew being present on this occasion, as the occurrence took place in his own house. **30. But Simon's wife's mother lay sick of a fever**—Luke, as was natural in "the beloved physician" (Colossians 4. 14), describes it professionally; calling it a "great fever," and thus distinguishing it from that lighter kind which the Greek physicians were wont to call "small fevers," as **GALEN**, quoted by **WEISTEIN**, tells us **and anon**—or 'immediately'—they tell him of her—naturally hoping that His compassion and power towards one

of His own disciples would not be less signally displayed than towards the demonized stranger in the synagogue. **31. And he came and took her by the hand**—rather 'And advancing, He took her,' &c. The beloved physician again is very specific: "And He stood over her"—**and lifted her up**—This act of condescension, most felt doubtless by Peter, is recorded only by Mark—and immediately the fever left her, and she ministered unto them—preparing their sabbath-meal: in token both of the perfectness and immediateness of the cure, and of her gratitude to the glorious Healer. **32. And at even, when the sun did set**—so Matthew 8. 12. Luke (4. 40) says it was setting—they brought unto him all that were diseased, and them that were possessed with devils—the demonized.' From Luke 13. 14 we see how unlawful they would have deemed it to bring their sick to Jesus for a cure during the sabbath hours. They waited, therefore, till these were over, and then brought them in crowds. Our Lord afterwards took repeated occasion to teach the people by example, even at the risk of His own life, how superstitious a straining of the sabbath-rest this was. **33. And all the city was gathered together at the door**—of Peter's house; i. e., the sick and those who brought them, and the wondering spectators. This bespeaks the presence of an eye-witness, and is one of those lively specimens of word-painting so frequent in this Gospel. **34. And he healed many that were sick of divers diseases, and cast out many devils**—In Matthew 8. 16 it is said, 'He cast out the spirits with His word;' or rather, 'with a word'—a word of command—and suffered not the devils to speak, because they know him—Evidently they *would* have spoken, if permitted, proclaiming His Messiahship in such terms as in the synagogue; but once in one day, and that testimony immediately silenced, was enough. See on v. 24. After this account of His miracles of healing, we have in Matthew 8. 17 this pregnant quotation, "That it might be fulfilled which was spoken by **ISAIAH** the prophet, saying (53. 4), Himself took our infirmities, and bare our sicknesses." **35. And in the morning**—i. e., of the day after this remarkable sabbath; or, *on the First day of the week*. His choosing this day to inaugurate a new and glorious stage of His public work, should be noted by the reader—**rising up a great while before day**—'while it was yet night,' or long before daybreak—**he went out**—from Peter's house, where He slept, all unperceived—and **departed into a solitary place, and there prayed**—or, 'continued in prayer.' He was about to begin His first preaching and healing circuit; and as on similar solemn occasions (Luke 5. 16; 6. 12; 9. 18, 28, 29; ch. 6. 46), He spent some time in special prayer, doubtless with a view to it. What would one not give to have been, during the stillness of those grey morning-hours, within hearing—not of His "strong crying and tears," for He had scarce arrived at the stage for that—but of His calm, exalted anticipations of the work which lay immediately before Him, and the outpourings of His soul about it into the bosom of Him that sent Him! He had doubtless enjoyed some uninterrupted hours of such communings with His heavenly Father ere His friends from Capernaum arrived in search of Him. As for them, they doubtless expected, after such a day of miracles, that the next day would witness similar manifestations. When morning came, Peter, loth to break in upon the repose of his glorious Guest, would await His appearance beyond the usual hour; but at length, wondering at the stillness, and gently coming to see where the Lord lay, he finds it—like the sepulchre afterwards—empty! Speedily a party is made up to go in search of Him, Peter naturally leading the way. **36. And Simon and they that were with him followed after him**—rather, 'pressed after Him.' Luke (4. 42) says, "The multitudes sought after Him:" but this would be a party from the town. Mark, having his information from Peter himself, speaks only of what related directly to him. "They that were with him" would probably be Andrew his brother, James and John, with a few other choice brethren. **37. And when they had found him**—evidently after some search—they said unto him, **All men seek**

for thee—By this time, “the multitudes” who, according to Luke, “sought after Him”—and who, on going to Peter’s house, and there learning that Peter and a few more were gone in search of Him, had set out on the same errand—would have arrived, and “came unto Him and stayed Him, that He should not depart from them” (Luke 4. 42); and now urging His return to their impatient townsmen. 18. And he said unto them, Let us go—or, according to another reading, ‘Let us go elsewhere’—into the next towns—rather, ‘unto the neighbouring village-towns;’ meaning those places intermediate between towns and villages, with which the western side of the Sea of Galilee was studded—that I may preach there also; for therefore came I forth—not from Capernaum, as DE WETTE miserably interprets, nor from His privacy in the desert place, as MEYER, no better; but from the Father. Cf. John 16. 28, “I came forth from the Father, and am come into the world,” &c.—another proof, by the way, that the lofty phraseology of the Fourth Gospel was not unknown to the authors of the others, though their design and point of view are different. The language in which our Lord’s reply is given by Luke (4. 43) expresses the high necessity under which, in this as in every other step of His work, He acted—“I must preach the kingdom of God to other cities also; for therefore”—or, ‘to this end’—“am I sent.” An act of self-denial it doubtless was, to resist such pleadings to return to Capernaum. But there were overmastering considerations on the other side.

40-45. HEALING OF A LEPER. (—Matthew 8. 1-4; Luke 5. 12-16.) See on Matthew 8. 1-4.

CHAPTER II.

Ver. 1-12. HEALING OF A PARALYTIC. (—Matthew 9. 1-3; Luke 5. 17-26.) This incident, as remarked on Matthew 9. 1, appears to follow next in order of time after the cure of the leper (ch. 1. 40-45). 1. And again he entered into Capernaum—“His own city” (Matthew 9. 1)—and it was raised that he was in the house—no doubt of Simon Peter (ch. 1. 29). 2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door—This is one of Mark’s graphic touches. No doubt in this case, as the scene occurred at his informant’s own door, these details are the vivid recollections of that honoured disciple, and he preached the word unto them—i. e., in doors; but in the hearing, doubtless, of the multitude that pressed around. Had He gone forth, as He naturally would, the paralytic’s faith would have had no such opportunity to display itself. Luke (5. 17) furnishes an additional and very important incident in the scene—as follows: “And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town,” or ‘village,’ “of Galilee, and Judea, and Jerusalem.” This was the highest testimony yet borne to our Lord’s growing influence, and the necessity increasingly felt by the ecclesiastics throughout the country of coming to some definite judgment regarding Him. “And the power of the Lord was [present] to heal them”—or, ‘was [efficacious] to heal them,’ i. e., the sick that were brought before Him. So that the miracle that is now to be described was only the most glorious and worthy to be recorded of many then performed; and what made it so was doubtless the faith which was manifested in connection with it, and the proclamation of the forgiveness of the patient’s sins that immediately preceded it. 3. And they come unto him—i. e., towards the house where He was—bringing one sick of the palsy—“lying on a bed” (Matthew 9. 1)—which was borne of four—a graphic particular of Mark only. 4. And when they could not come nigh unto him for the press—or, as in Luke, “when they could not find by what way they might bring him in because of the multitude,” they “went upon the house-top”—the flat or terrace-roof, universal in Eastern houses—and uncovered the roof where he was; and when they had broken it up, they let down the bed—or portable couch—wherein the sick of the palsy lay—Luke says,

they “let him down through the tiling with his couch into the midst before Jesus.” Their whole object was to bring the patient into the presence of Jesus; and this not being possible in the ordinary way, for the multitude that surrounded Him, they took the very unusual method here described of accomplishing their object, and succeeded. Several explanations have been given of the way in which this was done; but unless we knew the precise plan of the house, and the part of it from which Jesus taught—which may have been a quadrangle or open court, within the buildings of which Peter’s house was one, or a gallery covered by a verandah—it is impossible to determine precisely how the thing was done. One thing, however, is clear, that we have both the accounts from an eye-witness. 5. When Jesus saw their faith—it is remarkable that all the three narratives call it “their faith” which Jesus saw. That the patient himself had faith, we know from the proclamation of his forgiveness, which Jesus made before all; and we should have been apt to conclude that his four friends bore him to Jesus merely out of benevolent compliance with the urgent entreaties of the poor sufferer. But here we learn, not only that his bearers had the same faith with himself, but that Jesus marked it as a faith which was not to be defeated—a faith victorious over all difficulties. This was the faith for which He was ever on the watch, and which He never saw without marking, and, in those who needed anything from Him, richly rewarding. he said unto the sick of the palsy, Son—“be of good cheer” (Matthew 9. 2)—thy sins be forgiven thee—By the word “be,” our translators perhaps meant “are,” as in Luke (5. 20). For it is not a command to his sins to depart, but an authoritative proclamation of the man’s pardoned state as a believer. And yet, as the Pharisees understood our Lord to be dispensing pardon by this saying, and Jesus not only acknowledges that they were right, but founds his whole argument upon the correctness of it, we must regard the saying as a royal proclamation of the man’s forgiveness by Him to whom it belonged to dispense it; nor could such a style of address be justified on any lower supposition. (See on Luke 7. 41, &c.) 6. But there were certain of the scribes—“and the Pharisees” (Luke 5. 21)—sitting there—those Jewish ecclesiastics who, as Luke told us, “were come out of every village of Galilee, and Judea, and Jerusalem,” to make their observations upon this wonderful Person, in anything but a teachable spirit, though as yet their venomous and murderous feeling had not showed itself,—and reasoning in their hearts—7. Why doth this man thus speak blasphemies? who can forgive sins but God only?—In this second question they expressed a great truth. (See Isaiah 43. 25; Micah 7. 18; Exodus 34. 6, 7, &c.) Nor was their first question altogether unnatural, though in our Lord’s sole case it was unfounded. That a man, to all appearance like one of themselves, should claim authority and power to forgive sins, they could not, on the first blush of it, but regard as in the last degree startling; nor were they entitled even to weigh such a claim, as worthy of a hearing, save on supposition of resistless evidence afforded by Him in support of the claim. Accordingly, our Lord deals with them as men entitled to such evidence, and supplies it; at the same time chiding them for rashness, in drawing harsh conclusions regarding Himself. 8. Why reason ye these things—or, as in Matthew, “Wherefore think ye evil”—in your hearts? 9. Whether is it easier to say to the sick of the palsy, Thy sins be (or ‘are’) forgiven thee; or to say, Arise, and take up thy bed and walk?—Is it easier to command away disease than to bid away sin? If, then, I do the one which you can see, know thus that I have done the other, which you cannot see. 10. But that ye may know that the Son of man hath power on earth to forgive sins—‘that forgiving power dwells in the Person of this Man, and is exercised by Him while on this earth and going out and in with you’—(he saith to the sick of the palsy)—11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house—This taking up the portable couch, and walking home with it, was designed to prove

the completeness of the cure. 13. And immediately he arose, took up the bed—'Sweet saying!' says BENGEL: The bed had borne the man: now the man bore the bed'—and went forth before them all—proclaiming by that act to the multitude, whose wondering eyes would follow him as he pressed through them, that He who could work such a glorious miracle of healing, must indeed "have power on earth to forgive sins." We never saw it on this fashion—'never saw it thus,' or, as we say, 'never saw the like.' In Luke (5. 23) it is, "We have seen strange (or unexpected) things to-day"—referring both to the miracles wrought and the forgiveness of sins pronounced by Human Lips. In Matthew (9. 8) it is, "They marvelled, and glorified God, which had given such power unto men." At forgiving power they wondered not, but that a man, to all appearance like one of themselves, should possess it!

13-17. LEVI'S (OR MATTHEW'S) CALL AND FEAST. (—Matthew 9. 9-13; Luke 5. 27-32.) See on Matthew 9. 9-13.

18-22. DISCOURSE ON FASTING. (—Matthew 9. 14-17; Luke 5. 33-39.) See on Luke 5. 33-39.

23-28. PLUCKING CORN-EARS ON THE SABBATH DAY. (—Matthew 12. 1-8; Luke 6. 1-5.) See on Matthew 12. 1-8.

CHAPTER III.

Ver. 1-12. THE HEALING OF A WITHERED HAND ON THE SABBATH DAY, AND RETIREMENT OF JESUS TO AVOID DANGER. (—Matthew 12. 9-21; Luke 6. 6-11.) See on Matthew 12. 9-21.

13-19. THE TWELVE APOSTLES CHOSEN. See on Luke 6. 12-19.

20-30. JESUS IS CHARGED WITH MADNESS AND DEMONICAL POSSESSION—HIS REPLY. (—Matthew 12. 22-37; Luke 11. 14-26.) See on Matthew 12. 22-37, and on Luke 11. 21-26.

31-35. HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM, AND THE REPLY. (—Matthew 12. 46-50; Luke 8. 19-21.) See on Matthew 12. 46-50.

CHAPTER IV.

Ver. 1-29. PARABLE OF THE SOWER—REASON FOR TEACHING IN PARABLES—PARABLES OF THE SEED GROWING WE KNOW NOT HOW, AND OF THE MUSTARD SEED. (—Matthew 13. 1-23, 31, 32; Luke 8. 4-18.) 1. And he began again to teach by the sea-side: and there was gathered unto him a great multitude—or, according to another well-supported reading, 'a mighty' or 'immense multitude'—so that he entered into a ship—rather, 'into the ship,' meaning the one mentioned in ch. 3. 9. (See on Matthew 12. 15)—and sat in the sea; and the whole multitude was by the sea on the land—crowded on the sea-shore to listen to Him. See on Matthew 13. 1, 2. 2. And he taught them many things by parables, and said unto them in his doctrine—or 'teaching.'

Parable of the Sower (v. 3-9, 13-20). After this parable is recorded, the Evangelist says: v. 10. And when he was alone, they that were about him with the twelve—probably those who followed Him most closely and were firmest in discipleship, next to the Twelve—asked of him the parable—The reply would seem to intimate that this parable of the Sower was of that fundamental, comprehensive, and introductory character which we have assigned to it (see on Matthew 13. 1). 13. Know ye not this parable? and how then will ye know all parables?—Probably this was said not so much in the spirit of rebuke, as to call their attention to the exposition of it which He was about to give, and so train them to the right apprehension of His future parables. As in the parables which we have endeavoured to explain in Matthew 13, we shall take this parable and the Lord's own exposition of the different parts of it together.

THE SOWER, THE SEED, AND THE SOIL. 3. Harken; Behold, there went out a sower to sow. What means this? 14. The sower soweth the word—or, as in Luke (8. 11), "Now the parable is this: The seed is the word of God." But who is "the sower?" This is not expressed here because if "the word of God" be the seed, every

scatterer of that precious seed must be regarded as a sower. It is true that in the parable of the Tares it is said, "He that soweth the good seed is the Son of man," as "He that soweth the tares is the devil" (Matthew 13. 37, 38). But these are only the great unseen parties, struggling in this world for the possession of man. Each of these has his agents among men themselves; and Christ's agents in the sowing of the good seed are the preachers of the word. Thus, as in all the cases about to be described, the sower is the same, and the seed is the same; while the result is entirely different, the whole difference must lie in the soils, which mean the different states of the human heart. And so, the great general lesson held forth in this parable of the Sower is, That however faithful the preacher, and how pure soever his message, the effect of the preaching of the word depends upon the state of the hearer's heart. Now follow the cases.

First Case: THE WAYSIDE. 4. And it came to pass, as he sowed, some fell by the wayside—by the side of the hard path through the field, where the soil was not broken up—and the fowls [of the air] came and devoured it up. Not only could the seed not get beneath the surface, but "it was trodden down" (Luke 8. 5), and afterwards picked up and devoured by the fowls. What means this? 15. And these are they by the wayside, where the word is sown; but, when they have heard, &c.—or, more fully, Matthew 13. 19, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." The great truth here taught is, that hearts all unbroken and hard are no fit soil for saving truth. They apprehend it not (Matthew 13. 19) as God's means of restoring them to Himself: it penetrates not, makes no impression, but lies loosely on the surface of the heart, till the wicked one—a afraid of losing a victim by his "believing to salvation" (Luke 8. 12)—finds some frivolous subject by whose greater attractions to draw off the attention, and straightway it is gone. Of how many hearers of the word is this the graphic but painful history!

Second Case: THE STONY, or rather, ROCKY GROUND. 5. And some fell on stony ground, where it had not much earth—'the rocky ground,' in Matthew (13. 5), 'the rocky places;' in Luke, 'the rock.' The thing intended is, not ground with stones in it, which would not prevent the roots striking downward, but ground where a quite thin surface of earth covers a rock. What means this? 16. And these are they likewise which are sown on stony ground, &c.—"Immediately" the seed in such case "springs up"—all the quicker from the shallowness of the soil—"because it has no depth of earth." But the sun, beating on it, as quickly scorches and withers it up, "because it has no root" (v. 6), and "lacks moisture" (Luke 8. 6). The great truth here taught is that hearts superficially impressed are apt to receive the truth with readiness, and even with joy (Luke 8. 13); but the heat of tribulation or persecution because of the word, or the trials which their new profession brings upon them quickly dries up their relish for the truth, and withers all the hasty promise of fruit which they showed. Such disappointing issues of a faithful and awakening ministry—alas, how frequent are they!

Third Case: THE THORNY GROUND. 7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit—This case is that of ground not thoroughly cleaned of the thistles, &c.; which, rising above the good seed, "choke" or "smother" it, excluding light and air, and drawing away the moisture and richness of the soil. Hence it "becomes unfruitful" (Matthew 13. 22); it grows, but its growth is checked, and it never ripens. The evil here is neither a hard nor a shallow soil—there is softness enough, and depth enough; but it is the existence in it of what draws all the moisture and richness of the soil away to itself, and so starves the plant. What now are these "thorns?" 18. And these are they which are sown among thorns; such as hear the word, 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in—or "the pleasures of this life" (Luke 8. 14)—choke the word, and it becometh unfruitful. First, "The cares of this

world"—anxious, unrelaxing attention to the business of this present life; second, "The deceitfulness of riches"—of those riches which are the fruit of this worldly "care;" third "The pleasures of this life," or "the lusts of other things entering in"—the enjoyments, in themselves it may be innocent, which worldly prosperity enables one to indulge. These "choke" or "smother" the word; drawing off so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that only the dregs of these remain for spiritual things, and a lagged, hurried, and heartless formalism is at length all the religion of such persons. What a vivid picture is this of the mournful condition of many, especially in great commercial countries, who once promised much fruit! "They bring no fruit to perfection" (Luke 8. 14); indicating how much *growth* there may be, in the early stages of such a case, and *promise* of fruit—which after all never ripens.

Fourth Case: The GOOD GROUND. 8. And other fell on good ground, and did yield fruit, &c.—The goodness of this last soil consists in its qualities being precisely the reverse of the other three soils: from its softness and tenderness, receiving and cherishing the seed; from its depth, allowing it to take firm root, and not quickly losing its moisture; and from its cleanness, giving its whole vigour and sap to the plant. In such a soil the seed "brings forth fruit," in all different degrees of profusion, according to the measure in which the soil possesses those qualities. So 20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. A heart soft and tender, stirred to its depths on the great things of eternity, and jealously guarded from worldly engrossments, such only is the "honest and good heart" (Luke 8. 15), which "keeps," i. e., "retains" the seed of the word, and bears fruit just in proportion as it is such a heart. Such "bring forth fruit with patience" (v. 15), or continuance, 'enduring to the end;' in contrast with those in whom the word is "choked" and brings no fruit to perfection. The "thirty-fold" is designed to express the *lowest* degree of fruitfulness; the "hundred-fold" the *highest*; and the "sixty-fold" the *intermediate* degrees of fruitfulness. As 'a hundred-fold,' though not unexampled (Genesis 28. 12), is a rare return in the natural husbandry, so the highest degrees of spiritual fruitfulness are too seldom witnessed. The closing words of this introductory parable seem designed to call attention to the *fundamental* and *universal* character of it. 9. And he said unto them, He that hath ears to hear, let him hear.

Reason for Teaching in Parables (v. 11, 12). 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them, &c.—See on Matthew 13. 10-17. 21. And he said unto them, Is a candle—or 'lamp'—brought to be put under a bushel, or under a bed? and not to be set on a candle stick?—"that they which enter in may see the light" (Luke 8. 16). See on Matthew 5. 15, of which this is nearly a repetition. 22. For there is nothing hid which shall not be manifested, &c.—See on Matthew 10. 26, 27; but the connection there and here is slightly different. Here the idea seems to be this—"I have privately expounded to you these great truths, but only that ye may proclaim them publicly; and if ye will not, others will. For these are not designed for secrecy. They are imparted to be diffused abroad, and they shall be so; yea, a time is coming when the most hidden things shall be brought to light." 23. If any man have ears to hear, let him hear—This for the second time on the same subject (see on v. 9). 24. And he saith unto them, Take heed what ye hear.—In Luke (8. 18) it is, "Take heed how ye hear." The one implies the other, but both precepts are very weighty. *with what measure ye mete, it shall be measured to you*—See on Matthew 7. 2. and unto you that hear—i. e., thankfully, teachably, profitably—shall more be given. 25. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath—or "seemeth to have," or "thinketh he

hath."—See on Matthew 13. 12. This "having" and "thinking he hath" are not different; for when it hangs loosely upon him, and is not appropriated to its proper ends and uses, it both *is* and *is not* his.

Parable of the Seed Growing We Know Not How (v. 26-29). This beautiful parable is peculiar to Mark. Its design is to teach the *Imperceptible Growth* of the word sown in the heart, from its earliest stage of development to the ripest fruits of practical righteousness. 26. So is the kingdom of God, as if a man should cast seed into the ground; 27. And should sleep, and rise night and day—go about his other ordinary occupations, leaving it to the well-known laws of vegetation under the genial influences of heaven. This is the sense of "the earth bringing forth fruit of herself," in the next verse. 28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear—Beautiful allusion to the succession of similar stages, though not definitely-marked periods, in the Christian life, and generally in the kingdom of God. 29. But when the fruit is brought forth—to maturity—immediately he putteth in the sickle, because the harvest is come—This charmingly points to the transition from the earthly to the heavenly condition of the Christian and the Church.

Parable of the Mustard Seed (v. 30-32). For the exposition of this portion, see on Matthew 13. 31, 32.

33. And with many such parables spake he the word unto them, as they were able to hear it—Had this been said in the corresponding passage of Matthew, we should have concluded that what that Evangelist recorded was but a specimen of other parables spoken on the same occasion. But Matthew (13. 34) says, "All these things spake Jesus unto the multitude in parables;" and as Mark records only some of the parables which Matthew gives, we are warranted to infer that the "many such parables" alluded to here mean no more than the full complement of them which we find in Matthew. 34. But without a parable spake he not unto them—See on Matthew 13. 34—and when they were alone, he expounded all things to his disciples—See on v. 22.

35—ch. 5. 20. JESUS, CROSSING THE SEA OF GALILEE, MIRACULOUSLY STILLS A TEMPEST—HE CURES THE DEMONIAK OF GADARA. (—Matthew 8. 23-34; Luke 8. 22-39.) The time of this section is very definitely marked by our Evangelist, and by him alone, in the opening words.

Jesus Stills a Tempest on the Sea of Galilee (v. 35-41). 35. And the same day—on which He spoke the memorable parables of the preceding section, and of Matthew 13.—when the even was come—See on ch. 6. 35. This must have been the earlier evening—what we should call the afternoon—since after all that passed on the other side, when He returned to the west side, the people were waiting for Him in great numbers (v. 21; Luke 8. 40)—he saith unto them, Let us pass over unto the other side—to the east side of the lake, to grapple with a desperate case of possession, and set the captive free, and to give the Gadarenes an opportunity of hearing the message of salvation, amid the wonder which that marvellous cure was fitted to awaken and the awe which the subsequent events could not but strike into them. 36. And when they had sent away the multitude, they took him even as he was in the ship—i. e., without any preparation, and without so much as leaving the vessel, out of which He had been all day teaching. And there were also with him other little ships—with passengers, probably, wishing to accompany Him. 37. And there arose a great storm of wind—a tempest of wind. To such sudden squalls the Sea of Galilee is very liable from its position, in a deep basin, skirted on the east by lofty mountain ranges, while on the west the hills are intersected by narrow gorges through which the wind sweeps across the lake, and raises its waters with great rapidity into a storm. and the waves beat into the ship—'kept beating' or 'pitching on the ship'—so that it was now full—rather, 'so that it was already filling.' In Matthew (8. 24), "insomuch that the ship was covered with the waves;" but this is too strong. It should be, 'so that the

ship was getting covered by the waves.' So we must translate the word used in Luke (8. 23)—not as in our version—"And there came down a storm on the lake, and they were filled [with water]"—but 'they were getting filled,' *i. e.*, those who sailed; meaning, of course, that their ship was so. 38. And he was in the hinder—or stern—part of the ship, asleep on a pillow—either a place in the vessel made to receive the head, or a cushion for the head to rest on. It was evening; and after the fatigues of a busy day of teaching under the hot sun, having nothing to do while crossing the lake, He sinks into a deep sleep, which even this tempest raging around and tossing the little vessel did not disturb. and they awake him, and say unto him, Master—or 'Teacher.' In Luke (8. 24) this is doubled—in token of their life-and-death earnestness—"Master, Master"—carest thou not that we perish?—Unbelief and fear made them sadly forget their place, to speak so. Luke has it, "Lord, save us, we perish." When those accustomed to fish upon that deep thus spake, the danger must have been imminent. They say nothing of what would become of Him, if they perished; nor think, whether, if He could not perish, it was likely He would let this happen to them; but they hardly knew what they said. 39. And he arose, and rebuked the wind—"and the raging of the water" (Luke 8. 24)—and said unto the sea, Peace, be still—two sublime words of command, from a Master to His servants, the elements. And the wind ceased, and there was a great calm—The sudden hushing of the wind would not at once have calmed the sea, whose commotion would have settled only after a considerable time. But the word of command was given to both elements at once. 40. And he said unto them, Why are ye so fearful?—There is a natural apprehension under danger; but there was unbelief in their fear. It is worthy of notice how considerately the Lord defers this rebuke till He had first removed the danger, in the midst of which they would not have been in a state to listen to anything. how is it that ye have no faith?—next to none, or none in present exercise. In Luke it is, "Why are ye fearful, O ye of little faith?" Faith they had, for they applied to Christ for relief; but little, for they were afraid, though Christ was in the ship. Faith dispels fear, but only in proportion to its strength. 41. And they feared exceedingly—were struck with deep awe—and said one to another, What manner of man is this, that even the wind and the sea obey him?—What is this? Israel has all along been singing of JEHOVAH, "Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them!" "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea!" (Psalm 89. 9; 93. 4.) But, lo, in this very boat of ours is One of our own flesh and blood, who with His word of command hath done the same! Exhausted with the fatigues of the day, He was but a moment ago in a deep sleep, undisturbed by the howling tempest, and we had to awake Him with the cry of our terror; but rising at our call, His majesty was felt by the raging elements, for they were instantly hushed—"WHAT MANNER OF MAN IS THIS?"

CHAPTER V.

Glorious Cure of the Gadarene Demoniae (v. 1-20). 1. And they came over unto the other side of the sea, into the country of the Gadarenes. 2. And when he was come out of the ship, immediately (see v. 6) there met him a man with an unclean spirit—"which had devils (or 'demons') long time" (Luke 8. 27). In Matthew (8. 28), "there met him two men possessed with devils." Though there be no discrepancy between these two statements—more than between two witnesses, one of whom testifies to something done by one person, while the other affirms that there were two—it is difficult to see how the principal details here given could apply to more than one case. 3. Who had his dwelling among the tombs—Luke says, "He wore no clothes, neither abode in any house." These tombs were hewn out of the rocky caves of the locality, and served for shelters and lurking-places (Luke 8. 26).

2. Because that he had been often bound with fetters and chains, &c.—Luke says (8. 29) that "oftentimes it (the unclean spirit) had caught him;" and after mentioning how they had vainly tried to bind him with chains and fetters, because, "he brake the bands," he adds, "and was driven of the devil (or 'demon') into the wilderness." The dark tyrant-power by which he was held clothed him with superhuman strength, and made him scorn restraint. Matthew (8. 28) says he was "exceeding fierce, so that no man might pass by that way." He was the terror of the whole locality. 5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones—Terrible as he was to others, he himself endured untold misery, which sought relief in tears and self-inflicted torture. 6. But when he saw Jesus afar off, he ran and worshipped him—not with the spontaneous alacrity which says to Jesus, "Draw me, we will run after thee," but inwardly compelled, with terrific rapidity, before the Judge, to receive sentence of expulsion. 7. What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, that thou torment me not—*or*, as in Matthew 8. 29, "Art thou come to torment us before the time?" See on ch. 1. 24. Behold the tormentor anticipating, dreading, and entreating exemption from torment! In Christ they discern their destined Tormentor; the time, they know, is fixed, and they feel as if it were come already! (James 2. 19.) 8. (For he said unto him—*i. e.*, before the unclean spirit cried out—Come out of the man, unclean spirit!)—Ordinarily, obedience to a command of this nature was immediate. But here, a certain delay is permitted, the more signally to manifest the power of Christ and accomplish his purposes. 9. And he asked him, What is thy name?—The object of this question was to extort an acknowledgment of the virulence of demoniacal power by which this victim was enthralled. And he answered, saying, My name is Legion: for we are many—*or*, as in Luke, "because many devils (or 'demons') were entered into him." A legion, in the Roman army, amounted, at its full complement, to six thousand; but here the word is used, as such words with us, and even this one, for an indefinitely large number—large enough however to rush, as soon as permission was given, into two thousand swine and destroy them. 10. And he besought him much that he would not send them away out of the country—The entreaty, it will be observed, was made by one spirit, but in behalf of many—"he besought Him not to send them," &c.—just as in the former verse, "he answered we are many." But what do they mean by entreating so earnestly not to be ordered out of the country? Their next petition (v. 12) will make that clear enough. 11. Now there was there, nigh unto the mountains—rather, 'to the mountain,' according to what is clearly the true reading. In Matthew 8. 30, they are said to have been "a good way off." But these expressions, far from being inconsistent, only confirm, by their precision, the minute accuracy of the narrative—a great herd of swine feeding—There can hardly be any doubt that the owners of these were Jews, since to them our Lord had now come to proffer His services. This will explain what follows. 12. And all the devils besought him, saying—"If thou cast us out" (Matthew 8. 31)—Send us into the swine, that we may enter into them—Had they spoken out all their mind, perhaps this would have been it: 'If we must quit our hold of this man, suffer us to continue our work of mischief in another form, that by entering these swine, and thus destroying the people's property, we may steel their hearts against Thee!' 13. And forthwith Jesus gave them leave—In Matthew this is given with majestic brevity—"Go!" The owners, if Jews, drove an illegal trade; if heathens, they insulted the national religion: in either case the permission was just. And the unclean spirits went out (of the man), and entered into the swine: and the herd ran violently—*or* 'rushed'—down a steep place—'down the hanging cliff'—into the sea (they were about two thousand)—The number of them is given by our graphic Evangelist alone—and were choked in the sea—*or* "perished in the waters" (Matthew 8. 32).

14. And they that fed the swine fled, and told it—"told every thing, and what was befallen to the possessed of the devils" (Matthew 8. 33)—in the city, and in the country. And they went out to see what it was that was done—Thus had they the evidence both of the herdsmen and of their own senses, to the reality of both miracles. 15. And they come to Jesus—Matthew (8. 34) says, "Behold, the whole city came out to meet Jesus"—and see him that was possessed with the devil—"the demonized person"—and had the legion, sitting—"at the feet of Jesus," adds Luke (8. 35); in contrast with his former wild and wandering habits—and clothed—As our Evangelist had not told us that he "wore no clothes," the meaning of this statement could only have been conjectured but for "the beloved physician" (Luke 8. 27), who supplies the missing piece of information here. This is a striking case of what are called *Undesigned Coincidences* amongst the different Evangelists; one of them taking a thing for granted, as familiarly known at the time, but which we should never have known but for one or more of the others, and without the knowledge of which some of their statements would be unintelligible. The clothing which the poor man would feel the want of the moment his consciousness returned to him, was doubtless supplied to him by some of the Twelve—and in his right mind—but now, oh in what a lofty sense! (Cf. an analogous, though a different kind of case, Daniel 4. 34-37.) and they were afraid—Had this been awe only, it had been natural enough; but other feelings, alas! of a darker kind, soon showed themselves. 16. And they that saw it told them how it befell to him that was possessed with the devil ('the demonized person') and also concerning the swine—Thus had they the double testimony of the herdsmen and their own senses. 17. And they began to pray him to depart out of their coasts—Was it the owners only of the valuable property now lost to them that did this? Alas, no! For Luke (8. 37) says, "Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear." The evil spirits had thus, alas! their object. Irritated, the people could not suffer His presence; yet awe-struck, they dared not order Him off: so they entreat Him to withdraw, and—He takes them at their word. 18. he that had been possessed with the devil prayed him that he might be with him—the grateful heart, fresh from the hand of demons, clinging to its wondrous Benefactor. How exquisitely natural! 19. Howbeit, Jesus suffered him not, &c.—To be a missionary for Christ, in the region where he was so well known and so long dreaded, was a far nobler calling than to follow Him where nobody had ever heard of him, and where other trophies not less illustrious could be raised by the same power and grace. 20. And he departed, and began to publish—not only among his friends, to whom Jesus immediately sent him, but—in Decapolis—so called, as being a region of ten cities. (See on Matthew 4. 25)—how great things Jesus had done for him: and all men did marvel—Throughout that considerable region did this monument of mercy proclaim his new-found Lord; and some, it is to be hoped, did more than "marvel."

21-24. THE DAUGHTER OF JAIRUS RAISED TO LIFE—THE WOMAN WITH AN ISSUE OF BLOOD HEALED. (—Matthew 9. 18-26; Luke 8. 41-56.) The occasion of this scene will appear presently.

Jairus' Daughter (v. 21-24). 21. And when Jesus was passed over again by ship unto the other side—from the Gadarene side of the lake, where He had parted with the healed demoniac, to the west side, at Capernaum—much people gathered unto him—who "gladly received Him; for they were all waiting for Him" (Luke 8. 40). The abundant teaching of that day (ch. 4. 1, &c., and Matthew 13.) had only whetted the people's appetite; and disappointed, as would seem, that He had left them in the evening to cross the lake, they remain hanging about the beach, having got a hint, probably through some of His disciples, that He would be back the same evening. Perhaps they witnessed at a distance the sudden calming

of the tempest. The tide of our Lord's popularity was now fast rising. and he was nigh unto the sea. ~~33.~~ And, behold, there cometh one of the rulers of the synagogue—of which class there were but few who believed in Jesus (John 7. 48). One would suppose from this that the ruler had been with the multitude on the shore, anxiously awaiting the return of Jesus, and immediately on His arrival had accosted Him as here related. But Matthew (9. 18) tells us that the ruler came to Him while He was in the act of speaking at his own table on the subject of fasting; and as we must suppose that this converted publican ought to know what took place on that memorable occasion when he made a feast to his Lord, we conclude that here the right order is indicated by the First Evangelist alone. *Jairus by name*—or 'Jaelrus.' It is the same name as *Jair*, in the Old Testament (Numbers 32. 41; Judges 10. 3; Esther 2. 5). and when he saw him, he fell at his feet—in Matthew (9. 18), "worshipped Him." The meaning is the same in both. 23. And besought him greatly, saying, My little daughter—Luke (8. 42) says, "He had one only daughter, about twelve years of age." According to a well-known rabbin, quoted by LIGHTFOOT, a daughter, till she had completed her twelfth year, was called 'little,' or 'a little maid;' after that, 'a young woman'—Heath at the point of death—Matthew gives it thus: "My daughter is even now dead"—'has just expired.' The news of her death reached the father after the cure of the woman with the issue of blood: but Matthew's brief account gives only the result, as in the case of the centurion's servant (Matthew 8. 5, &c.). come and lay thy hands on her, that she may be healed; and she shall live—or, 'that she may be healed and live,' according to a fully preferable reading. In one of the class to which this man belonged, so steeped in prejudice, such faith would imply more than in others.

The woman with an Issue of Blood Healed (v. 23-34). 24. And Jesus went with him; and much people followed him, and thronged him—The word in Luke is stronger—'choked,' 'stifled Him.' 26. And had suffered many things of many physicians—The expression perhaps does not necessarily refer to the suffering she endured under medical treatment, but to the much varied treatment which she underwent—and had spent all that she had, and was nothing bettered, but rather grew worse—Pitiable case, and affecting aggravated; emblem of our natural state as fallen creatures (Ezekiel 16. 5, 6), and illustrating the worse than vanity of all human remedies for spiritual maladies (Hosea 5. 13). The higher design of all our Lord's miracles of healing irresistibly suggests this way of viewing the present case, the propriety of which will still more appear as we proceed. 27. When she had heard of Jesus, came—This was the right experiment at last. What had she "heard of Jesus?" No doubt it was His marvellous cures she had heard of; and the hearing of these, in connection with her bitter experience of the vanity of applying to any other, had been blessed to the kindling in her soul of a firm confidence that He who had so willingly wrought such cures on others was able and would not refuse to heal her also. In the press behind—shrinking, yet seeking—and touched his garment—According to the ceremonial law, the touch of any one having the disease which this woman had would have defiled the person touched. Some think that the recollection of this may account for her stealthily approaching Him in the crowd behind, and touching but the hem of His garment. But there was an instinct in the faith which brought her to Jesus, which taught her, that if that touch could set her free from the defiling disease itself, it was impossible to communicate defilement to Him, and that this wondrous Healer must be above such laws. 28. For she said—"within herself" (Matthew 9. 21)—If I may touch but his clothes, I shall be whole—i. e., if I may but come to contact with this glorious Healer at all. Remarkable faith this! 29. And straightway the fountain of her blood was dried up—Not only was her issue of blood stanch'd (Luke 8. 44), but the cause of it was thoroughly removed.

MARK VI.

as much that by her bodily sensations she immediately knew herself perfectly cured. 30. And Jesus immediately knowing in himself that virtue—or 'efficacy'—had gone out of him—He was conscious of the forthgoing of His healing power, which was not—as in prophets and apostles—something *foreign to Himself* and imparted merely, but what He had *dwelling within Him* as "His own fulness"—turned him about in the press—or 'crowd'—and said, Who touched my clothes? 31. And his disciples said unto him—Luke says (8. 45), "When all denied, Peter and they that were with Him said, Master"—Thou seest the multitude thronging thee, and sayest thou, Who touched me?—'Askest thou, Lord, who touched Thee? Rather ask who touched Thee *not* in such a throng.' "And Jesus said, Somebody hath touched me"—'a certain person has touched Me'—"for I perceive that virtue is gone out of Me" (Luke 8. 46). Yes, the multitude "thronged and pressed Him"—they jostled against Him, but all *involuntarily*; they were merely *carried along*; but one, one only—"a certain person—TOUCHED HIM," with the conscious, voluntary, dependent touch of faith, reaching forth its hand expressly to have contact with Him. This and this only Jesus acknowledges and seeks out. Even so, as AUGUSTIN long ago said, *multitudes still come similarly close to Christ in the means of grace, but all to no purpose, being only sucked into the crowd*. The voluntary, living contact of faith is that electric conductor which alone draws virtue out of Him. 32. And he looked round about to see her that had done this thing—not for the purpose of summoning forth a culprit, but, as we shall presently see, to obtain from the healed one a testimony to what He had done for her. 33. But the woman, fearing and trembling, knowing what was done in her—alarmed, as a humble, shrinking female would naturally be, at the necessity of so public an exposure of herself, yet conscious that she had a tale to tell which would speak for her—came and fell down before him, and told him all the truth—In Luke (8. 47) it is, "When the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately." This, though it tried the modesty of the believing woman, was just what Christ wanted in dragging her forth, her public testimony to the facts of her case—the disease, with her abortive efforts at a cure, and the instantaneous and perfect relief which her touching the Great Healer had brought her. 34. And he said unto her, Daughter—"be of good comfort" (Luke 8. 48)—thy faith hath made thee whole; go in peace, and be whole of thy plague—Though healed as soon as she believed, it seemed to her a stolen cure—she feared to acknowledge it. Jesus therefore sets His royal seal upon it. But what a glorious dismissal from the lips of Him who is "our Peace" is that "Go in peace!"

Jesus' Daughter raised to Life (v. 35-43). 35. Thy daughter is dead; why troublest thou the Master—"the Teacher"—any further? 36. he saith unto the ruler of the synagogue, Be not afraid, only believe—Jesus, knowing how the heart of the agonized father would sink at the tidings, and the reflections at the delay which would be apt to rise in his mind, hastens to reassure him, and in His accustomed style: "Be not afraid, only believe"—words of unchanging preciousness and power! How vividly do such incidents bring out Christ's knowledge of the human heart and tender sympathy! (Hebrews 4. 15.) 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James—See on ch. 1. 29. 38. And he cometh—rather, 'they come'—to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly—"the minstrels and the people making a noise" (Matthew 9. 23)—lamenting for the dead. (See 2 Chronicles 35. 25; Jeremiah 9. 20; Amos 5. 16.) 39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but *asleep*—so brief her state of death as to be more like a short sleep. 40. And they laughed him to scorn—

rather, simply, 'laughed at Him'—"knowing that she was dead" (Luke 8. 53); an important testimony this to the reality of her death. But when he had put them all out—The word is strong—"when he had put," or 'turned them all out'; meaning all those who were making this noise, and any others that may have been there from sympathy, that only those might be present who were most nearly concerned, and those whom He had Himself brought as witnesses of the great act about to be done—he taketh the father and the mother of the damsel, and them that were with him—(Peter, and James, and John)—and entereth in where the damsel was lying. 41. And he took the damsel by the hand—as He did Peter's mother-in-law (ch. 1. 31)—and said unto her, Talitha cumi—The words are Aramaic, or Syro-Chaldaic, the then language of Palestine. Mark loves to give such wonderful words just as they were spoken. See ch. 7. 34; 14. 36. 42. And straightway the damsel—The word here is different from that in v. 39, 40, 41, and signifies 'young maiden,' or 'little girl'—arose, and walked—a vivid touch evidently from an eyewitness—for she was of the age of twelve years. And they were astonished with a great astonishment—The language here is the strongest. 43. And he charged them straitly—or strictly—that no man should know it—The only reason we can assign for this is His desire not to let the public feeling regarding Him come too precipitately to a crisis—and commanded that something should be given her to eat—in token of perfect restoration.

CHAPTER VI.

Ver. 1-6. CHRIST REJECTED AT NAZARETH. (—Matthew 13. 54-58; Luke 4. 16-30.) See on Luke 4. 16-30.

7-13. MISSION OF THE TWELVE APOSTLES. (—Matthew 10. 1, 5-15; Luke 9. 1-6.) See on Matthew 10. 1, 5-15.

14-29. HEROD THINKS JESUS A RESURRECTION OF THE MURDERED BAPTIST—ACCOUNT OF HIS DEATH. (—Matthew 14. 1-12; Luke 9. 7-9.)

Herod's View of Christ (v. 14-16). 14. And King Herod—i. e., Herod Antipas, one of the three sons of Herod the Great, and own brother of Archelaus (Matthew 2. 22), who ruled as *Ethnarch* over Galilee and Perea—heard of him; (for his name was spread abroad); and he said—"unto his servants" (Matthew 14. 2), his councillors or court-ministers—That John the Baptist was risen from the dead—The murdered prophet haunted his guilty breast like a spectre, and seemed to him alive again and clothed with unearthly powers, in the person of Jesus. 15. Others said, That it is Elias. And others, That it is a prophet, or as one of the prophets—See on Matthew 16. 14. 16. But when Herod heard thereof, he said, It is John, whom I beheaded; he is risen from the dead—"Himself has risen;" as if the 'innocence and sanctity of his faithful reprobator had not suffered that he should lie long dead.

Account of the Baptist's Imprisonment and Death (v. 17-29). 17. For Herod himself had sent forth, and laid hold upon John, and bound him in prison—in the castle of Machærus, near the southern extremity of Herod's dominions, and adjoining the Dead Sea. [JOSEPHUS, *Antiquities* 18. 5, 2.] for Herodias' sake—She was the granddaughter of Herod the Great—his brother Philip's wife—and therefore the niece of both brothers. This Philip, however, was not the tetrarch of that name mentioned in Luke 3. 1 (see there), but one whose distinctive name was 'Herod Philip,' another son of Herod the Great—who was disinherited by his father. Herod Antipas own wife was the daughter of Aretas, king of Arabia; but he prevailed on Herodias, his half-brother Philip's wife, to forsake her husband and live with him, on condition, says JOSEPHUS (*Antiquities* 18. 5, 1), that he should put away his own wife. This involved him afterwards in war with Aretas, who totally defeated him and destroyed his army, from the effects of which he was never able to recover himself. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Noble fidelity! It was not lawful, because Herod's wife and Herodias' husband were both living; and further, because the par-

was within the forbidden degrees of consanguinity (see Leviticus 20, 21); Herodias being the daughter of Aristobolus, the brother of both Herod and Philip [JOSEPHUS, 18, 5, 4]. 19. Therefore Herodias had a quarrel against him—rather, as in the margin, 'had a grudge against him. Probably she was too proud to speak to him; still less would she quarrel with him. and would have killed him; but she could not. 20. For Herod feared John—but, as BENGEL notes, John feared not Herod—knowing that he was a just man and an holy. Cf. the case of Elijah with Ahab, after the murder of Naboth (1 Kings 21, 20). and observed him—rather, as in the margin, 'kept' or 'saved him:' i. e., from the wicked designs of Herodias, who had been watching for some pretext to get Herod entangled and committed to despatch him. and when he heard him, he did many things—many good things under the influence of the Baptist on his conscience—and heard him gladly—a striking statement this, for which we are indebted to our graphic Evangelist alone, illustrating the working of contrary principles in the slaves of passion. But this only shows how far Herodias must have wrought upon him, as Jezebel upon Ahab, that he should at length agree to what his awakened conscience kept him long from executing. 21. And when a convenient day—for the purposes of Herodias)—was come, that Herod—rather, 'A convenient day being come, when Herod'—on his birth-day, made a supper to his lords, high captains, and chief [estates] of Galilee—This graphic minuteness of detail adds much to the interest of the tragic narrative. 22. And when the daughter of the said Herodias—i. e.,—her daughter by her proper husband, Herod Philip: Her name was Salome [JOSEPHUS, 1b.]—came in and danced, and pleased Herod and them that sat with him, the king said unto the damsel—'the girl'—(See on ch. 5, 42)—Ask of me whatsoever thou wilt, and I will give it thee. 23. And he—the king, so called, but only by courtesy (see on v. 14)—swore unto her, Whatsoever thou shalt ask of me, unto the half of my kingdom—Those in whom passion and luxury have destroyed self-command will in a capricious moment say and do what in their cool moments they bitterly regret. 24. And she said, The head of John the Baptist—Abandoned women are more shameless and heartless than men. The Baptist's fidelity marred the pleasures of Herodias, and this was too good an opportunity of getting rid of him to let slip. 25. I will that thou give me by and by—rather, 'at once'—in a charger—or large flat 'trencher'—the head of John the Baptist. 26. And the king was exceeding sorry—With his feelings regarding John, and the truths which so told upon his conscience from that preacher's lips, and after so often and carefully saving him from his paramour's rage, it must have been very galling to find himself at length entrapped by his own rash folly. yet for his oath's sake—See how men of no principle, but troublesome conscience, will stick at breaking a rash oath, while yielding to the commission of the worst crimes!—and for their sakes which sat with him—under the influence of that false shame, which could not brook being thought to be troubled with religious or moral scruples. To how many has this proved a fatal snare!—he would not reject her. 27. And immediately the king sent an executioner—one of the guards in attendance. The word is Roman, denoting one of the Imperial Guard—and commanded his head to be brought: and he went and beheaded him in the prison—after, it would seem, more than twelve months' imprisonment. Blessed martyr! Dark and cheerless was the end reserved for thee: but now thou hast thy Master's benediction, "Blessed is he whosever shall not be offended in me" (Matthew 11, 6), and hast found the life thou gavest away (Matthew 10, 39). But where are they in whose skirts is found thy blood? 28. And he brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother—Herodias did not shed the blood of the stern reprover; she only got it done, and then gazed over it, as it streamed from the trunkless head. 29. And when his disciples heard of it—i. e., the Bap-

tist's own disciples—they came and took up his corpse, and laid it in a tomb—"and went and told Jesus" (Matthew 14, 12). If these disciples had, up to this time, stood apart from Him, as adherents of John (Matthew 11, 2), perhaps they now came to Jesus, not without some secret reflection on Him for His seeming neglect of their master; but perhaps, too, as orphans, to cast in their lot henceforth with the Lord's disciples. How Jesus felt, or what He said, on receiving this intelligence, is not recorded; but He of whom it was said, as He stood by the grave of His friend Lazarus, "Jesus wept," was not likely to receive such intelligence without deep emotion. And one reason why He might not be unwilling that a small body of John's disciples should cling to him to the last, might be to provide some attached friends who should do for his precious body, on a small scale, what was afterwards to be done for His own.

30-58. THE TWELVE, ON THEIR RETURN, HAVING REPORTED THE SUCCESS OF THEIR MISSION, JESUS CROSSING THE SEA OF GALILEE WITH THEM, TEACHES THE PEOPLE, AND MIRACULOUSLY FEEDS THEM TO THE NUMBER OF FIVE THOUSAND—HE SENDS HIS DISCIPLES BY SHIP AGAIN TO THE WESTERN SIDE, WHILE HIMSELF RETURNS AFTERWARDS WALKING ON THE SEA—INCIDENTS ON LANDING. (—Matthew 14, 13-36; Luke 9, 10-17; John 6, 1-24.) Here, for the first time, all the four streams of sacred text run parallel. The occasion and all the circumstances of this grand section are thus brought before us with a vividness quite remarkable.

Five Thousand Miraculously Fed (v. 30-44). 30. And the apostles gathered themselves together—probably at Capernaum, on returning from their mission (v. 7-18)—and told him all things, both what they had done, and what they had taught—Observe the various reasons He had for crossing to the other side. First, Matthew (14, 13) says, that "when Jesus heard" of the murder of His faithful forerunner—from those attached disciples of his who had taken up his body and laid it in a sepulchre (see on v. 29)—"He departed by ship into a desert place apart;" either to avoid some apprehended consequences to Himself, arising from the Baptist's death (Matthew 10, 23), or more probably to be able to indulge in those feelings which that affecting event had doubtless awakened, and to which the bustle of the multitude around Him was very unfavourable. Next, since He must have heard the report of the Twelve with the deepest interest, and probably with something of the emotion which He experienced on the return of the Seventy (see on Luke 10, 17-22). He sought privacy for undisturbed reflection on this begun preaching and progress of His kingdom. Once more, He was wearied with the multitude of "comers and goers"—depriving Him even of leisure enough to take His food—and wanted rest: "Come ye yourselves apart into a desert place, and rest a while," &c. Under the combined influence of all these considerations, our Lord sought this change. 32. And they departed into a desert place by ship privately—"over the Sea of Galilee, which is the Sea of Tiberias," says John (6, 1), the only one of the Evangelists who so fully describes it; the others having written when their readers were supposed to know something of it, while the last wrote for those at a greater distance of time and place. This "desert place" is more definitely described by Luke (9, 10) as "belonging to the city called Bethsaida." This must not be confounded with the town so called on the western side of the lake (see on Matthew 11, 21). This town lay on its north-eastern side, near where the Jordan empties itself into it: in Gaulonitis, out of the dominions of Herod Antipas, and within the dominions of Philip the Tetrarch (Luke 8, 1), who raised it from a village to a city, and called it *Julias*, in honour of Julia, the daughter of Augustus [JOSEPHUS, *Antiquities* 18, 2, 1]. 33. And the people—the multitudes—saw them departing, and many knew him—The true reading would seem to be: 'And many saw them departing, and knew or recognized [them]'—and ran afoot—Here, perhaps, it should be rendered 'by land'—running round by the head of the lake, and taking one of the fords of the river, so as to meet

Jesus, who was crossing with the Twelve by ship, thither out of all cities, and outwent them—got before them—and came together unto him—How exceedingly graphic is this! every touch of it betokening the presence of an eye-witness. John (6. 3) says, that "Jesus went up into a mountain"—somewhere in that hilly range, the green tableland which skirts the eastern side of the lake. 34. And Jesus, when he came out of the ship—'having gone on shore'—saw much people—a great multitude—and was moved with compassion toward them, because they were as sheep not having a shepherd—At the sight of the multitudes who had followed Him by land and even got before Him, He was so moved, as was His wont in such cases, with compassion, because they were like shepherdless sheep, as to forego both privacy and rest that He might minister to them. Here we have an important piece of information from the Fourth Evangelist (John 6. 4), "And the Passover, a feast of the Jews, was nigh"—rather, 'Now the Passover, the feast of the Jews, was nigh.' This accounts for the multitudes that now crowded around Him. They were on their way to keep that festival at Jerusalem. But Jesus did not go up to this festival, as John expressly tells us, (ch. 7. 1)—remaining in Galilee, because the ruling Jews sought to kill Him. 35. And when the day was now far spent—"began to wear away" or 'decline,' says Luke (8. 12). Matthew (14. 15) says, "when it was evening;" and yet he mentions a later evening of the same day (v. 23). This earlier evening began at three o'clock P. M.; the latter began at sunset. 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat—John tells us (6. 5, 6) that "Jesus said to Philip, Whence shall we buy bread, that these may eat? (And this He said to prove him: for He Himself knew what He would do.)" The subject may have been introduced by some remark of the disciples; but the precise order and form of what was said by each can hardly be gathered with precision, nor is it of any importance. 37. He answered and said unto them—"They need not depart" (Matthew 14. 10)—Give ye them to eat—doubtless said to prepare them for what was to follow. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?—"Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John 6. 7). 38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes—John is more precise and full: "One of his disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?" (John 6. 8, 9.) Probably this was the whole stock of provisions then at the command of the disciples—no more than enough for one meal to them—and entrusted for the time to this lad. "He said, Bring them hither to me" (Matthew 14. 18). 39. And he commanded them to make all sit down by companies upon the green grass—or 'green hay;' the rank grass of those bushy wastes. For, as John (6. 10) notes, "there was much grass in the place." 40. And they sat down in ranks, by hundreds, and by fifties—Doubtless this was to show at a glance the number fed, and to enable all to witness in an orderly manner this glorious miracle. 41. And when he had taken the five loaves and the two fishes, he looked up to heaven—Thus would the most distant of them see distinctly what He was doing—and blessed—John says, "And when he had given thanks." The sense is the same. This thanksgiving for the meat, and benediction of it as the food of thousands, was the crisis of the miracle—and brake the loaves, and gave them to his disciples to set before them—thus virtually holding forth these men as His future ministers—and the two fishes divided he among them all. 42. And they did all eat, and were filled—All the four Evangelists mention this: and John (6. 11) adds, "and likewise of the fishes, as much as they would"—to show that vast was the multitude, and scanty the provisions, the meal

to each and all of them was a plentiful one. "When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost" (John 8. 12). This was designed to bring out the whole extent of the miracle. 43. And they took up twelve baskets full of the fragments, and of the fishes—"Therefore (says John 6. 13), they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten." The article here rendered "baskets" in all the four narratives was part of the luggage taken by Jews on a journey—to carry, it is said, both their provisions and hay to sleep on, that they might not have to depend on Gentiles, and so run the risk of ceremonial pollution. In this we have a striking corroboration of the truth of the four narratives. Internal evidence renders it clear, we think, that the first three Evangelists wrote independently of each other, though the fourth must have seen all the others. But here, each of the first three Evangelists uses the same word to express the apparently insignificant circumstance that the baskets employed to gather up the fragments were of the kind which even the Roman satirist, JUVENAL, knew by the name of *cophinus*, while in both the narratives of the feeding of the Four Thousand the baskets used are expressly said to have been of the kind called *spuris*. (See on ch. 8. 19, 20.) 44. And they that did eat of the loaves were [about] five thousand men—"besides women and children" (Matthew 14. 21). Of these, however, there would probably not be many; as only the males were obliged to go to the approaching festival.

Jesus Recrosses to the Western side of the Lake, Walking on the Sea (v. 45-56). One very important particular given by John alone (6. 15) introduces this portion: "When Jesus therefore perceived that they would take Him by force, to make Him a king, He departed again into a mountain Himself alone." 45. And straightway he constrained his disciples to get into the ship, and to go to the other side before—Him—unto Bethsaida—Bethsaida of Galilee (John 12. 21). John says they "went over the sea towards Capernaum"—the wind, probably, occasioning this slight deviation from the direction of Bethsaida—while he sent away the people—"the multitude." His object in this was to put an end to the misdirected excitement in His favour (John 6. 15), into which the disciples themselves may have been somewhat drawn. The word "constrained" implies reluctance on their part, perhaps from unwillingness to part with their Master and embark at night, leaving Him alone on the mountain. 46. And when he had sent them away, he departed into a mountain to pray—thus at length getting that privacy and rest which He had vainly sought during the earlier part of the day; opportunity also to pour out His soul in connection with the extraordinary excitement in His favour that evening—which appears to have marked the zenith of His reputation, for it began to decline the very next day; and a place whence He might watch the disciples on the lake, pray for them in their extremity, and observe the right time for coming to them, in a new manifestation of His glory, on the sea. 47. And when even was come—the later evening (see on v. 35). It had come even when the disciples embarked (Matthew 14. 23; John 6. 16)—the ship was in the midst of the sea, and he alone on the land—John says (6. 17), "It was now dark, and Jesus was not come to them." Perhaps they made no great effort to push across at first, having a lingering hope that their Master would yet join them, and so allowed the darkness to come on. "And the sea arose (adds the beloved disciple, 6. 18) by reason of a great wind that blew." 48. And he saw them toiling in rowing; for the wind was contrary unto them—putting forth all their strength to buffet the waves and bear on against a head wind, but to little effect. He "saw" this from His mountain-top, and through the darkness of the night, for His heart was all with them: yet would He not go to their relief till His own time came. and about the fourth watch of the night—The Jews who used to divide the night into three

watchmen, latterly adopted the Roman division into four watches, as here. So that, at the rate of three hours to each, the fourth watch, reckoning from six P. M., would be three o'clock in the morning. "So when they had rowed about five and twenty or thirty furlongs" (John 6. 19)—rather more than half-way across. The lake is about seven miles broad at its widest part. So that in eight or nine hours they had only made some three and a half miles. By this time, therefore, they must have been in a state of exhaustion and despondency bordering on despair; and now at length, having tried them long enough—he cometh unto them, walking upon the sea—"and draweth nigh unto the ship" (John 6. 19)—and would have passed by them—but only in the sense of Luke 24. 28; Genesis 32. 26; cf. Genesis 18. 3, 5; 42. 7. 49. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out—"for fear" (Matthew 14. 26). He would appear to them at first like a dark moving speck upon the waters; then as human figure; but in the dark tempestuous sky, and not dreaming that it could be their Lord, they take it for a spirit. Cf. Luke 24. 57. 50. For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: It is I; be not afraid—There is something in these two little words—given by Matthew, Mark and John—"Tis I," which from the mouth that spake it and the circumstances in which it was uttered, passes the power of language to express. Here were they in the midst of a raging sea, their little bark the sport of the elements, and with just enough of light to descry an object on the waters which only aggravated their fears. But Jesus deems it enough to dispel all apprehension to let them know that *He was there*. From other lips that "I am" would have merely meant that the person speaking was such a one and not another person. That, surely, would have done little to calm the fears of men expecting every minute, it may be, to go to the bottom. But spoken by One who at that moment was "treading upon the waves of the sea," and was about to hush the raging elements with His word, what was it but the Voice which cried of old in the ears of Israel, even from the days of Moses, "I AM;" "I, EVEN I, AM HE!" Cf. John 18. 5, 6; 8. 58. Now, that Word is "made flesh, and dwells among us," uttering itself from beside us in dear familiar tones—"It is the Voice of my Beloved!" How far was this apprehended by these frightened disciples? There was one, we know, in the boat who outstripped all the rest in susceptibility to such sublime appeals. It was not the deep-toned writer of the Fourth Gospel, who, though he lived to soar beyond all the apostles, was as yet too young for prominence, and all unripe. It was Simon-Barjonas. Here follows a very remarkable and instructive episode, recorded by Matthew alone:

Peter Ventures to Walk upon the Sea (Matthew 14. 28-32). 28. "And Peter answered Him, and said, Lord, If it be Thou, bid me come unto thee on the water;" not 'let me,' but 'give me the word of command'—'command,' or 'order me to come unto Thee upon the waters.' 29. "And He said, Come." Sublime word, issuing from One conscious of power over the raging element, to bid it serve both Himself and whomsoever else He pleased! "And when Peter was come down out of the ship, he walked upon the water"—'waters'—to come to Jesus." 'It was a bold spirit,' says BISHOP HALL, 'that could wish it; more bold that could act it—not fearing either the softness or the roughness of that uncouth passage.' 30. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me." The wind was as boisterous before, but Peter "saw" it not; seeing only the power of Christ, in the lively exercise of faith. Now he "sees" the fury of the elements, and immediately the power of Christ to bear him up fades before his view, and this makes him "afraid"—as how could he be otherwise, without any felt power to keep him up? He then begins to sink;" and finally, conscious that his experiment had failed, he casts himself, in a sort of desperate confidence, upon his "Lord" for deliverance! 31. "And immediately Jesus stretched forth His hand, and caught

him, and said unto him, O thou of little faith, wherefore didst thou doubt?" *This rebuke was not administered while Peter was sinking, nor till Christ had him by the hand: first reinvigorating his faith, and then with it enabling him again to walk upon the crested wave.* Bootless else had been this loving reproof, which owns the faith that had ventured on the deep upon the bare word of Christ, but asks why that distrust which so quickly marred it. 32. "And when they were come into the ship (Jesus and Peter), the wind ceased." 51. And he went up unto them into the ship. John (8. 21) says, "Then they willingly received him into the ship"—or rather, 'Then were they willing to receive Him' (with reference to their previous terror); but implying also a glad welcome, their first fears now converted into wonder and delight. "And immediately," adds the beloved disciple, "they were at the land whither they went," or were bound." This additional miracle, for as such it is manifestly related, is recorded by the fourth Evangelist alone. As the storm was suddenly calmed, so the little bark—propelled by the secret power of the Lord of nature now sailing in it—glided through the now unruffled waters, and, while they were wrapt in wonder at what had happened, not heeding their rapid motion, *was found* at port, to their still further surprise.

'Then are they glad, because at rest
And quiet now they be;
So to the haven He them brings
Which they desired to see'

Matthew (14. 33) says, "Then they that were in the ship came (i. e., ere they got to land) and worshipped him, saying, Of a truth Thou art the Son of God." But our Evangelist is wonderfully striking, and the wind ceased, and they were sore amazed in themselves beyond measure, and wondered—The Evangelist seems hardly to find language strong enough to express their astonishment. 52. For they considered not the miracle of the loaves; for their heart was hardened—What a singular statement! The meaning seems to be that if they had but "considered (or reflected upon) the miracle of the loaves," wrought but a few hours before, they would have wondered at nothing which He might do within the whole circle of power and grace.

Incidents on Landing (v. 53-56). The details here are given with a rich vividness quite peculiar to this charming Gospel. 53. And when they had passed over, they came into the land of Genesareth—from which the lake sometimes takes its name, stretching along its western shore. Capernaum was their landing-place (John 6. 24, 25)—and drew to the shore—a nautical phrase, nowhere else used in the New Testament. 54. And when they were come out of the ship, straightway they knew him—"immediately they recognized Him;" i. e., the people did. 55. and began to carry about in beds those that were sick, where they heard he was—At this period of our Lord's ministry the popular enthusiasm in His favour was at its height. 56. and besought him that they might touch if it were but the border of his garment—having heard, no doubt, of what the woman with the issue of blood experienced on doing so (cf. 5. 25-29), and perhaps of other unrecorded cases of the same nature. and as many as touched [him]—or 'it'—the border of His garment—were made whole—All this they continued to do and to experience while our Lord was in that region. The time corresponds to that mentioned (John 7. 1), when He "walked in Galilee," instead of appearing in Jerusalem at the Passover, "because the Jews," i. e., the rulers, "sought to kill Him"—while the people sought to enthrone Him!

CHAPTER VII.

Ver. 1-23. DISCOURSE ON CEREMONIAL POLLUTION (— Matthew 15. 1-20.) See on Matthew 15. 1-20.

24-37. THE SYRO-PHœNICIAN WOMAN AND HER DAUGHTER—A DEAF AND DUMB MAN HEALED. (— Matthew 9. 21-31.)

The Syro-phœnician Woman and her Daughter (v. 24-37).

the first words of this narrative show that the incident followed, in point of time, immediately on what precedes it. 24. **And from thence he arose, and went into—or unto—The borders of Tyre and Sidon—the two great Phœnician sea-ports, but here denoting the territory generally, to the frontiers of which Jesus now came.** But did Jesus actually enter this heathen territory? The whole narrative, we think, proceeds upon the supposition that He did. His immediate object seems to have been to avoid the wrath of the Pharisees at the withering exposure He had just made of their traditional religion—and entered into an house, and would have no man know it—because He had not come there to minister to heathens. But though not, "sent but to the lost sheep of the house of Israel" (Matthew 15. 24), He hindered not the lost sheep of the vast Gentile world from coming to Him, nor put them away when they did come—as this incident was designed to show. **but he could not be hid—Christ's fame had early spread from Galilee to this very region (ch. 3. 8; Luke 6. 17).** 25. **For a certain woman, whose young daughter had an unclean spirit—or, as in Matthew, 'was badly demonized'—heard of him—one wonders how; but distress is quick of hearing—and fell at his feet:** 26. **The woman was a Greek—i. e., 'a Gentile,' as in the margin—a Syro-phœnician by nation—so called as inhabiting the Phœnician tract of Syria.** JUVENAL uses the same term, as was remarked by JUSTIN MARTYR and TERTULLIAN. Matthew calls her "a woman of Canaan"—a more intelligible description to his Jewish readers (cf. Judges 1. 30, 32, 33). **and she besought him that he would cast forth the devil out of her daughter—**"She cried unto Him, saying, Have mercy on me, O Lord, Son of David: my daughter is grievously vexed with a devil" (Matthew 15. 22). Thus, though no Israelite herself, she salutes Him as Israel's promised Messiah. Here we must go to Matthew 15. 23–25 for some important links in the dialogue omitted by our Evangelist. 23. "But he answered her not a word." The design of this was first, perhaps, to show that He was not sent to such as she. He had said expressly to the Twelve, "Go not into the way of the Gentiles" (Matthew 10. 5); and being now amongst them Himself, He would, for consistency's sake, let it be seen that He had not gone thither for missionary purposes. Therefore He not only kept silence, but had actually left the house, and—as will presently appear—was proceeding on His way back, when this woman accosted Him. But another reason for keeping silence plainly was to try and to whet her faith, patience, and perseverance. And it had the desired effect: "She cried after them," which shows that He was already on His way from the place. "And His disciples came and besought Him, saying, Send her away; for she crieth after us." They thought her troublesome with her importunate cries, just as they did the people who brought young children to be blessed of Him, and they ask their Lord to "send her away," i. e., to grant her request and be rid of her; for we gather from His reply that they meant to solicit favour for her, though not for her sake so much as their own. 24. "But He answered and said, I am not sent but unto the lost sheep of the house of Israel"—a speech evidently intended for the disciples themselves, to satisfy them that, though the grace He was about to show to this Gentile believer was beyond His strict commission, He had not gone spontaneously to dispense it. Yet did even this speech open a gleam of hope, could she have discerned it. For thus might she have spoken: 'I am not SENT, did He say? Truth, Lord, Thou comest not hither in quest of us, but I come in quest of Thee; and must I go empty away? So did not the woman of Samaria, whom when Thou foundest her on Thy way to Galilee, Thou sentest away to make many rich?' But this our poor Syro-phœnician could not attain to. What, then, can she answer to such a speech? Nothing. She has reached her lowest depth, her darkest moment: she will just utter her last cry: 25. "Then came she and worshipped Him, saying, Lord, help me!" This appeal, so artless, wrung from the depths of a believing heart, and reminding us of the publican's "God be merciful to me a sinner," moved the Redeemer at last to

break silence—but in what style? Here we recur to our own Evangelist. 27. **But Jesus said unto her, Let the children first be filled—'Is there hope for me here? 'Filled FIRST?' 'Then my turn, it seems, is coming!—but then, "The CHILDREN first?" Ah! when, on that rare shall my turn ever come!' But ere she has time for these ponderings of His word, another word comes to supplement it—for it is not meet to take the children's bread, and to cast it unto the dogs—Is this the death of her hopes? Nay, but it is life from the dead. Out of the eater shall come forth meat (Judges 14. 14). At evening-time it shall be light (Zechariah 14. 7). 'Hail I have it now. Had He kept silence, what could I have done but go unblest? but he hath spoken, and the victory is mine.** 28. **And she answered and said unto him, Yes, Lord—or, as the same word is rendered in Matthew 15. 27, "Truth, Lord"—yet the dogs eat of the children's crumbs—"which fall from their master's table" (Matthew). 'I thank Thee, O blessed One, for that word! That's my whole case. Not of the children? True. A dog? True also: Yet the dogs under the table are allowed to eat of the children's crumbs—the droppings from their master's full table: Give me that, and I am content. One crumb of power and grace from Thy table shall cast the devil out of my daughter.' Oh what lightning-quick-ness, what reach of instinctive ingenuity, do we behold in this heathen woman! 29. And he said unto her—"O woman, great is thy faith" (Matthew 15. 28). As BENGEI beautifully remarks, Jesus "marvelled" only at two things—faith and unbelief (see on Luke 7. 9). For this saying go thy way; the devil is gone out of thy daughter—That moment the deed was done. 30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed—But Matthew is more specific; "And her daughter was made whole from that very hour." The wonderfulness of this case in all its features has been felt in every age of the Church, and the balm it has administered, and will yet administer, to millions will be known only in that day that shall reveal the secrets of all hearts.**

Deaf and Dumb Man Healed (v. 31–37). 31. **And again, departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee—or, according to what has very strong claims to be regarded as the true text here. 'And again, departing from the coasts of Tyre, He came through Sidon to the Sea of Galilee.' The MSS. in favour of this reading, though not the most numerous, are weighty, while the versions agreeing with it are among the most ancient; and all the best critical editors and commentators adopt it. In this case we must understand that our Lord, having once gone out of the Holy Land the length of Tyre, proceeded as far north as Sidon, though without ministering, so far as appears, in those parts, and then bent His steps in a south-easterly direction. There is certainly a difficulty in the supposition of so long a detour without any missionary object: and some may think this sufficient to cast the balance in favour of the received reading. Be this as it may, on returning from these coasts of Tyre, He passed through the midst of the coasts—or frontiers—of Decapolis—crossing the Jordan, therefore, and approaching the lake on its east side. Here Matthew, who omits the details of the cure of this deaf and dumb man, introduces some particulars, from which we learn that it was only one of a great number. "And Jesus," says that Evangelist (15. 29–31), "departed from thence, and came nigh unto the Sea of Galilee, and went up into a mountain"—the mountain-range bounding the lake on the north-east, in Decapolis: "And great multitudes came unto Him, having with them lame, blind, dumb, maimed"—not 'mutilated, which is but a secondary sense of the word, but 'deformed'—"and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude"—"the multitudes"—wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel"—who after so long and dreary an absence of visible manifestation, had returned to bless His people as of**

old (cf. Luke 7. 16). Beyond this it is not clear from the Evangelist's language that the people saw into the claims of Jesus. Well, of these cases Mark here singles out one, whose cure had something peculiar in it. **32. And they bring unto him one that was deaf . . . and they beseech him to put his hand upon him**—In their eagerness they appear to have been somewhat too officious. Though usually doing as here suggested, He will deal with this case in His own way. **33. And he took him aside from the multitude**—as in another case He "took the blind man by the hand and led him out of the town" (ch. 8. 23), probably to fix his undistracted attention on Himself, and, by means of certain actions he was about to do, to awaken and direct his attention to the proper source of relief. **and put his fingers into his ears**—As his indistinct articulation arose from his deafness, our Lord addresses Himself to this first. To the impotent man He said, "Wilt thou be made whole?" to the blind men, "What will ye that I shall do unto you?" and "Believe ye that I am able to do this?" (John 5. 6; Matthew 20. 32; 9. 28.) But as this patient could hear nothing, our Lord substitutes symbolical actions upon each of the organs affected. **and he spit and touched his tongue**—moistening the man's parched tongue with saliva from His own mouth, as if to lubricate the organ or facilitate its free motion; thus indicating the source of the healing virtue to be His own person. (For similar actions, see ch. 8. 23; John 9. 6.) **34. And looking up to heaven**—ever acknowledging His Father, even while the healing was seen to flow from Himself (see on John 5. 19)—he sighed—'over the wreck,' says TRENCH, 'which sin had brought about, and the malice of the devil in deforming the fair features of God's original creation.' But, we take it, there was a yet more painful impression of that "evil thing and bitter" whence all our ills have sprung, and which, when "Himself took our infirmities and bare our sicknesses" (Matthew 8. 17), became mysteriously His own.

'In thought of these his brows benign,
Not even in healing, cloudless shine.'—KEBLE

and saith unto him, Ephphatha, that is, Be opened—Our Evangelist, as remarked on ch. 5. 41, loves to give such wonderful words just as they were spoken. **35. And straightway his ears were opened**—This is mentioned first as the source of the other derangement—**and the string of his tongue was loosed, and he spake plain**—The cure was thus alike instantaneous and perfect. **36. And he charged them that they should tell no man**—Into this very region He had sent the man out of whom had been cast the legion of devils, to proclaim "what the Lord had done for him" (ch. 5. 19). Now He will have them "tell no man." But in the former case there was no danger of obstructing His ministry by "blazing the matter" (ch. 1. 45), as He Himself had left the region; whereas now He was sojourning in it. **but the more he charged them, so much the more a great deal they published it**—They could not be restrained; nay, the prohibition seemed only to whet their determination to publish His fame. **37. And were beyond measure astonished, saying, He hath done all things well**—reminding us, says TRENCH, of the words of the first creation (Genesis 1. 31, LXX.), upon which we are thus not unsuitably thrown back, for Christ's work is in the truest sense "a new creation." **he maketh both the deaf to hear and the dumb to speak**—"and they glorified the God of Israel" (Matthew 15. 31). See on v. 31 of this chapter.

CHAPTER VIII.

Ver. 1-26. **FOUR THOUSAND MIRACULOUSLY FED—A SIGN FROM HEAVEN SOUGHT AND REFUSED—THE LEAVEN OF THE PHARISEES AND SADDUCEES—A BLIND MAN AT BETHSAIDA RESTORED TO SIGHT.** (—Matthew 15. 32 to 16. 12.) This section of miscellaneous matter evidently follows the preceding one in point of time, as will be seen by observing how it is introduced by Matthew.

Feeding of the Four Thousand (v. 1-9). **1. In those days the multitude being very great . . . 2. I have compassion on the multitude**—an expression of that deep emotion in the Redeemer's heart which always preceded some remarkable interposition for relief. (See Matthew 14. 14; 20. 34; Mark 1. 41; Luke 7. 13; also Matthew 8. 36, before the mission of the Twelve; cf. Judges 2. 18; 10. 16.) **because they have now been with me—in constant attendance—three days, and have nothing to eat: 3. And if I send them away fasting to their own houses, they will faint by the way**—In their eagerness they seem not to have thought of the need of provisions for such a length of time; but the Lord thought of it. In Matthew (15. 32) it is, "I will not send them away fasting"—or rather, 'To send them away fasting I am unwilling.' **4. From whence can a man satisfy these men with bread here in the wilderness?**—Though the question here is the same as when He fed the five thousand, they evidently *now* meant no more by it than that *they* had not the means of feeding the multitude; modestly leaving the Lord to decide what was to be done. And this will the more appear from his not now trying them, as before, by saying, "They need not depart, give ye them to eat;" but simply asking what they had, and then giving His directions. **5. And he asked them, How many loaves have ye? And they said, Seven**—It was important in this case, as in the former, that the precise number of the loaves should be brought out. Thus also does the distinctness of the two miracles appear. **9. And they that had eaten were about four thousand: and he sent them away**—Had not our Lord distinctly referred, in this very chapter and in two successive sentences, to the feeding of the Five and of the Four Thousand as two distinct miracles, many critics would have insisted that they were but two different representations of one and the same miracle, as they do of the two expulsions of the buyers and sellers from the temple, at the beginning and end of our Lord's ministry. But even in spite of what our Lord says, it is painful to find such men as NEANDER endeavouring to identify the two miracles. The localities, though both on the eastern side of the lake, were different: the time was different: the preceding and following circumstances were different: the period during which the people continued fasting was different—in the one case not one entire day, in the other three days: the number fed was different—five thousand in the one case, in the other four thousand: the number of the loaves was different—five in the one case, in the other seven: the number of the fishes in the one case is definitely stated by all the four Evangelists—two; in the other case both give them indefinitely—"a few small fishes:" in the one case the multitude were commanded to sit down "upon the green grass;" in the other "on the ground;" in the one case the number of the baskets taken up filled with the fragments was twelve; in the other seven: but more than all, perhaps, because apparently quite incidental, in the one case the name given to the kind of baskets used is the same in all the four narratives—the *cophinus* (see on ch. 6. 43); in the other case the name given to the kind of baskets used, while it is the same in both the narratives, is quite different—the *spuris*, a basket large enough to hold a man's body, for Paul was let down in one of these from the wall of Damascus (Acts 9. 25). It might be added, that in the one case the people, in a frenzy of enthusiasm, would have taken Him by force to make Him a king; in the other case no such excitement is recorded. In view of these things, who could have believed that these were one and the same miracle, even if the Lord Himself had not expressly distinguished them?

Sign from Heaven Sought (v. 10-13). **10. And straightway he entered into a ship**—"into the ship," or 'embarked'—**with his disciples, and came into the parts of Dalmanutha**—In Matthew (15. 39) it is "the coasts of Magdala." Magdala and Dalmanutha were both on the western shore of the lake, and probably not far apart. From the former the surname "Magdalene" was probably taken, to denote the residence of one of the *Maries*. Dal

stanutha may have been a village, but it cannot now be identified with certainty. 11. **seeking of him a sign from heaven, tempting him**—not in the least desiring evidence for their conviction, but hoping to entrap Him. The first part of the answer is given in Matthew alone (16. 2, 3): "He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering"—'sullen' or 'gloomy.' "Hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" The same simplicity of purpose and careful observation of the symptoms of approaching events which they showed in common things would enable them to "discern the signs of the times"—or rather "seasons," to which the prophets pointed for the manifestation of the Messiah. The sceptre had departed from Judah; Daniel's seventy weeks were expiring, &c.; and many other significant indications of the close of the old economy, and preparations for a freer and more comprehensive one, might have been discerned. But all was lost upon them. 12. **And he sighed deeply in his spirit**—The language is very strong. These glimpses into the interior of the Redeemer's heart, in which our Evangelist abounds, are more precious than rubies. The state of the Pharisaic heart, which prompted this desire for a fresh sign, went to His very soul—and saith, **Why doth this generation**—"this wicked and adulterous generation" (Matthew 16. 4)—**seek after a sign**!—when they have had such abundant evidence already. **There shall no sign be given unto this generation**—*etc.*, 'If there shall be given to this generation a sign;' a Jewish way of expressing a solemn and peremptory determination to the contrary (cf. Hebrews 4. 5; Psalm 95. 11, *Marginal*). 'A generation incapable of appreciating such demonstrations shall not be gratified with them.' In Matthew 16. 4 He added, "but the sign of the prophet Jonas." See on Matthew 12. 39, 40. 13. **And he left them**—no doubt with tokens of displeasure—and **entering into the ship again, departed to the other side.**

The Leaven of the Pharisees and Sadducees (v. 14-21). 14. **Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf**—This is another example of that graphic circumstantiality which gives such a charm to this briefest of the four Gospels. The circumstance of the "one loaf" only remaining, as WEBSTER and WILKINSON remark, was more suggestive of their Master's recent miracles than the entire absence of provisions. 15. **And he charged them, saying, Take heed, beware of the leaven of the Pharisees**—"and of the Sadducees" (Matthew 16. 6)—**and of the leaven of Herod**—The teaching or "doctrine" (Matthew 16. 12) of the Pharisees and of the Sadducees was quite different, but both were equally pernicious; and the Herodians, though rather a political party, were equally envenomed against our Lord's spiritual teaching. See on Matthew 12. 14. The *penetrating* and *diffusive* quality of leaven, for good or bad, is the ground of the comparison. 16. **And they reasoned among themselves, saying, It is because we have no bread**—But a little ago He was tried with the obduracy of the Pharisees; now He is tried with the obtuseness of His own disciples. The *nines* questions following each other in rapid succession (v. 17-21) show how deeply He was hurt at this want of spiritual apprehension, and worse still, their low thoughts of Him, as if He would utter so solemn a warning on so petty a subject. It will be seen, however, from the very form of their conjecture, "It is because we have no bread," and our Lord's astonishment that they should not by that time have known better what He took up His attention with—that He ever left *the whole care for His own temporal wants to the Twelve*: that He did this so entirely, that finding they were reduced to their last loaf they felt as if unworthy of such a trust, and could not think but that the same thought was in their Lord's mind which was pressing upon their own; but that in this they were so far wrong that it hurt His feelings—sharp just in proportion to His love—that such a thought of Him should have entered their minds! Who that, like angels, "desire to

look into these things" will not prize such glimpses above gold? 17. **have ye your heart yet hardened?**—How strong an expression to use of true-hearted disciples! See on ch. 6. 52. 18. **Having eyes, see ye not? and having ears, hear ye not?**—See on Matthew 13. 13—and do ye not remember! 19. **When I brake the five loaves among—the five thousand, how many baskets full of fragments took ye up?** . . . **How is it that ye do not understand?**—do not understand that the warning I gave you could not have been prompted by any such petty consideration as the want of loaves in your scrip.' Pro- fuse as were our Lord's miracles, we see from this that they were not wrought at random, but that He carefully noted their minutest details, and desired that this should be done by those who witnessed, as doubtless by all who read the record of them. Even the different kind of baskets used at the two miraculous feedings, so carefully noted in the two narratives, are here also referred to; the one smaller, of which there were twelve, the other much larger, of which there were seven.

Blind Man at Bethsaida Restored to Sight (v. 22-26). 22. **And he cometh to Bethsaida**—Bethsaida—Julias, on the north-east side of the lake, whence after this He proceeded to Caesarea Philippi (v. 27)—**and they bring a blind man unto him, and besought him to touch him**—See on ch. 7. 32. 23. **And he took the blind man by the hand, and led him out of the town**—Of the deaf and dumb man it is merely said that "He took him aside" (ch. 7. 33); but this blind man He *led by the hand* out of the town, doing it Himself rather than employing another—great humility, exclaims BENGE—that He might gain his confidence and raise his expectation. **and when he had spit on his eyes—the organ affected**—see on ch. 7. 33—and **put his hands upon him, he asked him if he saw aught.** 24. **And he looked up, and said, I see men as trees, walking**—This is one of the cases in which one edition of what is called the received text differs from another. That which is decidedly the best supported, and has also internal evidence on its side is this: 'I see men; for I see [them] as trees walking'—i. e., he could distinguish them from trees only by their motion; a minute mark of truth in the narrative, as ALFORD observes, describing how human objects had appeared to him during that gradual falling of sight which had ended in blindness. 25. **After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly**—Perhaps the one operation perfectly restored the eyes, while the other imparted immediately the faculty of using them. It is the only recorded example of a *progressive* cure, and it certainly illustrates similar methods in the spiritual kingdom. Of the four recorded cases of sight restored, all the patients save one either *came* or *were brought* to the Physician. In the case of the man born blind, *the Physician came* to the patient. So some seek and find Christ; of others He is found who seek Him not. 26. **Neither go into the town, nor tell it to any in the town**—Besides the usual reasons against going about "blazing the matter," retirement in this case would be salutary to himself.

27-33. **PETER'S NOBLE CONFESSION OF CHRIST**—OUR LORD'S FIRST EXPLICIT ANNOUNCEMENT OF HIS APPROACHING SUFFERINGS, DEATH, AND RESURRECTION—HIS REBUKE OF PETER, AND WARNING TO ALL THE TWELVE. (—Matthew 16. 13-27; Luke 9. 18-26.) For the exposition, see on Matthew 16. 13-28.

CHAPTER IX.

Ver. 1-13. **JESUS IS TRANSFIGURED**—CONVERSATION ABOUT ELIAS. (—Matthew 16. 28-17. 13; Luke 9. 27-36.) See Luke 9. 27-36.

14-32. **HEALING OF A DEMONIAK BOY**—SECOND EXPLICIT ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. (—Matthew 17. 14-23; Luke 9. 37-45.)

Healing of the Demoniak Boy (v. 14-29). 14. **And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them—**

This was "on the next day, when they were come down from the hill" (Luke 9.37). The Transfiguration appears to have taken place at night. In the morning, as He came down from the hill on which it took place—with Peter, and James, and John—on approaching the other nine, He found them surrounded by a great multitude, and the scribes disputing or discussing with them. No doubt these cavillers were twitting the apostles of Jesus with their inability to cure the demoniac boy of whom we are presently to hear, and insinuating doubts even of their Master's ability to do it; while they, zealous for their Master's honour, would no doubt refer to His past miracles in proof of the contrary. **15. And straightway all the people—the multitude—when they beheld him, were greatly amazed—or 'were astounded'—and running to him saluted him.**—The singularly strong expression of surprise, the sudden arrest of the discussion, and the rush of the multitude towards Him, can be accounted for by nothing less than something amazing in His appearance. There can hardly be any doubt that *His countenance still retained traces of His transfiguration-glory.* (See Exodus 34. 29, 30.) So BENGEL, DE WETTE, MEYER, TRENCH, ALFORD. No wonder, if this was the case, that they not only ran to Him, but saluted Him. Our Lord, however, takes no notice of what had attracted them, and probably it gradually faded away as He drew near; but addressing Himself to the scribes, He demands the subject of their discussion, ready to meet them where they had pressed hard upon His half-instructed and as yet timid apostles. **16. And he asked the scribes, What question ye with them?** Ere they had time to reply, the father of the boy, whose case had occasioned the dispute, himself steps forward and answers the question; telling a piteous tale of deafness, and dumbness, and fits of epilepsy—ending with this, that the disciples, though entreated, could not perform the cure. **17. And one of the multitude answered, and said, Master, I have brought unto thee my son—"mine only child" (Luke 9. 38)—which hath a dumb spirit—a spirit whose operation had the effect of rendering his victim speechless, and deaf also (v. 25). In Matthew's report of the speech (17. 15), the father says "he is lunatic;" this being another and most distressing effect of the possession. 18. And whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away—rather, 'becomes withered,' 'dried up,' or 'paralyzed;' as the same word is everywhere else rendered in the New Testament. Some additional particulars are given by Luke, and by our Evangelist below. "Lo," says he in Luke 9. 39, "a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly (or with difficulty) departeth from him," and I spake to thy disciples that they should cast him out; and they could not—Our Lord replies to the father by a severe rebuke to the disciples. As if wounded at the exposure before such a multitude, of the weakness of His disciples' faith, which doubtless He felt as a reflection on Himself, He puts them to the blush before all, but in language fitted only to raise expectation of what Himself would do. 19. He answereth him, and saith, O faithless generation—"and perverse," or 'perverted' (Matthew 17. 17; Luke 9. 41)—how long shall I be with you? how long shall I suffer you?—language implying that it was a shame to them to want the faith necessary to perform this cure, and that it needed some patience to put up with them. It is to us surprising that some interpreters, as CRYSTOSTOM and CALVIN, should represent this rebuke as addressed, not to the disciples at all, but to the scribes who disputed with them. Nor does it much, if at all, mend the matter to view it as addressed to both, as most expositors seem to do. With BENGEL, DE WETTE, and MEYER, we regard it as addressed directly to the alone apostles who were unable to expel this evil spirit. And though, in ascribing this inability to their 'want of faith' and the 'perverted turn of mind' which they had drunk in with their early training, the rebuke would undoubtedly apply, with vastly greater force, to those who twitted the poor disciples with their in-**

ability, it would be to change the whole nature of the rebuke to suppose it addressed to those who had *no faith at all*, and were *wholly perverted*. It was because faith sufficient for curing this youth was to be expected of the disciples, and because they should by that time have got rid of the perversity in which they had been reared, that Jesus exposes them thus before the rest. And who does not see that this was fitted, more than anything else, to impress upon the bystanders the severe loftiness of the training He was giving to the Twelve, and the unsophisticated footing He was on with them? **Bring him unto me**—The order to bring the patient to Him was instantly obeyed; when, lo! as if conscious of the presence of his Divine Tormentor, and expecting to be made to quit, the foul spirit rages and is furious, determined to die hard, doing all the mischief he can to this poor child while yet within his grasp. **20. And they brought him unto him; and when he saw him, straightway the spirit tare him.**—Just as the man with the legion of demons, "when he saw Jesus, ran and worshipped Him" (ch. 5. 6), so this demon, *when he saw Him*, immediately "tare him." The feeling of terror and rage was the same in both cases—and he fell on the ground, and wallowed foaming—Still Jesus does nothing, but keeps conversing with the father about the case—partly to have its desperate features told out by him who knew them best, in the hearing of the spectators; partly to let its virulence have time to show itself; and partly to deepen the exercise of the father's soul, to draw out his faith, and thus to prepare both him and the bystanders for what He was to do. **21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child, &c.**—Having told briefly the affecting features of the case, the poor father, half dispirited by the failure of the disciples and the aggravated virulence of the malady itself in presence of their Master, yet encouraged too by what he had heard of Christ, by the severe rebuke He had given to His disciples for not having faith enough to cure the boy, and by the dignity with which He had ordered him to be brought to Him—in this mixed state of mind, he closes his description of the case with these touching words: *but if thou canst do anything, have compassion on us, and help us—"us,"* says the father; for it was a sore family affliction. Cf. the language of the Syro-phenician woman regarding her daughter, "Lord, help me." Still nothing is done: the man is but *struggling into faith*: it must come a step farther. But he had to do with Him who breaks not the bruised reed, and who knew how to inspire what He demanded. The man had said to Him, "*If Thou canst do.*" **22. Jesus—retorting upon him—said unto him, If thou canst believe—**The man had said, "*If Thou canst do anything.*" Jesus replies—all things are possible to him that believeth—"My doing all depends on thy believing." To impress this still more, He redoubles upon the believing: "If thou canst believe, all things are possible to him that believeth." Thus the Lord helps the birth of faith in that struggling soul; and now, though with pain and sore travail, it comes to the birth, as TRENCH, borrowing from OLSHAUSEN, expresses it. Seeing the case stood still, waiting not upon the Lord's power but his own faith, the man becomes immediately conscious of conflicting principles, and rises into one of the noblest utterances on record. **24. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief—q. d., "Tis useless concealing from Thee, O Thou mysterious, mighty Healer, the unbelief that still struggles in this heart of mine; but that heart bears me witness that I do believe in Thee; and if distrust still remains, I disown it, I wrestle with it, I seek help from Thee against it."** Two things are very remarkable here: First, *The felt and owned presence of unbelief*, which only the strength of the man's faith could have so revealed to his own consciousness. Second, *His appeal to Christ for help against his felt unbelief*—a feature in the case quite unparalleled, and showing, more than all protestations could have done, the insight he had attained into the existence of a power in Christ more glorious than any in

had besought for his poor child. The work was done; and as the commotion and confusion in the crowd was now increasing, Jesus at once, as Lord of spirits, gives the word of command to the dumb and deaf spirit to be gone, never again to return to his victim. 26. And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead—The malignant, cruel spirit, now conscious that his time was come, gathers up his whole strength, with intent by a last stroke to kill his victim, and had nearly succeeded. But the Lord of life was there; the Healer of all maladies, the Friend of sinners, the Seed of the woman, "the Stronger than the strong man armed," was there. The very faith which Christ declared to be enough for everything being now found, it was not possible that the serpent should prevail. Fearfully is he permitted to bruise the heel, as in this case; but his own head shall go for it—his works shall be destroyed (1 John 3. 8). 27. But Jesus took him by the hand, and lifted him up; and he arose. 28. Why could not we cast him out? 29. And he said unto them, This kind can come forth by nothing but by prayer and fasting—i. e., as nearly all good interpreters are agreed, 'this kind of evil spirits cannot be expelled,' or 'so desperate a case of demoniacal possession cannot be cured, but by prayer and fasting.' But since the Lord Himself says that His disciples could not fast while He was with them, perhaps this was designed, as ALFORD hints, for their after guidance—unless we take it as but a definite way of expressing the general truth, that great and difficult duties require special preparation and self-denial. But the answer to their question, as given by Matthew (17.) is more full: "And Jesus said unto them, Because of your unbelief. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (v. 20). See on ch. 11. 23. "Howbeit this kind goeth not out but by prayer and fasting" (v. 21): i. e., though nothing is impossible to faith, yet such a height of faith as is requisite for such triumphs is not to be reached either in a moment or without effort—either with God in prayer or with ourselves in self-denying exercises. Luke (9. 43) adds, "And they were all amazed at the mighty power of God"—'at the majesty' or 'mightiness of God,' in this last miracle, in the Transfiguration, &c.; or, at the Divine grandeur of Christ rising upon them daily.

Second Explicit Announcement of His Approaching Death and Resurrection (v. 30-32). 30. And they departed thence, and passed—were passing along—through Galilee; and he would not that any man should know it—By comparing Matthew 17. 22, 23 and Luke 9. 43, 44 with this, we gather, that as our Lord's reason for going through Galilee more privately than usual on this occasion was to reiterate to them the announcement which had so shocked them at the first mention of it, and thus familiarize them with it by little and little, so this was His reason for enjoining silence upon them as to their present movements. 31. For he taught his disciples, and said unto them—"Let these sayings sink down into your ears" (Luke 9. 44); not what had been passing between them as to His grandeur, but what He was now to utter, "for"—The Son of man is delivered—The use of the present tense expresses how near at hand He would have them to consider it. As BENGERL says, steps were already in course of being taken to bring it about—into the hands of men—This remarkable antithesis, "the Son of man shall be delivered into the hands of men," it is worthy of notice, is in all the three Evangelists—and they shall kill him—q. d., 'Be not carried off your feet by all that grandeur of Mine which ye have lately witnessed, but bear in mind what I have already told you and now distinctly repeat, that that Sun in whose beams ye now rejoice is soon to set in midnight gloom.' and after he is killed, he shall rise the third day. 32. But they understood not that saying—"and it was hid from them, [so] that they perceived it not" (Luke 9. 45)—and were afraid to ask him—Their most cherished ideas were so

completely dashed by such announcements, that they were afraid of laying themselves open to rebuke by asking Him any questions. But "they were exceedingly sorry" (Matthew 17. 23). While the other Evangelists, as WEBSTER and WILKINSON remark, notice their ignorance and their fear, St. Matthew, who was one of them, retains a vivid recollection of their sorrow.

33-50. STRIFE AMONG THE TWELVE WHO SHOULD BE GREATEST IN THE KINGDOM OF HEAVEN, WITH RELATIVE TEACHING—INCIDENTAL REBUKE OF JOHN FOR EXCLUSIVENESS. (= Matthew 18. 1-9; Luke 9. 46-50.)

Strife among the Twelve, with Relative Teaching (v. 33-37). 33. What was it that ye disputed among yourselves by the way?—From this we gather that after the painful communication He had made to them, the Redeemer had allowed them to travel so much of the way by themselves; partly, no doubt, that He might have privacy for Himself to dwell on what lay before Him, and partly that they might be induced to weigh together and prepare themselves for the terrible events which He had announced to them. But if so, how different was their occupation! 34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest—From Matthew 18. 1 we should infer that the subject was introduced, not by our Lord, but by the disciples themselves, who came and asked Jesus who should be greatest. Perhaps one or two of them first referred the matter to Jesus, who put them off till they should all be assembled together at Capernaum. He had all the while "perceived the thought of their heart" (Luke 9. 47); but now that they were all together "in the house," He questions them about it, and they are put to the blush, conscious of the temper towards each other which it had kindled. This raised the whole question afresh, and at this point our Evangelist takes it up. The subject was suggested by the recent announcement of the Kingdom (Matthew 16. 19-28), the transfiguration of their Master, and especially the preference given to three of them at that scene. 35. If any man desire to be first, the same shall be last of all, and servant of all—i. e., 'let him be' such: he must be prepared to take the last and lowest place. See on ch. 10. 42-45. 36. And he took a child—'a little child' (Matthew 18. 2); but the word is the same in both places, as also in Luke 9. 47—and set him in the midst of them: and when he had taken him in his arms—This beautiful trait is mentioned by our Evangelist alone—he said unto them—Here we must go to Matthew (18. 3, 4) for the first part of this answer: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven:" q. d., 'Conversion must be thorough; not only must the heart be turned to God in general, and from earthly to heavenly things, but in particular, except ye be converted from that carnal ambition which still rankles within you, into that freedom from all such feelings which ye see in this child, ye have neither part nor lot in the kingdom at all; and he who in this feature has most of the child, is highest there.' Whosoever, therefore, shall "humble himself as this little child, the same is greatest in the kingdom of heaven:" "for he that is (willing to be) least among you all, the same shall be great" (Luke 9. 48). And Whosoever shall receive one of such children—so manifesting the spirit unconsciously displayed by this child—in my name—from love to Me—receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me—See on Matthew 10. 40.

Incidental Rebuke of John for Exclusiveness (v. 38-41). 38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us—The link of connection here with the foregoing context lies, we apprehend, in the emphatic words which our Lord had just uttered, "in My name." 'Oh,' interposes John—young, warm, but not sufficiently apprehending Christ's teaching in these matters—that reminds me of something that we have just done, and we should like to know if we did right. We saw one casting out devils "in

thy name," and we forsook him, because he followeth not us. Were we right, or were we wrong? Answer—"Ye were wrong. 'But we did it because he followeth not us.' 'No matter.' 39. But Jesus said, **Forbid him not: for there is no man which shall do a miracle in my name, that can lightly—or, 'soon,' i. e., 'readily'—speak evil of me.** 20. For he that is not against us is on our part—Two principles of immense importance are here laid down: 'First, No one will readily speak evil of Me who has the faith to do a miracle in My name; and second, If such a person cannot be supposed to be *against* us, ye are to hold him *for* us.' Let it be carefully observed that our Lord does not say this man should *not* have "followed them," nor yet that it was indifferent whether he did or not; but simply teaches how such a person was to be regarded, *although he did not—viz., as a reverer of His name and a promoter of His cause.* 41. **For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.** See on Matthew 10, 42.

Continuation of Teaching suggested by the Disciples' Strife (v. 42-50). What follows appears to have no connection with the incidental reproof of John immediately pre-
ceding. As that had interrupted some important teaching, our Lord hastens back from it, as if no such interruption had occurred. 42. **And whosoever shall offend one of these little ones that believe in me—or, shall cause them to stumble; referring probably to the effect which such unsavoury disputes as they had held would have upon the inquiring and hopeful who came in contact with them, leading to the belief that after all they were no better than others—it is better for him that a millstone were hanged about his neck—**The word here is simply 'millstone,' without expressing of which kind. But in Matthew 18, 6 it is the 'ass-turned' kind, far heavier than the small hand-mill turned by female slaves, as in Luke 17, 35. It is of course the same which is meant here—and he were cast into the sea—meaning, that if by such a death that stumbling were prevented, and so its eternal consequences averted, it would be a happy thing for them. Here follows a striking verse in Matthew 18, 7, "Woe unto the world because of offences!" 'There will be stumblings and falls and loss of souls enough from the world's treatment of disciples, without any addition from you: dreadful will be its doom in consequence; see that ye share not in it.' "For it must needs be that offences come; but woe to that man by whom the offence cometh!" 'The struggle between light and darkness will inevitably cause stumblings, but not less guilty is he who wilfully makes any to stumble.' 43. **And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell—**See Matthew 5, 29, 30. The only difference between the words there and here is, that there they refer to impure inclinations; here, to an ambitious disposition, an irascible or quarrelsome temper, and the like: and the injunction is, to strike at the root of such dispositions and cut off the occasions of them. 47. **And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;** 48. **Where their worm dieth not, and the fire is not quenched—**See on Matthew 5, 30; and on the words "hell" and "hell-fire," or 'the hell of fire,' see on Matthew 5, 22. The "unquenchableness" of this fire has already been brought before us (see on Matthew 3, 12); and the awfully vivid idea of an undying worm, everlastingly consuming an unconsumable body, is taken from the closing words of the Evangelical prophet (Isaiah 66, 24), which seem to have furnished the later Jewish Church with its current phraseology on the subject of future punishment (see LIGHTFOOT). 49. **For every one shall be salted with fire, and every sacrifice shall be salted with salt—**A difficult verse, on which much has been written—some of it to little purpose. "Every one" probably means 'Every follower of mine;' and the "fire" with which he "must be salted" probably means 'a fiery trial'

to season him. (Cf. Malachi 3, 2, &c.) The reference to salting the sacrifice is of course to that maxim of the Levitical law, that every acceptable sacrifice must be sprinkled with salt, to express symbolically its soundness, sweetness, wholesomeness, acceptability. But as it had to be *roasted* first, we have here the further idea of a salting with fire. In this case, "every sacrifice," in the next clause, will mean, 'Every one who would be found an acceptable offering to God;' and thus the whole verse may perhaps be paraphrased as follows: 'Every disciple of Mine shall have a fiery trial to undergo, and every one who would be found an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God, must have such a *salting*, like the Levitical sacrifices.' Another, but, as it seems to us, far-fetched as well as harsh, interpretation—suggested first, we believe, by MICHAELIS, and adopted by ALEXANDER—takes the "every sacrifice which must be salted with fire" to mean those who are "cast into hell," and the *preservative* effect of this salting to refer to the preservation of the lost not only *in* but *by means of* the fire of hell. Their reason for this is that the other interpretation changes the meaning of the "fire," and the characters too, from the lost to the saved, in these verses. But as our Lord confessedly ends His discourse with the case of His own true disciples, the transition to them in the preceding verse is perfectly natural; whereas to apply the preservative salt of the sacrifice to the preserving quality of hell-fire, is equally contrary to the symbolical sense of salt and the Scripture representations of future torment. Our Lord has still in His eye the unseemly jar-rings which had arisen among the Twelve, the peril to themselves of allowing any indulgence to such passions, and the severe self-sacrifice which salvation would cost them. 50. **Salt is good; but if the salt have lost his saltiness—its power to season what it is brought into contact with—wherewith will ye season it?—**How is this property to be restored? See on Matthew 5, 13. **Have salt in yourselves—**See to it that ye retain in yourselves those precious qualities that will make you a blessing to one another, and to all around you; and—with respect to the miserable strife out of which all this discourse has sprung, in one concluding word—**have peace one with another—**This is repeated in 1 Thessalonians 5, 13.

CHAPTER X.

Ver. 1-12. FINAL DEPARTURE FROM GALILEE—DIVORCE. (—Matthew 19, 1-12; Luke 9, 51.) See on Matthew 19, 1-12.

13-19. LITTLE CHILDREN BROUGHT TO CHRIST. (—Matthew 19, 13-15; Luke 18, 15-17.) See on Luke 18, 15-17.

17-31. THE RICH YOUNG RULER. (—Matthew 19, 16-30; Luke 18, 18-30.) See on Luke 18, 18-30.

32-45. THIRD EXPLICIT AND STILL FULLER ANNOUNCEMENT OF HIS APPROACHING SUFFERINGS, DEATH, AND RESURRECTION—THE AMBITIOUS REQUEST OF JAMES AND JOHN, AND THE REPLY. (—Matthew 20, 17-28; Luke 18, 31-34.)

Third Announcement of His approaching Sufferings, Death, and Resurrection (v. 32-34). 32. **And they were in the way—or on the road—going up to Jerusalem—**In Perea, and probably somewhere between Ephraim and Jericho, on the farther side of the Jordan, and to the north-east of Jerusalem—and Jesus went before them—as GROTIUS says, in the style of an intrepid Leader. **and they were amazed—or 'struck with astonishment' at His courage in advancing to certain death. and as they followed, they were afraid—**for their own safety. These artless, life-like touches—not only from an eye-witness, but one whom the noble carriage of the Master struck with wonder and awe—are peculiar to Mark, and give the second Gospel a charm all its own; making us feel as if we ourselves were in the midst of the scenes it describes. Well might the poet exclaim—

'The Saviour, what a noble flame
Was kindled in His breast,
When, hasting to Jerusalem,
He march'd before the rest'—COWPER.

And he took again the twelve—referring to His previous announcements on this sad subject—and began to tell them what things should happen unto him—'were going to befall Him.' The word expresses something already begun but not brought to a head, rather than something wholly future. 33. **Saying, Behold, we go up to Jerusalem—for the last time, and—"all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18. 31). the Son of man shall be delivered unto the chief priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles—**This is the first express statement that the Gentiles would combine with the Jews in His death; the two grand divisions of the human race for whom He died thus taking part in crucifying the Lord of Glory, as WEBSTER and WILKINSON observe. 34. **And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again—**Singularly explicit as this announcement was, Luke (18. 34) says "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." The meaning of the words they could be at no loss to understand, but their import in relation to His Messianic kingdom they could not penetrate; the whole prediction being right in the teeth of their preconceived notions. That they should have clung so tenaciously to the popular notion of an *unsuffering* Messiah, may surprise us; but it gives inexpressible weight to their after-testimony to a suffering and dying Saviour.

Ambitious Request of James and John—The Reply (v. 35-45). 35. **And James and John, the sons of Zebedee, come unto him, saying—**Matthew (20. 20) says their "mother came to Him with her sons, worshipping Him and desiring," &c. (Cf. Matthew 27. 56, with ch. 15. 40.) Salome was her name (ch. 16. 1). We cannot be sure with which of the parties the movement originated; but as our Lord, even in Matthew's account, addresses Himself to James and John, making no account of the mother, it is likely the mother was merely set on by them. The thought was doubtless suggested to her sons by the recent promise to the Twelve of "thrones to sit on, when the Son of man should sit on the throne of His glory" (Matthew 19. 28); but after the reproof so lately given them (ch. 9. 33, &c.) they get their mother to speak for them. **Master, we would that thou shouldest do for us whatsoever we shall desire—**thus cautiously approaching the subject. 36. **And he said unto them, What would ye that I should do for you?—**Though well aware what was their mind and their mother's, our Lord will have the unseemly petition uttered before all. 37. **Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory—i. e.,** Assign to us the two places of highest honour in the coming kingdom. The semblance of a plea for so presumptuous a request might possibly have been drawn from the fact that one of the two usually leaned on the breast of Jesus, or sat next Him at meals, while the other was one of the favoured three. 38. **But Jesus said unto them, Ye know not what ye ask—**How gentle the reply to such a request, preferred at such a time, after the sad announcement just made!—**can ye drink of the cup that I drink of?—**To 'drink of a cup' is in Scripture a figure for getting one's fill either of good (Psalm 16. 5; 23. 5; 116. 13; Jeremiah 16. 7) or of ill (Psalm 75. 8; John 18. 11; Revelation 14. 10). Here it is the cup of suffering—and be baptized with the baptism that I am baptized with!—(Cf. for the language, Psalm 42. 7.) The object of this question seems to have been to try how far those two men were *capable* of the dignity to which they aspired; and this on the principle that he who is able to suffer most for His sake will be the nearest to Him in His kingdom. 39. **And they said unto him, We can—**Here we see them owning their mother's petition for them as their own; and doubtless they were perfectly sincere in professing their willingness to follow their Master to any suffering He might have to endure. Well, and they shall save to do it. As for James, he was the first of the apostles who was honoured, and showed himself able to be

baptized with his Master's baptism of blood (Acts 12. 1, 2), while John, after going through all the persecutions to which the infant Church was exposed from the Jews, and sharing in the struggles and sufferings occasioned by the first triumphs of the Gospel among the Gentiles, lived to be the victim, after all the rest had got to glory, of a bitter persecution in the evening of his days, for the word of God and for the testimony of Jesus Christ. Yes, they were dear believers and blessed men, in spite of this unworthy ambition, and their Lord knew it; and perhaps the foresight of what they would have to pass through, and the courageous testimony He would yet receive from them, was the cause of that gentleness which we cannot but wonder at in His reproof. **And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized—**No doubt this prediction, when their sufferings at length came upon them, cheered them with the assurance, not that they would sit on His right and left hand—for of that thought they would be heartily ashamed—but that "if they suffered with Him, they should be also glorified together." 40. **But to sit on my right hand and on my left hand is not mine to give; but [it shall be given to them] for whom it is prepared—"of my Father" (Matthew 20. 23).** The supplement which our translators have inserted is approved by some good interpreters, and the proper sense of the word rendered "but" is certainly in favour of it. But besides that it makes the statement too elliptical—leaving too many words to be supplied—it seems to make our Lord repudiate the right to assign to each of His people his place in the kingdom of glory; a thing which He nowhere else does, but rather the contrary. It is true that He says their place is "prepared for them by His Father." But that is true of their admission to heaven at all; and yet from His great white throne Jesus will Himself adjudicate the kingdom, and authoritatively invite into it those on His right hand, calling them the "blessed of His Father;" so little inconsistency is there between the eternal choice of them by His Father, and that public adjudication of them, not only to heaven in general, but each to his own position in it, which all Scripture assigns to Christ. The true rendering, then, of this clause, we take it, is this: 'But to sit on My right hand and on My left hand is not Mine to give, save to them for whom it is prepared.' When therefore He says, "It is not mine to give," the meaning is, 'I cannot give it as a favour to whomsoever I please, or on a principle of favouritism; it belongs exclusively to those for whom it is prepared,' &c. And if this be His meaning, it will be seen how far our Lord is from disclaiming the right to assign to each his proper place in His Kingdom; that on the contrary, He expressly asserts it, merely announcing that the principle of distribution is quite different from what these petitioners supposed. Our Lord, it will be observed, does not *deny* the petition of James and John, or say they shall *not* occupy the place in His kingdom which they now improperly sought:—for aught we know, *that may be their true place*. All we are sure of is, that their asking it was displeasing to Him "to whom all judgment is committed," and so was not fitted to gain their object, but just the reverse. (See what is taught in Luke 14. 8-11.) One at least of these brethren, as ALFORD strikingly remarks, saw on the right and on the left hand of their Lord, as He hung upon the tree, the crucified thieves; and bitter indeed must have been the remembrance of this ambitious prayer at that moment. 41. **And when the ten heard it, they began to be much displeased with James and John—**or "were moved with indignation," as the same word is rendered in Matthew 20. 24. The expression "*began to be*," which is of frequent occurrence in the Gospels, means that more passed than is expressed, and that we have but the result. And can we blame the ten for the indignation which they felt? Yet there was probably a spice of the old spirit of rivalry in it, which in spite of our Lord's recent lengthened, diversified, and most solemn warnings against it, had not ceased to stir in their breasts. 42. **But Jesus called them to him, and saith unto them, Ye know that they which are as-**

counted to rule—are recognized or acknowledged as rulers—over the Gentiles exercise lordship over them; and their great ones exercise authority upon them—as superiors exercising an acknowledged authority over inferiors 43. But so shall it not be among you; but whosoever will be great among you, shall be your minister—a subordinate servant. 44. And whosoever of you will be the chiefest—or ‘first’—shall be—*i. e.*, ‘let him be,’ or ‘shall be he who is prepared to be’—servant of all—one in the lowest condition of service. 45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for—or, ‘instead of’—many—*g. d.*, ‘In the kingdom about to be set up this principle shall have no place. All my servants shall there be equal; and the only “greatness” known to it shall be the greatness of humility and devotedness to the service of others. He that goes down the deepest in these services of self-denying humility shall rise the highest and hold the “chiefest” place in that kingdom; even as the Son of man, whose abasement and self-sacrifice for others, transcending all, gives Him of right a place above all! As “the Word in the beginning with God,” He was ministered unto; and as the risen Redeemer in our nature He now is ministered unto, “angels and authorities and powers being made subject unto Him” (1 Peter 3. 22); but not for this came He hither. The Served of all came to be the Servant of all; and His last act was the grandest Service ever beheld by the universe of God—“HE GAVE HIS LIFE A RANSOM FOR MANY!” “Many” is here to be taken, not in contrast with *few* or with *all*, but in opposition to *one*—the one Son of man for the many sinners.

46-52. BLIND BARTIMEUS HEALED. (—Matthew 20. 29-34; Luke 18. 35-43.) See on Luke 18. 35-43.

CHAPTER XI.

Ver. 1-11. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM, ON THE FIRST DAY OF THE WEEK. (—Matthew 21. 1-9; Luke 19. 29-40; John 12. 12, 19.) See on Luke 19. 29-40.

11-26. THE BARREN FIG TREE CURSED, WITH LESSONS FROM IT—SECOND CLEANSING OF THE TEMPLE, ON THE SECOND AND THIRD DAYS OF THE WEEK. (—Matthew 21. 12-22; Luke 19. 45-48.) 11. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon—or ‘surveyed’—all things, and now the even-tide was come, he went out into Bethany with the twelve—Thus briefly does our Evangelist dispose of this His first day in Jerusalem, after the triumphal entry. Nor do the Third and Fourth Gospels give us more light. But from Matthew (21. 10, 11, 14-16) we learn some additional and precious particulars, for which see on Luke 19. 45-48. It was not now safe for the Lord to sleep in the city, nor, from the day of His Triumphal Entry, did He pass one night in it, save the last fatal one.

The Barren Fig Tree Cursed (v. 12-14). 12. And on the morrow—The Triumphal Entry being on the first day of the week, this following day was Monday—when they were come from Bethany—“In the morning” (Matthew 21. 18)—he was hungry—How was that? Had he stolen forth from that dear roof at Bethany to the “mountain to pray, and continued all night in prayer to God?” (Luke 6. 12); or, “In the morning,” as on a former occasion, “risen up a great while before day, and departed into a solitary place, and there prayed” (ch. 1. 35); not breaking his fast thereafter, but bending His steps straight for the city, that He might “work the works of Him that sent Him while it was day?” (John 9. 4.) We know not, though one lingers upon and loves to trace out the every movement of that life of worders. One thing, however, we are sure of—it was *real bodily hunger* which He now sought to allay by the fruit of this fig tree, “if haply He might find any thing thereon;” not a mere *scene* for the purpose of teaching a lesson, as some early heretics maintained, and some still seem virtually to hold. 13. And seeing a fig tree—(In Matthew 21. 19, it is ‘one fig tree,’ but the sense is the same as here, ‘a certain fig tree,’ as in Matthew 1. 19, &c.) Bethphage, which adjoined Bethany, derives its name from its being a *fig-region*—‘House of figs’—afar

off having leaves—and therefore promising fruit, which in the case of figs come before the leaves—he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not [yet]—What the precise import of this explanation is, interpreters are not agreed. Perhaps all that is meant is, that as the proper fig season had not arrived, no fruit would have been expected even of this tree but for the leaves which it had, which were in this case prematurely and unnaturally developed. 14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever—That word did not make the tree barren, but sealed it up in its own barrenness. See on Matthew 13. 13-15. And his disciples heard it—and marked the saying. This is introduced as a connecting link, to explain what was afterwards to be said on the subject, as the narrative has to proceed to the other transactions of this day.

Second Cleansing of the Temple (v. 15-18). For the exposition of this portion, see on Luke 19. 45-48.

Lessons from the Cursing of the Fig Tree (v. 20-23). 20. And in the morning—of Tuesday, the third day of the week: He had slept, as during all this week, at Bethany—as they passed by—going into Jerusalem again—they saw the fig tree dried up from the roots—no partial blight, leaving life in the root; but it was now dead, root and branch. In Matthew 21. 19 it is said it withered away as soon as it was cursed. But the full blight had not appeared probably at once; and in the dusk perhaps, as they returned to Bethany, they had not observed it. The precision with which Mark distinguishes the days is not observed by Matthew, intent only on holding up the truths which the incident was designed to teach. In Matthew the whole is represented as taking place at once, just as the two stages of Jairus’ daughter—dying and dead—are represented by him as one. The only difference is between a more summary and a more detailed narrative, each of which only confirms the other. 21. And Peter calling to remembrance saith unto him—satisfied that a miracle so very peculiar—a miracle, not of blessing, as all His other miracles, but of cursing—could not have been wrought but with some higher reference, and fully expecting to hear something weighty on the subject—Master, behold, the fig tree which thou cursedst is withered away—so connecting the two things as to show that he traced the death of the tree entirely to the curse of his Lord. Matthew (21. 20) gives this simply as a general exclamation of surprise by the disciples “how soon” the blight had taken effect. 23. And Jesus answering saith unto them, Have faith in God. 23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed . . . he shall have whatsoever he saith—Here is the lesson now. From the nature of the case supposed—that they might wish a mountain removed and cast into the sea, a thing far removed from anything which they could be thought actually to desire—it is plain that not physical but moral obstacles to the progress of His kingdom were in the Redeemer’s view, and that what He designed to teach was the great lesson, that no obstacle should be able to stand before a confiding faith in God. 24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them—This verse only generalizes the assurance of the former verse; which seems to show that it was designed for the special encouragement of evangelistic and missionary efforts, while this is a directory for prevailing prayer in general. 25. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses, &c.—This is repeated from the Sermon on the Mount (see on Matthew 6. 14, 15); to remind them that if this was necessary to the acceptableness of all prayer, much more when great things were to be asked and confidently expected.

27-33. THE AUTHORITY OF JESUS QUESTIONED—HIS REPLY. (—Matthew 21. 23-27; Luke 20. 1-8.) See on Matthew 21. 23-27.

CHAPTER XII.

Ver. 1-12. PARABLE OF THE WICKED HUSBANDMEN. (*—Matthew 21. 33-46; Luke 20. 9-18.*) See on Matthew 21. 33-46.

13-40. ENTANGLING QUESTIONS ABOUT TRIBUTE, THE RESURRECTION, AND THE GREAT COMMANDMENT, WITH THE REPLIES—CHRIST Baffles THE PHARISEES BY A QUESTION ABOUT DAVID, AND DENOUNCES THE SCRIBES. (*—Matthew 22. 15-46; Luke 20. 20-47.*) The time of this section appears to be still the third day of Christ's last week—Tuesday. Matthew introduces the subject by saying (22. 15), "Then went the Pharisees and took counsel how they might entangle Him in His talk." 13. And they send unto him certain of the Pharisees—"their disciples," says Matthew; probably young and zealous scholars in that hardening school—and of the Herodians—See on Matthew 22. 16. In Luke 20. 20 these willing tools are called "spies, which should feign themselves just (or 'righteous') men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." Their plan, then, was to entrap Him into some expression which might be construed into disaffection to the Roman government; the Pharisees themselves being notoriously discontented with the Roman yoke.

Tribute to Cæsar (v. 14-17). 14. And when they were come, they say unto him, Master—or 'Teacher'—we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth—By such flattery—though they said only the truth—they hoped to throw Him off His guard. Is it lawful to give tribute to Cæsar, or not?—It was the civil poll-tax paid by all enrolled in the 'census.' See on Matthew 17. 25. 15. Shall we give, or shall we not give? But he, knowing their hypocrisy—"their wickedness" Matthew 22. 18; "their craftiness" Luke 20. 23. The malignity of their hearts took the form of craft, pretending what they did not feel—an anxious desire to be guided aright in a matter which to a scrupulous few might seem a question of some difficulty. Seeing perfectly through this, He said unto them, Why tempt ye me?—"hypocrites!" bring me a penny that I may see it—or "the tribute money" (Matthew 22. 19). 16. And they brought it. And he saith unto them, Whose is this image—stamped upon the coin—and superscription?—the words encircling it on the obverse side. And they said unto him, Cæsar's. 17. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's—Putting it in this general form, it was impossible for sedition itself to dispute it, and yet it dissolved the snare—and to God the things that are God's—How much is there in this profound but to them startling addition to the maxim, and how incomparable is the whole for fulness, brevity, clearness, weight! and they marvelled at him—"at His answer, and held their peace" (Luke 20. 26), "and left Him, and went their way" (Matthew 22. 22).

The Resurrection (v. 18-27). 18. Then come unto him the Sadducees, which say there is no resurrection—neither angel nor spirit" (Acts 23. 7). They were the materialists of the day. See on Acts 23. 7. and they asked him, saying, 19-22. Master, Moses wrote unto us—(Deuteronomy 25. 5)—If a man's brother die, and leave his wife behind him, &c. . . . And the seven had her, and left no seed: last of all the woman died also. 23. In the resurrection therefore when they shall rise . . . 24. Do ye not therefore err, because ye know not the Scriptures—regarding the future state—neither the power of God?—before which a thousand such difficulties vanish. 25. For when they shall rise from the dead, they neither marry, nor are given in marriage—"neither can they die any more" (Luke 20. 36). Marriage is ordained to perpetuate the human family; but as there will be no breaches by death in the future state this ordinance will cease—but are as the angels which are in heaven—in Luke it is "equal unto the angels;" but as the subject is death and resurrection we are not

warranted to extend the equality here taught beyond the one point—the immortality of their nature. A beautiful clause is added in Luke—"and are the children of God"—not in respect of character, which is not here spoken of, but of nature—"being the children of the resurrection," as rising to an undecaying existence (Romans 8. 21, 23), and so being the children of their Father's immortality (1 Timothy 6. 16). 26. And as touching the dead, that they rise: have ye not read in the book of Moses—"even Moses" (Luke 20. 37), whom they had just quoted for the purpose of entangling Him—how in the bush God spake unto him—either 'at the bush,' as the same expression is rendered in Luke 20. 37, i. e., when he was there; or 'in the (section of his history regarding the) bush.' The structure of our verse suggests the latter sense, which is not unusual—saying (Exodus 3. 6) I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but [the God] of the living—not 'the God of dead but [the God] of living persons.' The word in brackets is almost certainly an addition to the genuine text, and critical editors exclude it. "For all live unto Him" Luke 20. 38—"in His view," or 'in His estimation.' This last statement—found only in Luke—though adding nothing to the argument, is an important additional illustration. It is true, indeed, that to God no human being is dead or ever will be, but all mankind sustain an abiding conscious relation to Him; but the "all" here means "those who shall be accounted worthy to obtain that world." These sustain a gracious covenant relation to God which cannot be dissolved. (Cf. Romans 8. 10, 11.) In this sense our Lord affirms that for Moses to call the Lord the "God" of His patriarchal servants, if at that moment they had no existence, would be unworthy of Him. He "would be ashamed to be called their God, if He had not prepared for them a city" (Hebrews 11. 16). It was concluded by some of the early Fathers, from our Lord's resting His proof of the Resurrection on such a passage as this, instead of quoting some much clearer testimonies of the Old Testament, that the Sadducees, to whom this was addressed, acknowledged the authority of no part of the Old Testament but the Pentateuch; and this opinion has held its ground even till now. But as there is no ground for it in the New Testament, so JOSEPHUS is silent upon it; merely saying that they rejected the Pharisaic traditions. It was because the Pentateuch was regarded by all classes as the fundamental source of the Hebrew religion, and all the succeeding books of the Old Testament but as developments of it, that our Lord would show that even there the doctrine of the Resurrection was taught. And all the rather does He select this passage, as being not a bare announcement of the doctrine in question, but as expressive of that glorious truth out of which the Resurrection springs. "And when the multitude heard this (says Matthew 22. 33), they were astonished at His doctrine." "Then (adds Luke 20. 39, 40) certain of the scribes answering said, Master—"Teacher," "thou hast well said"—enjoying His victory over the Sadducees. "And after that they durst not ask Him any [question at all]"—neither party could; both being for the time utterly foiled.

The Great Commandment (v. 28-34). "But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together" (Matthew 22. 34). 28. And one of the scribes—"a lawyer," says Matthew (22. 35); i. e., teacher of the law—came, and having heard them reasoning together, and perceiving that he had answered them well, asked him—manifestly in no bad spirit. When Matthew therefore says he came "tempting," or "trying him," as one of the Pharisaic party who seemed to enjoy the defeat He had given to the Sadducees, we may suppose that though somewhat priding himself upon his insight into the law, and not indisposed to measure his knowledge with One in whom he had not yet learned to believe, he was nevertheless an honest-hearted, fair disputant—Which is the first commandment of all?—first in importance; the primary, leading commandment, the most fundamental one. This was a question which, with some others, divided the Jewish teachers into rival schools,

Our Lord's answer is in a strain of respect very different from what He showed to cavillers—ever observing His own direction, "Give not that which is holy to the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you" (Matthew 7. 6). 29. **And Jesus answered him, The first of all the commandments is**—The readings here vary considerably. TISCHENDORF and TREGELLES read simply, 'the first is;' and they are followed by MEYER and ALFORD. But though the authority for the precise form of the received text is slender, a form almost identical with it seems to have most weight of authority. Our Lord here gives His explicit sanction to the distinction between commandments of a more *fundamental* and *primary* character, and commandments of a more *dependent* and *subordinate* nature; a distinction of which it is confidently asserted by a certain class of critics that the Jews knew nothing, that our Lord and his apostles nowhere lay down, and which has been invented by Christian divines. (Cf. Matthew 23. 23.) **Hear, O Israel; the Lord our God is one Lord**—This every devout Jew recited twice every day, and the Jews do it to this day; thus keeping up the great ancient national protest against the polytheisms and pantheisms of the heathen world: it is the great utterance of the national faith in One Living and Personal God—"ONE JEHOVAH!" 30. **And thou shalt**—We have here the language of law, expressive of God's claims. What then are we here bound down to do? One word is made to express it. And what a word! Had the essence of the Divine law consisted in *deeds*, it could not possibly have been expressed in a single word; for no one deed is comprehensive of all others embraced in the law. But as it consists in *an affection of the soul*, one word suffices to express it—but only one. *Fear*, though due to God and enjoined by Him, is limited in its sphere and distant in character. *Trust*, *Hope*, and the like, though essential features of a right state of heart towards God, are called into action only by *personal necessity*, and so are—in a good sense, it is true, but still are properly—*selfish* affections; that is to say, they have respect to *our own well-being*. But *LOVE* is an *all-inclusive* affection, embracing not only every other affection proper to its Object, but all that is proper to be done to its Object; for as love spontaneously seeks to please its Object, so, in the case of men to God, it is the native well-spring of a voluntary obedience. It is, besides, the most *personal* of all affections. One may fear an *event*, one may hope for an *event*, one may rejoice in an *event*; but one can love only a *Person*. It is the *tenderest*, the most *unselfish*, the most *Divine* of all affections. Such, then, is the affection in which the essence of the Divine law is declared to consist—**Thou shalt love**—We now come to the glorious Object of that demanded affection. Thou shalt love the Lord, thy God—i. e., Jehovah, the Self-Existent one, who has revealed Himself as the "I AM," and there is "none else;" who, though by his name JEHOVAH apparently at an unapproachable distance from His finite creatures, yet bears to *Thee* a real and definite relationship, out of which arises *His claim* and *Thy duty* of LOVE. But with what are we to love Him? Four things are here specified. First, "Thou shalt love the Lord thy God" **with thy heart**—This sometimes means 'the whole inner man' (as Proverbs 4. 23); but that cannot be meant here; for then the other three particulars would be superfluous. Very often it means 'our emotional nature'—the seat of *feeling* as distinguished from our intellectual nature or the seat of *thought*, commonly called the "mind" (as in Philippians 4. 7). But neither can this be the sense of it here; for here the heart is distinguished both from the "mind" and the "soul." The "heart," then, must here mean the *sincerity* of both the thoughts and the feelings; in other words, 'uprightness' or 'true-heartedness,' as opposed to a *hypocritical* or *divided* affection. But next, "Thou shalt love the Lord thy God" **with thy soul**. This is designed to command our emotional nature: 'Thou shalt put *feeling* or *warmth* into thine affection.' Further, "Thou shalt love the Lord thy God" **with thy mind**—This commands our intellectual nature: Thou shalt put *intelligence* into thine affection—In

opposition to a blind devotion, or mere devoteism. Lastly, "Thou shalt love the Lord thy God" **with thy strength**—This commands our energies: 'Thou shalt put *intensity* into thine affection'—"Do it with thy might" (Ecclesiastes 9. 10). Taking these four things together, the command of the Law is, 'Thou shalt love the Lord thy God *with all thy powers*—with a *sincere*, a *fervid*, an *intelligent*, an *energetic* love.' But this is not all that the Law demands. God will have all these qualities in their most perfect exercise. "Thou shalt love the Lord thy God," says the Law, "with *all thy heart*," or, with perfect sincerity; "Thou shalt love the Lord thy God with *all thy soul*," or, with the utmost fervour; "Thou shalt love the Lord thy God with *all thy mind*," or, in the fullest exercise of an enlightened reason; and "Thou shalt love the Lord thy God with *all thy strength*," or, with the whole energy of our being! So much for the First Commandment. 31. **And the second is like—"unto it"** (Matthew 22. 39); as demanding the same affection, and only the extension of it, in its proper measure, to the creatures of Him whom we thus love—our *brethren* in the participation of the same nature, and *neighbours*, as connected with us by ties that render each dependent upon and necessary to the other. **Thou shalt love thy neighbour as thyself**—Now, as we are not to love ourselves supremely, this is virtually a command, in the first place, *not* to love our neighbour with all our heart and soul and mind and strength. And thus it is a condemnation of the idolatry of the creature. Our supreme and uttermost affection is to be reserved for God. But as *sincerely* as ourselves we are to love all mankind, and with the *same readiness* to do and suffer for them as we should reasonably desire them to show to us. The golden rule (Matthew 7. 12) is here our best interpreter of the nature and extent of these claims. **There is none other commandment greater than these**—or, as in Matthew 22. 40, "On these two commandments hang all the Law and the Prophets" (see on Matthew 5. 17). It is as if He had said, 'This is all Scripture in a nutshell; the whole law of human duty in a portable, pocket form.' Indeed, it is so simple that a child may understand it, so brief that all may remember it, so *comprehensive* as to embrace all possible cases. And from its very nature it is *unchangeable*. It is inconceivable that God should require from his rational creatures anything *less*, or in substance anything *else*, under any *dispensation*, in any *world*, at any *period* throughout eternal duration. He cannot but claim this—all this—alike in *heaven*, in *earth*, and in *hell*! And this incomparable summary of the Divine Law belouged to the *Jewish religion*! As it shines in its own self-evidencing splendour, so it reveals its own true source. The religion from which the world has received it could be none other than a *God-given religion*! 32. **And the scribe said unto him, Well, Master—"Teacher"—thou hast said the truth: for there is one [God]; and there is none other but he**—The genuine text here seems clearly to have been, "There is one," without the word "God;" and so nearly all critical editors and expositors read. 33. **And to love him with all the heart . . . and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices**—more, i. e., than all positive institutions; thereby showing insight into the essential difference between what is *moral* and in its own nature *unchangeable*, and what is obligatory only *because enjoined*, and only so long as *enjoined*. 34. **And when Jesus saw that he answered discreetly**—rather, 'intelligently,' or 'sensibly;' not only in a good spirit, but with a promising measure of insight into spiritual things—he said unto him, **Thou art not far from the kingdom of God**—for he had but to follow out a little further what he seemed sincerely to own, to find his way into the kingdom. He needed only the experience of another eminent scribe who at a later period said, "We know that the law is spiritual, but I am carnal, sold under sin:" who exclaimed, "O wretched man that I am! Who shall deliver me?" but who added, "I thank God through Jesus Christ!" (Romans 7. 14, 24, 25.) Perhaps among the "great company of the priests" and other Jewish ecclesiastics who "were obedient to the

saith," almost immediately after the day of Pentecost (Acts 6, 7), this upright lawyer was one. But for all his nearness to the Kingdom of God, it may be he never entered it. And no man after that durst ask any question—all feeling that they were no match for Him, and that it was vain to enter the lists with Him.

Christ Baffles the Pharisees regarding David (v. 35-37). 35. **And Jesus answered and said, while he taught in the temple**—and "while the Pharisees were gathered together" (Matthew 22, 41)—**How say the scribes that Christ is the son of David?**—How come they to give it out that Messiah is to be the son of David? In Matthew, Jesus asks them, "What think ye of Christ?" or of the promised and expected Messiah? "Whose son is He (to be)? They say unto Him, The son of David." The sense is the same. "He saith unto them, How then doth David in spirit call Him Lord?" (Matthew 22, 42, 43.) 36. **For David himself said by the Holy Ghost** (Psalm 110, 1), **The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.** 37. **David therefore himself calleth him Lord; and whence is he then his son?**—There is but one solution of this difficulty. Messiah is at once inferior to David as his son according to the flesh, and superior to him as the Lord of a kingdom of which David is himself a subject, not the sovereign. The human and Divine natures of Christ, and the spirituality of His kingdom—of which the highest earthly sovereigns are honoured if they be counted worthy to be its subjects—furnish the only key to this puzzle. **And the common people**—or, 'the immense crowd'—**heard him gladly**—"And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions" (Matthew 22, 46).

The Scribes Denounced (v. 38-40). 38. **And he said unto them in his doctrine**—rather, 'in His teaching,' implying that this was but a specimen of an extended discourse, which Matthew gives in full (ch. 23). Luke says (20, 45) this was "in the audience of all the people said unto his disciples"—**Beware of the scribes, which love—or 'like'—to go in long clothing**—(see on Matthew 23, 5)—**and [love] salutations in the market-places,** 39. **And the chief seats in the synagogues, and the uppermost rooms—or positions—at feasts**—See on this love of distinction, Luke 14, 7; and on Matthew 6, 5. 40. **Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation**—They took advantage of their helpless condition and confiding character to obtain possession of their property, while by their "long prayers" they made them believe they were raised far above "filthy lucre." So much the "greater damnation" awaited them. (Cf. Matthew 23, 33.) A life-like description this of the Romish clergy, the true successors of "the scribes."

41-44. **THE WIDOW'S TWO MITES.** (—Luke 21, 1-4.) See on Luke 21, 1-4.

CHAPTER XIII.

Ver. 1-37. CHRIST'S PROPHECY OF THE DESTRUCTION OF JERUSALEM, AND WARNINGS SUGGESTED BY IT TO PREPARE FOR HIS SECOND COMING. (—Matthew 24, 1-51; Luke 21, 5-36.) Jesus had entered all His mind against the Jewish ecclesiastics, exposing their character with withering plainness, and denouncing, in language of awful severity, the judgments of God against them for that unfaithfulness to their trust which was bringing ruin upon the nation. He had closed this His last public discourse (Matthew 23) by a passionate Lamentation over Jerusalem, and a solemn Farewell to the Temple. "And (says Matthew 24, 1) Jesus went out and departed from the temple"—never more to re-enter its precincts, or open His mouth in public teaching. *With this act ended His public ministry.* As He withdrew, says OLSHAUSEN, the gracious presence of God left the sanctuary; and the temple, with all its service, and the whole theocratic constitution, was given over to destruction. What immediately followed is, as usual, most minutely and graphically described by our Evangelist. 1. **And as he went out of the temple, one of his disciples saith unto him**—The other Evangelists

are less definite. "As some spake," says Luke: "His disciples came to Him," says Matthew. Doubtless it was the speech of one, the mouth-piece, likely, of others. **Master—'Teacher'**—see what manner of stones and what buildings are here—wondering, probably, how so massive a pile could be overthrown, as seemed implied in our Lord's last words regarding it. JOSEPHUS, who gives a minute account of the wonderful structure, speaks of stones forty cubits long (*Jewish War*, v. 5, 1.), and says the pillars supporting the porches were twenty-five cubits high, all of one stone, and that the whitest marble (ib., v. 5, 2). Six days' battering at the walls, during the siege, made no impression upon them (ib., vi. 4, 1). Some of the under-building, yet remaining, and other works, are probably as old as the first temple. 2. **And Jesus answering said unto him, Seest thou these great buildings?**—'Ye call my attention to these things? I have seen them. Ye point to their massive and durable appearance: now listen to their fate.' **there shall not be left—"left here"** (Matthew 24, 2)—**one stone upon another, that shall not be thrown down**—Titus ordered the whole city and temple to be demolished [JOSEPHUS, *J. W.*, vii. 1, 1.]; Eleazar wished they had all died before seeing that holy city destroyed by enemies' hands, and before the temple was so profanely dug up (ib., vii. 8, 7). 3. **And as he sat upon the Mount of Olives, over against the temple**—On their way from Jerusalem to Bethany they would cross Mount Olivet; on its summit He seats Himself, over against the temple, having the city all spread out under His eye. How graphically is this set before us by our Evangelist! **Peter and James and John and Andrew asked him privately**—The other Evangelists tell us merely that "the disciples" did so. But Mark not only says that it was four of them, but names them; and they were the first *quaternion* of the Twelve. 4. **Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?**—"and what shall be the sign of thy coming, and of the end of the world?" They no doubt looked upon the date of all these things as one and the same, and their notions of the things themselves were as confused as of the times of them. Our Lord takes His own way of meeting their questions.

Prophecies of the Destruction of Jerusalem (v. 5-31). 5. **And Jesus answering them began to say, Take heed lest any man deceive you:** 6. **For many shall come in my name, saying, I am [Christ]**—(see Matthew 24, 5)—"and the time draweth nigh" (Luke 21, 8); that is, the time of the kingdom in its full splendour—**and shall deceive many**—"Go ye not therefore after them" (Luke 21, 8). The reference here seems not to be to pretended Messiahs, deceiving those who rejected the claims of Jesus, of whom indeed there were plenty—for our Lord is addressing His own genuine disciples—but to persons pretending to be Jesus Himself, returned in glory to take possession of His kingdom. This gives peculiar force to the words, "Go ye not therefore after them." 7. **And when ye shall hear of wars and rumours of wars, be ye not troubled**—see on v. 13, and compare Isaiah 8, 11-14—**for such things must needs be; but the end shall not be yet**—In Luke (21, 9), "the end is not by and by," or 'immediately.' Wars must come before all is over. 8. **These are the beginnings of sorrows**—'of travail-pangs,' to which heavy calamities are compared. (See Jeremiah 4, 81, &c.) The annals of TACITUS tell us how the Roman world was convulsed, before the destruction of Jerusalem, by rival claimants of the imperial purple. 9. **But take heed to yourselves: for—"before all these things"** (Luke 21, 12); i. e., before these public calamities come—**they shall deliver you up to councils; and in the synagogues ye shall be beaten**—These refer to *ecclesiastical* proceedings against them—and **ye shall be brought before rulers and kings**—before *civil* tribunals next—for my sake, for a testimony against them—rather 'unto them'—to give you an opportunity of bearing testimony to Me before them. In the Acts of the Apostles we have the best commentary on this announcement. (Cf. Matthew 10, 17, 18.) 10. **And the gospel must first be published among all**

SAVED—“for a witness, and then shall the end come” (Matthew 24. 14). God never sends judgment without previous warning; and there can be no doubt that the Jews, already dispersed over most known countries, had nearly all heard the Gospel “as a witness,” before the end of the Jewish state. The same principle was repeated and will repeat itself to “the end.” 11. **But when they shall lead you, and deliver you up, take no thought beforehand—be not anxious beforehand—what ye shall speak, neither do ye premeditate—**Be not filled with apprehension, in the prospect of such public appearances for Me, lest ye should bring discredit upon My name, nor think it necessary to prepare beforehand what ye are to say. **but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost—**See on Matthew 10. 19, 20. 13. **And ye shall be hated of all men for my name’s sake—**Matthew (24. 12) adds this important intimation: “And because iniquity shall abound, the love of many”—‘of the many,’ or ‘of the most;’ i. e., of the generality of professed disciples—“shall wax cold.” Sad illustrations of the effect of abounding iniquity in cooling the love even of faithful disciples we have in the *Epistle of James*, written about the period here referred to, and too frequently ever since. **but he that shall endure unto the end, the same shall be saved—**See on Matthew 10. 21, 22; and cf. Hebrews 10. 33, 39, which is a manifest allusion to these words of Christ; also Revelation 2. 10. Luke adds these reassuring words: “But there shall not an hair of your heads perish” (21. 18). Our Lord had just said (Luke 21. 16) that they should be *put to death*; showing that this precious promise is far above immunity from mere bodily harm, and furnishing a key to the right interpretation of Psalm 91. and such like. 14. **But when ye shall see—“Jerusalem compassed by armies”—‘by encamped armies;’** in other words, when ye shall see it *besieged*, and—the *abomination of desolation*, spoken of by Daniel the prophet, standing where it ought not—i. e., as explained in Matthew (24. 15), “standing in the holy place”—(let him that readeth—readeth that prophecy—understand.) That “the abomination of desolation” here alluded to was intended to point to the Roman ensigns, as the symbols of an idolatrous, and so unclean Pagan power, may be gathered by comparing what Luke says in the corresponding verse (21. 20); and commentators are agreed on it. It is worthy of notice, as confirming this interpretation, that in 1 Maccabees 1. 54—which, though apocryphal *Scripture*, is authentic *history*—the expression of Daniel is applied to the idolatrous profanation of the Jewish altar by Antiochus Epiphanes. **then let them that be in Judea flee to the mountains—**The ecclesiastical historian, EUSEBIUS, early in the fourth century, tells us that the Christians fled to *Pella*, at the northern extremity of Perea, being “prophetically directed”—perhaps by some prophetic intimation more explicit than this, which would be their chart—and that thus they escaped the predicted calamities by which the nation was overwhelmed. 15. **And let him that is on the house-top not get down into the house, neither enter therein, to take any thing out of his house:—i. e.,** let him take the outside flight of steps from the roof to the ground; a graphic way of denoting the extreme urgency of the case, and the danger of being tempted, by the desire to save his property, to delay till escape should become impossible. 16. **And let him that is in the field not turn back again for to take up his garment. 17. But woe to them—or, ‘alas for them!’—that are with child, and to them that give suck in those days—in consequence of the aggravated suffering which those conditions would involve. 18. And pray ye that your flight be not in the winter—**making escape perilous, or tempting you to delay your flight. Matthew (24. 20) adds, “neither on the sabbath day,” when, from fear of a breach of its sacred rest, they might be induced to remain. 19. **For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be—**Such language is not unusual in the Old Testament with reference to tremendous calamities. But it is matter of literal fact that there

was crowded into the period of the Jewish war an amount and complication of suffering perhaps unparalleled; and the narrative of JOSEPHUS, examined closely and arranged under different heads, would show. 20. **And except that the Lord had shortened those days, no flesh—i. e., no human life—should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days—**But for this merciful “shortening,” brought about by a remarkable concurrence of causes, the whole nation would have perished, in which there yet remained a remnant to be afterwards gathered out. This portion of the prophecy closes, in Luke, with the following vivid and important glance at the subsequent fortunes of the chosen people: “And they shall fall by the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21. 24). The language as well as the idea of this remarkable statement is taken from Daniel 8. 10, 12. What, then, is its import here? It implies, first, that a time is coming when Jerusalem shall cease to be “trodden down of the Gentiles;” which it was then by pagan, and since and till now is by Mohammedan unbelievers: and next, it implies that the period when this treading down of Jerusalem by the Gentiles is to cease will be when “the times of the Gentiles are fulfilled” or “completed.” But what does this mean? We may gather the meaning of it from Romans 11., in which the Divine purposes and procedure towards the chosen people from first to last are treated in detail. In v. 25 of that chapter these words of our Lord are thus reproduced: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” See the exposition of that verse, from which it will appear that—“till the fulness of the Gentiles be come in”—or, in our Lord’s phraseology, “till the times of the Gentiles be fulfilled”—does not mean ‘till the general conversion of the world to Christ,’ but ‘till the Gentiles have had their full time of that place in the Church which the Jews had before them.’ After that period of *Gentilism*, as before of *Judaism*, “Jerusalem” and Israel, no longer “trodden down by the Gentiles,” but “grafted into their own olive tree,” shall constitute, with the believing Gentiles, one Church of God, and fill the whole earth. What a bright vista does this open up! 21. **And then, if any man shall say to you, Lo, here is Christ; or, lo [he is] there; believe him not—**So Luke 17. 23. No one can read JOSEPHUS’ account of what took place before the destruction of Jerusalem without seeing how strikingly this was fulfilled. **to seduce, if it were possible, even the elect—**Implying that this, though all but done, will prove impossible. What a precious assurance! (Cf. 2 Thessalonians 2. 9-12.) 23. **But take ye heed; behold, I have foretold you all things—**He had just told them that the seduction of the elect would prove impossible; but since this would be all but accomplished, He bids them be on their guard, as the proper means of averting that catastrophe. In Matthew (24. 26-28) we have some additional particulars: “Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” See on Luke 17. 23, 24. “For wheresoever the carcass is, there will the eagles be gathered together.” See on Luke 17. 37. 24. **But in those days, after that tribulation—**“Immediately after the tribulation of those days” (Matthew 24. 29)—**the sun shall be darkened, and the moon shall not give her light. 25. And the stars of heaven shall fall—**“and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21. 25, 28)—**and the powers that are in heaven shall be shaken—**Though the grandeur of this language carries the mind over the head of all periods but that of Christ’s Second Coming, nearly every expression will be found used of the Lord’s coming in terrible

national judgments: as of Babel (Isaiah 13. 9-13); of Idumea (Isaiah 34. 1, 2, 4, 8-10); of Egypt (Ezekiel 32. 7, 8); compare also Psalm 18. 7-15; Isaiah 24. 1. 17-19; Joel 2. 10, 11, &c. We cannot therefore consider the mere strength of this language a proof that it refers exclusively or primarily to the precursors of the final day, though of course in "*that day*" it will have its most awful fulfilment. 26. **And then shall they see the Son of man coming in the clouds with great power and glory**—In Matthew 24. 30, this is given most fully: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man," &c. That this language finds its highest interpretation in the Second Personal Coming of Christ, is most certain. But the question is, whether that be the primary sense of it as it stands here? Now if the reader will turn to Daniel 7. 13, 14, and connect with it the preceding verses, he will find, we think, the true key to our Lord's meaning here. There the powers that oppressed the Church—symbolized by rapacious wild beasts—are summoned to the bar of the Great God, who as the Ancient of days seats Himself, with His assessors, on a burning Throne: thousand thousands ministering to Him, and ten thousand times ten thousand standing before Him. "The judgment is set, and the books are opened." Who that is guided by the mere words would doubt that this is a description of the Final Judgment? And yet nothing is clearer than that it is *not*, but a description of a vast *temporal* judgment, upon organized bodies of men, for their incurable hostility to the kingdom of God upon earth. Well, after the doom of these has been pronounced and executed, and room thus prepared for the unobstructed development of the kingdom of God over the earth, what follows? "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they (the angelic attendants) brought Him near before Him." For what purpose? To receive investiture in the kingdom, which, as Messiah, of right belonged to Him. Accordingly, it is added, "And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Comparing this with our Lord's words, He seems to us, by "the Son of man (on which phrase, see on John 1. 51) coming in the clouds with great power and glory," to mean, that when judicial vengeance shall once have been executed upon Jerusalem, and the ground thus cleared for the unobstructed establishment of His own kingdom, His true regal claims and rights would be visibly and gloriously asserted and manifested. See on Luke 9. 28 (with its parallels in Matthew and Mark), in which nearly the same language is employed, and where it can hardly be understood of anything else than *the full and free establishment of the kingdom of Christ on the destruction of Jerusalem*. But what is that "sign of the Son of man in heaven?" Interpreters are not agreed. But as before Christ came to destroy Jerusalem some appalling portents were seen in the air, so before His Personal appearing it is likely that something *analogous* will be witnessed, though of what nature it would be vain to conjecture. 27. **And then shall he send his angels**—"with a great sound of a trumpet" (Matthew 24. 31)—**and shall gather together his elect, &c.**—As the tribes of Israel were anciently gathered together by sound of trumpet (Exodus 19. 13, 16, 19; Leviticus 23. 24; Psalm 81. 3-5), so any mighty gathering of God's people, by Divine command, is represented as collected by sound of trumpet (Isaiah 27. 13; cf. Revelation 11. 15); and the ministry of angels, employed in all the great operations of Providence, is here held forth as the agency by which the present assembling of the elect is to be accomplished. LIGHTFOOT thus explains it: "When Jerusalem shall be reduced to ashes, and that wicked nation cut off and rejected, then shall the Son of man send His ministers with the trumpet of the Gospel, and they shall gather His elect of the several nations, from the four corners of heaven: so that God shall not want a Church, although

that ancient people of His be rejected and cast off; but that ancient Jewish Church being destroyed, a new Church shall be called out of the Gentiles.' But though something like this appears to be the primary sense of the verse, in relation to the destruction of Jerusalem, no one can fail to see that the language swells beyond any gathering of a human family into a Church upon earth, and forces the thoughts onward to that gathering of the Church "at the last trump," to meet the Lord in the air, which is to wind up the present scene. Still, this is not, in our judgment, the *direct* subject of the prediction; for the next verse limits the whole prediction to the generation then existing. 28. **Now learn a parable of the fig tree**—Now from the fig tree learn the parable, or the high lesson which this teaches. **When her branch is yet tender, and putteth forth leaves—its leaves.** 29. **So ye, in like manner, when ye shall see these things come to pass**—rather, 'coming to pass'—**know that it**—"the kingdom of God" (Luke 21. 31)—**is nigh, even at the doors**—that is, the full manifestation of it; for till then it admitted of no full development. In Luke (21. 23) the following words precede these: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"—their redemption, in the first instance certainly, from Jewish oppression (1 Thessalonians 2. 14-16; Luke 11. 52): but in the highest sense of these words, redemption from all the oppressions and miseries of the present state at the second appearing of the Lord Jesus. 30. **Verily I say unto you, that this generation shall not pass till all these things be done**—or "fulfilled" (Matthew 24. 34; Luke 21. 32). Whether we take this to mean that the whole would be fulfilled within the limits of the generation then current, or, according to a usual way of speaking, that the generation then existing would not pass away without seeing a *begun* fulfilment of this prediction, the facts entirely correspond. For either the whole was fulfilled in the destruction accomplished by Titus, as many think; or, if we stretch it out, according to others, till the thorough dispersion of the Jews a little later, under Adrian, every requirement of our Lord's words seems to be met. 31. **Heaven and earth shall pass away; but my words shall not pass away**—the strongest possible expression of the Divine authority by which He spake; not as Moses or Paul might have said of their own inspiration, for such language would be unsuitable in any merely human mouth.

Warnings to Prepare for the Coming of Christ Suggested by the foregoing Prophecy (v. 32-37). It will be observed that, in the foregoing prophecy, as our Lord approaches the crisis of the day of vengeance on Jerusalem and redemption for the Church—at which stage the analogy between that and the day of final vengeance and redemption waxes more striking—His language rises and swells beyond all temporal and partial vengeance, beyond all earthly deliverances and enlargements, and ushers us resistlessly into the scenes of the final day. Accordingly, in these six concluding verses it is manifest that preparation for "**THAT DAY**" is what our Lord designs to inculcate. 32. **But of that day and that hour—i. e., the precise time—knoweth no man—lit., no one—no, not the angels which are in heaven, neither the Son, but the Father**—This very remarkable statement regarding "the Son" is peculiar to Mark. Whether it means that the Son was *not at that time in possession of the knowledge* referred to, or simply that it was *not among the things which He had received to communicate*—has been matter of much controversy even amongst the firmest believers in the proper Divinity of Christ. In the latter sense it was taken by some of the most eminent of the ancient Fathers, and by LUTHER, MELANCTHON, and most of the elder Lutherans; and it is so taken by BENIGL, LANGE, WEBSTER and WILKINSON. CHRYSOSTOM and others understood it to mean that *as man* our Lord was ignorant of this. It is taken literally by CALVIN, GROTIUS, DE WETTE, MEYER, FRITZSCHE, STIER, ALFORD, and ALEXANDER. 33. **Take ye heed, watch and pray; for ye know not when the time is.** 34. [*For the Son of man is*] *as a man taking*

a far journey, &c.—The idea thus far is similar to that in the opening part of the parable of the talents (Matthew 25, 14, 15), and commanded the porter—or, 'the gate-keeper'—to watch—pointing to the official duty of the ministers of religion to give warning of approaching danger to the people. 35. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning—an allusion to the four Roman watches of the night. 36. Lest, coming suddenly, he find you sleeping—See on Luke 12, 35-40, 42-46. 37. And what I say unto you—this discourse, it will be remembered, was delivered in private—I say unto all, Watch—anticipating and requiring the diffusion of His teaching by them amongst all His disciples, and its perpetuation through all time.

CHAPTER XIV.

VER. 1-11. THE CONSPIRACY OF THE JEWISH AUTHORITIES TO PUT JESUS TO DEATH—THE SUPPER AND THE ANOINTING AT BETHANY—JUDAS AGREES WITH THE CHIEF PRIESTS TO BETRAY HIS LORD. (—Matthew 26, 1-16; Luke 22, 1-6; John 12, 1-11.) The events of this section appeared to have occurred on the fourth day of the Redeemer's Last Week—the Wednesday.

Conspiracy of the Jewish Authorities to Put Jesus to Death (v. 1, 2). 1. After two days was the feast of the Passover, and of unleavened bread—The meaning is, that two days after what is about to be mentioned the Passover would arrive; in other words, what follows occurred two days before the feast—and the chief priests and the scribes sought how they might take him by craft, and put him to death—From Matthew's fuller account (ch. 26,) we learn that our Lord announced this to the Twelve as follows, being the first announcement to them of the precise time: "And it came to pass, when Jesus had finished all these sayings"—referring to the contents of ch. 24., 25., which He delivered to His disciples; His public ministry being now closed: from His prophetic He is now passing into His priestly office, although all along Himself took our infirmities and bare our sicknesses—"He said unto His disciples, Ye know that after two days is [the feast of] the Passover, and the Son of man is betrayed to be crucified." The first and the last steps of his final sufferings are brought together in this brief announcement of all that was to take place. The Passover was the first and the chief of the three great annual festivals, commemorative of the redemption of God's people from Egypt, through the sprinkling of the blood of a lamb divinely appointed to be slain for that end; the destroying angel, "when he saw the blood, passing over" the Israelitish houses, on which that blood was seen, when he came to destroy all the first-born in the land of Egypt (Exodus 12.)—bright typical foreshadowing of the great Sacrifice, and the Redemption effected thereby. Accordingly, "by the determinate counsel and foreknowledge of God, who is wonderful in counsel and excellent in working," it was so ordered that precisely at the Passover season, "Christ our Passover should be sacrificed for us." On the day following the Passover commenced "the feast of unleavened bread," so called because for seven days only unleavened bread was to be eaten (Exodus 12, 18-20). See on 1 Corinthians 5, 6-8. We are further told by Matthew (26, 3) that the consultation was held in the palace of Caiaphas the high priest, between the chief priests, [the scribes], and the elders of the people, how "they might take Jesus by subtlety and kill Him." 2. But they said, Not on the feast [day]—rather, 'not during the feast;' not until the seven days of unleavened bread should be over—lest there be an uproar of the people—In consequence of the vast influx of strangers, embracing all the male population of the land who had reached a certain age, there were within the walls of Jerusalem at this festival some two millions of people; and in their excited state, the danger of tumult and bloodshed among "the people," who for the most part took Jesus for a prophet, was extreme. (See JOSEPHUS, *Antiquities* xx, 5, 3.) What plan, if any, these ecclesiastics fixed upon for seizing our Lord, does not appear.

But the proposal of Judas being at once and eagerly gone into, it is probable they were till then at some loss for a plan sufficiently quiet and yet effectual. So, just at the feast-time shall it be done; the unexpected offer of Judas relieving them of their fears. Thus, as BENGEL remarks, did the Divine counsel take effect.

The Supper and the Anointing at Bethany Six Days before the Passover (v. 3-9). The time of this part of the narrative is four days before what has just been related. Had it been part of the regular train of events which our Evangelist designed to record, he would probably have inserted it in its proper place, before the conspiracy of the Jewish authorities. But having come to the treason of Judas, he seems to have gone back upon this scene as what probably gave immediate occasion to the awful deed. 3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman—it was "Mary," as we learn from John 12, 3—having an alabaster box of ointment of spikenard—pure nard, a celebrated aromatic—(See Song of Solomon 1, 12)—very precious—"very costly"—(John 12, 3)—and she brake the box, and poured it on his head—"and anointed," adds John, "the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment." The only use of this was to refresh and exhilarate—a grateful compliment in the East, amidst the closeness of a heated atmosphere, with many guests at a feast. Such was the form in which Mary's love to Christ, at so much cost to herself, poured itself out. 4. And there were some that had indignation within themselves and said—Matthew says (26, 8), "But when His disciples saw it, they had indignation, saying." The spokesman, however, was none of the true-hearted Eleven—as we learn from John (12, 4): "Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him." Doubtless the thought stirred first in his breast, and issued from his base lips—and some of the rest, ignorant of his true character and feelings, and carried away by his plausible speech, might for the moment feel some chagrin at the apparent waste. Why was this waste of the ointment made? 5. For it might have been sold for more than three hundred pence—between nine and ten pounds sterling—and have been given to the poor. And they murmured against her—"This he said," remarks John, and the remark is of exceeding importance, "not that he cared for the poor but because he was a thief, and had the bag"—the scrip or treasure-chest—"and bare what was put therein"—not 'bare it off' by theft, as some understand it. It is true that he did this; but the expression means simply that he had charge of it and its contents, or was treasurer to Jesus and the Twelve. What a remarkable arrangement was this, by which an avaricious and dishonest person was not only taken into the number of the Twelve, but entrusted with the custody of their little property! The purposes which this served are obvious enough; but it is farther noticeable, that the remotest hint was never given to the Eleven of his true character, nor did the disciples most favoured with the intimacy of Jesus ever suspect him, till a few minutes before he voluntarily separated himself from their company—for ever! 6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me—It was good in itself, and so was acceptable to Christ; it was eminently seasonable, and so more acceptable still; and it was "what she could," and so most acceptable of all. 7. For ye have the poor with you always—referring to Deuteronomy 15, 11—and whenever ye will ye may do them good: but me ye have not always—a gentle hint of His approaching departure, by One who knew the worth of His own presence. 8. She hath done what she could—a noble testimony, embodying a principle of immense importance. she is come aforehand to anoint my body to the burying—or, as in John (12, 7), "Against the day of my burying hath she kept this." Not that she, dear heart, thought of His burial, much less reserved any of her nard to anoint her dead Lord. But as the time was so near at hand when that office would have to be performed, and she was not to have that privilege even after the spices were brought for the

purpose (ch. 16, 1). He lovingly regards it as done now. 'In the act of love done to Him,' says OLSHAUSEN beautifully, 'she has erected to herself an eternal monument, as lasting as the Gospel, the eternal Word of God. From generation to generation this remarkable prophecy of the Lord has been fulfilled; and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplishment.' 'Who but Himself,' asks STIER, 'had the power to ensure to any work of man, even if resounding in His own time through the whole earth, an imperishable remembrance in the stream of history? Behold once more here the majesty of His royal judicial supremacy in the government of the world, in this "Verily I say unto you."'
10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them—i. e., to make his proposals, and to bargain with them, as appears from Matthew's fuller statement (ch. 26.), which says, he "went unto the chief priests, and said, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver" (v. 15). The thirty pieces of silver were thirty shekels, the fine paid for man or maid-servant accidentally killed (Exodus 21. 32), and equal to between four and five pounds sterling—"a goodly price that I was prized at of them!" (Zechariah 11. 13). 11. And when they heard it, they were glad, and promised to give him money—Matthew alone records the precise sum, because a remarkable and complicated prophecy, which he was afterwards to refer to, was fulfilled by it. **And he sought how he might conveniently betray him—or, as more fully given in Luke (22. 6), "And he promised, and sought opportunity to betray Him unto them in the absence of the multitude."** That he should avoid an "uproar" or 'riot' among the people, which probably was made an essential condition by the Jewish authorities, was thus assented to by the traitor; into whom, says Luke (22. 3), "Satan entered," to put him upon this hellish deed.

12-26. PREPARATION FOR, AND LAST CELEBRATION OF, THE PASSOVER—ANNOUNCEMENT OF THE TRAITOR—INSTITUTION OF THE SUPPER. (—Matthew 26. 17-30; Luke 22. 7-23, 39; John 13. 21-30.) See on Luke 22. 7-23, 39; and on John 13. 10, 11, 18, 19, 21-30.

27-31. THE DESERTION OF JESUS BY HIS DISCIPLES, AND THE FALL OF PETER, FORETOLD. (—Matthew 26. 31-35; Luke 22. 31-38; John 13. 36-38.) See on Luke 22. 31-46.

32-42. THE AGONY IN THE GARDEN. (—Matthew 26. 36-46; Luke 22. 39-46.) See on Luke 22. 39-46.

43-52. BETRAYAL AND APPREHENSION OF JESUS—FLIGHT OF HIS DISCIPLES. (—Matthew 26. 47-56; Luke 22. 47-53; John 18. 1-12.) See on John 18. 1-12.

53-72. JESUS ABRAIGNED BEFORE THE SANHEDRIM, CONDEMNED TO DIE, AND SHAMEFULLY ENTREATED—THE FALL OF PETER. (—Matthew 26. 57-75; Luke 22. 54-71; John 18. 13-18, 24-27.) Had we only the first three Gospels, we should have concluded that our Lord was led immediately to Calaphas, and had before the Council. But as the Sanhedrim could hardly have been brought together at the dead hour of night—by which time our Lord was in the hands of the officers sent to take Him—and as it was only 'as soon as it was day' that the Council met (Luke 22. 66), we should have had some difficulty in knowing what was done with Him during those intervening hours. In the Fourth Gospel, however, all this is cleared up, and a very important addition to our information is made (John 18. 13, 14, 19-24). Let us endeavour to trace the events in the true order of succession, and in the detail supplied by a comparison of all the four streams of text.

Jesus is brought privately before Annas, the Father-in-law of Caiaphas (John 18. 13, 14). **13. "And they led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year."** This successful Annas, as ELLIOTT remarks, was appointed high priest by Quirinus, A. D. 12, and after holding the office for several years, was deposed by Valerius Gratius, Pilate's predecessor in the procuratorship of Judea (JOSEPHUS, *Antiquities*, xviii. 2. 1, &c.). He appears, however, to have possessed vast influence, having obtained the high priesthood, not only for his son Eleazar, and his son-in-law Calaphas,

but subsequently for four other sons, under the last of whom James, the brother of our Lord, was put to death (ib., xx. 9. 1). It is thus highly probable that, besides having the title of "high priest" merely as one who had filled the office, he to a great degree retained the powers he had formerly exercised, and came to be regarded practically as a kind of rightful high priest. **14. "Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people."** See on John 11. 50. What passed between Annas and our Lord during this interval the beloved disciple reserves till he has related the beginning of Peter's fall. To this, then, as recorded by our own Evangelist, let us meanwhile listen.

Peter obtains Access within the Quadrangle of the High Priest's Residence, and Warms Himself at the Fire (v. 53, 54). **53. And they led Jesus away to the high priest; and with him were assembled—or rather, 'theregathered together unto him'—all the chief priests and the elders and the scribes—**It was then a full and formal meeting of the Sanhedrim. Now, as the first three Evangelists place all Peter's denials of his Lord after this, we should naturally conclude that they took place *while our Lord stood before the Sanhedrim*. But besides that the natural impression is that the scene around the fire took place *over-night*, the *second crowing of the cock*, if we are to credit ancient writers, would occur about the beginning of the fourth watch, or between three and four in the morning. By that time, however, the Council had probably convened, being warned, perhaps, that they were to prepare for being called at any hour of the morning, should the Prisoner be successfully secured. If this be correct, it is pretty certain that only the *last* of Peter's three denials would take place while our Lord was under trial before the Sanhedrim. One thing more may require explanation. If our Lord had to be transferred from the residence of Annas to that of Calaphas, one is apt to wonder that there is no mention of His being marched from the one to the other. But the building, in all likelihood, was one and the same; in which case He would merely have to be taken perhaps across the court, from one chamber to another. **54. And Peter followed him afar off, even into—or 'from afar, even to the interior of—the palace of the high priest—**'An Oriental house,' says ROBINSON, 'is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. The interior court, often paved or flagged, and open to the sky, is the *hall*, which our translators have rendered "palace," where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *porch*. The place where Jesus stood before the high priest may have been an open room, or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court, for Jesus heard all that was going on around the fire, and turned and looked upon Peter (Luke 22. 61). And he sat with the servants, and warmed himself at the fire—The graphic details, here omitted, are supplied in the other Gospels. John 18. 18, "And the servants and officers stood there (that is, in the hall, within the quadrangle, open to the sky), who had made a fire of coals," or 'charcoal' (in a brazier probably), "for it was cold." John alone of all the Evangelists mentions the *material*, and the *coldness* of the night, as WEBSTER and WILKINSON remark. The elevated situation of Jerusalem, observes THOLUCK, renders it so cold about Easter as to make a watch-fire at night indispensable. "And Peter stood with them and warmed himself." "He went in, says Matthew (26. 58), and sat with the servants to see the end." These two minute statements throw an interesting light on each other. His wishing to "see the end," or issue of these proceedings, was what led him into the palace, for he evidently feared the worst. But once in, the serpent-coil is drawn closer; it is a cold night, and why should not he take advantage of the fire as well as others? Besides, in the talk of the crowd about the all-engrossing topic—

may pick up something which he would like to hear. Poor Peter! But now, let us leave him warming himself at the fire, and listening to the hum of talk about this strange case by which the subordinate officials, passing to and fro and crowding around the fire in this open court, would while away the time; and, following what appears the order of the Evangelical Narrative, let us turn to Peter's Lord.

Jesus is Interrogated by Annas—His Dignified Reply—Is treated with Indignity by one of the Officials—His Meek Retort (John 18.19-23). We have seen that it is only the Fourth Evangelist who tells us that our Lord was sent to Annas first, over-night, until the Sanhedrim could be got together at earliest dawn. We have now, in the same Gospel, the deeply instructive scene that passed during this non-official interview. 19. "The high priest [Annas] then asked Jesus of His disciples and of His doctrine"—probably to entrap Him into some statements which might be used against Him at the trial. From our Lord's answer it would seem that "His disciples" were understood to be some secret party. 20. "Jesus answered him, I spake openly to the world"—cf. ch. 7. 4. He speaks of His public teaching as now a past thing—as now all over. "I ever taught in the synagoge and in the temple, whither the Jews always resort," courting publicity, though with sublime noiselessness, "and in secret have I said nothing"—rather, 'spake I nothing;' that is, nothing different from what He taught in public: all His private communications with the Twelve being but explanations and developments of His public teaching. (Cf. Isaiah 45.19; 48.16). 21. "Why askest thou Me? ask them which heard Me what I have said to them"—rather, 'what I said unto them:' "behold, they know what I said." From this mode of replying, it is evident that our Lord saw the attempt to draw Him into self-crimination, and resented it by falling back upon the right of every accused party to have some charge laid against Him by competent witnesses. 22. "And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" (see Isaiah 50.6). It would seem from Acts 23.2 that this summary and undignified way of punishing what was deemed insolence in the accused had the sanction even of the high priests themselves. 23. "Jesus answered him, If I have spoken evil"—rather, 'If I spoke evil,' in reply to the high priest, "bear witness of the evil; but if well, why smitest thou Me?" He does not say, 'If not evil,' as if His reply had been merely unobjectionable; but "if well," which seems to challenge something altogether fitting in the remonstrance He had addressed to the high priest. From our Lord's procedure here, by the way, it is evident enough that His own precept in the Sermon on the Mount—that when smitten on the one cheek we are to turn to the smiter the other also (Matthew 5.39)—is not to be taken to the letter.

Annas Sends Jesus to Caiaphas (v. 24). 24. "[Now] Annas had sent Him bound unto Caiaphas the high priest." On the meaning of this verse there is much diversity of opinion; and according as we understand it will be the conclusion we come to, whether there was but *one hearing* of our Lord before Annas and Caiaphas together, or whether, according to the view we have given above, there were *two hearings*—a preliminary and informal one before Annas, and a formal and official one before Caiaphas and the Sanhedrim. If our translators have given the right sense of the verse, there was but one hearing before Caiaphas; and then this 24th verse is to be read as a *parenthesis*, merely supplementing what was said in v. 13. This is the view of CALVIN, BEZA, GROTIUS, BENGEL, DE WETTE, MEYER, LUCKE, THOLOCK. But there are decided objections to this view. First. We cannot but think that the *natural sense* of the whole passage, embracing v. 13, 14 and 19-24, is that of a preliminary non-official hearing before "Annas first," the particulars of which are accordingly recorded; and then of a transference of our Lord from Annas to Caiaphas. Second. On the other view, it is not easy to see why the Evangelist should not have inserted v. 24 immediately after v. 13; or rather, how he could well

have done otherwise. As it stands, it is not only *queer* out of its proper place, but comes in most perplexingly. Whereas, if we take it as a simple statement of *fact*, that after Annas had finished his interview with Jesus, as recorded in v. 19-23, he transferred Him to Caiaphas to be formally tried, all is clear and natural. Third. The *pluperfect* sense "*had sent*" is in the translation only; the sense of the original word being simply '*sent*.' And though there are cases where the aorist here *used* has the sense of an English pluperfect, this sense is not to be put upon it unless it be obvious and indisputable. Here that is so far from being the case, that the pluperfect '*had sent*' is rather an unwarrantable *interpretation* than a simple *translation* of the word; informing the reader that, according to the view of our translators, our Lord "*had been*" sent to Caiaphas *before* the interview just recorded by the Evangelist; whereas, if we translate the verse literally—'Annas *sent* Him bound unto Caiaphas the high priest'—we get just the information we expect, that Annas, having merely "*precognosced*" the prisoner, hoping to draw something out of Him, "*sent Him to Caiaphas*" to be formally tried before the proper tribunal. This is the view of CHRYSOSTOM and AUGUSTIN among the Fathers; and of the moderns, of OLSHAUSEN, SCHLEIERMACHER, NEANDER, EBRARD, WIESELER, LANGER, LUTHER. This brings us back to the text of our second Gospel, and in it to—

The Judicial Trial and Condemnation of the Lord Jesus by the Sanhedrim (v. 55-64). But let the reader observe, that though this is introduced by the Evangelist before any of the denials of Peter are recorded, we have given reasons for concluding that probably the *first two denials* took place while our Lord was with Annas, and the last only during the trial before the Sanhedrim. 55. And the chief priests and all the council sought for witness against Jesus to put him to death—Matthew (26.59) says they "*sought false witness*." They knew they could find nothing valid; but having their Prisoner to bring before Pilate, they behooved to *make a case—and found none*—none that would suit their purpose, or make a decent ground of charge before Pilate. 56. For many bear false witness against him—From their debasing themselves to "*seek*" them, we are led to infer that they were *bribed* to bear false witness; though there are never wanting sycophants enough, ready to sell themselves for naught, if they may but get a smile from those above them: see a similar scene in Acts 6.11-14. How is one reminded here of that complaint, "False witnesses did rise up; they laid to my charge things that I knew not" (Psalm 31.11)!—but their witness agreed not together—If even *two* of them had been agreed, it would have been greedily enough laid hold of, as all that the law insisted upon even in capital cases (Deuteronomy 17.6). But even in this they failed. One cannot but admire the providence which secured this result; since, on the one hand, it seems astonishing that those unscrupulous prosecutors and their ready tools should so bungle a business in which they felt their whole interests bound up, and, on the other hand, if they *had* succeeded in making even a plausible case, the effect on the progress of the Gospel might for a time have been injurious. But at the very time when His enemies were saying, "God hath forsaken Him; persecute and take Him; for there is none to deliver Him" (Psalm 71.11), He was *working* witness He was and whose work He was doing was keeping Him as the apple of His eye, and while He was making the wrath of man to praise Him, was restraining the remainder of that wrath (Psalm 76.10). 57. And there arose certain, and bare false witness against him—Matthew (26.60) is more precise here: "*At the last came two false witnesses*." As no two had before agreed in anything, they felt it necessary to secure a duplicate testimony to something, but they were long of succeeding. And what was it, when at length it was brought forward?—saying, 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands—On this charge, observe, first, that eager as His enemies were

to find criminal matter against our Lord, they had to go back to the outset of His ministry, His first visit to Jerusalem, more than three years before this. In all that He said and did after that, though ever increasing in boldness, they could find nothing. Next, that even then, they fix only on one speech, of two or three words, which they dared to adduce against Him. Further, they most manifestly pervert the speech of our Lord. We say not this because in Mark's form of it it differs from the report of the words given by the Fourth Evangelist (John 2. 18-22)—the only one of the Evangelists who reports it all, or mentions even any visit paid by our Lord to Jerusalem before His last—but because the one report bears truth, and the other falsehood, on its face. When our Lord said on that occasion, "Destroy this temple, and in three days I will raise it up," they *might*, for a moment, have understood Him to refer to the temple out of whose courts He had swept the buyers and sellers. But *after* they had expressed their astonishment at His words, in that sense of them, and reasoned upon the time it had taken to rear the temple as it then stood, since *no answer* to this appears to have been given by our Lord, it is hardly conceivable that they should continue in the persuasion that this was really His meaning. But finally, even if the more ignorant among them had done so, it is next to certain that the ecclesiastics, who were the prosecutors in this case, *did not believe that this was His meaning*. For in less than three days after this they went to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, *after three days I will rise again*" (Matthew 27. 63). Now what utterance of Christ known to His enemies, *could* this refer to, if not to this very saying about destroying and rearing up the temple? And if so, it puts it beyond a doubt that by this time, at least, they were perfectly aware that our Lord's words referred to *His death by their hands and His resurrection by His own*. But this is confirmed by the next verse. 59. **But neither so did their witness agree together—i. e., not even as to so brief a speech, consisting of but a few words, was there such a concurrence in their mode of reporting it as to make out a decent case. In such a charge everything depended on the very terms alleged to have been used. For every one must see that a very slight turn, either way, given to such words, would make them either something like indictable matter, or else a ridiculous ground for a criminal charge—would either give them a colourable pretext for the charge of impiety which they were bent on making out, or else make the whole saying appear, on the worst view that could be taken of it, as merely some mystical or empty boast.** 60. **Answerest thou nothing? what is it which these witness against thee?**—Clearly, they felt that *their case had failed*, and by this artful question the high priest hoped to get *from his own mouth* what they had in vain tried to obtain from their false and contradictory witnesses. But in this, too, they failed. 61. **But he held his peace, and answered nothing**—This must have nonplussed them. But they were not to be easily balked of their object. Again the high priest—arose (Matthew 26. 62), matters having now come to a crisis, and—asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?**—Why our Lord should have answered this question, when He was silent as to the former, we might not have quite seen, but for Matthew, who says (26. 63) that the high priest *put Him upon solemn oath*, saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Such an adjuration was understood to render an answer legally necessary (Leviticus 5. 1). 62. **And Jesus said, I am—or, as in Matthew 26. 64, "Thou hast said [it]."** In Luke, however (22. 70), the answer, "Ye say that I am," should be rendered—as DE WETTE, MEYER, ELLICOTT, and the best critics agree—that the preposition requires—"Ye say [it], for I am [so]."¹ Some words, however, were spoken by our Lord before giving His answer to this solemn question. These are recorded by Luke alone (22. 67, 68): "Art thou the Christ (they asked)? tell us. And He said unto them, If I tell you, ye will not believe: and if I also ask"—or 'inquire also'—you, ye will not answer me, nor let me go."

This seems to have been uttered before giving his direct answer, as a calm remonstrance and dignified protest against the prejudgment of His case and the unfairness of their mode of procedure. But now let us hear the rest of the answer, in which the conscious majesty of Jesus breaks forth from behind the dark cloud which overhung Him as He stood before the Council—and (in that character) **ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven**—In Matthew (26. 64) a slightly different but interesting turn is given to it by one word: "Thou hast said [it] nevertheless"—We prefer this sense of the word to 'beside,' which some recent critics decide for—"I say unto you, Hereafter shall ye see the Son of man sit on the right hand of power, and coming in the clouds of heaven." The word rendered "hereafter" means, not 'at some future time' (as now "hereafter" commonly does), but what the English word originally signified, 'after here,' 'after now,' or 'from this time.' Accordingly, in Luke 22. 69, the words used mean 'from now.' So that though the reference we have given it to the day of His glorious Second Appearing is too obvious to admit of doubt, He would, by using the expression, 'From this time,' convey the important thought which He had before expressed, immediately after the traitor left the Supper-table to do his dark work, "*Now is the Son of man glorified*" (John 13. 31). At this moment, and by this speech, did He "witness the good confession" emphatically and properly, as the apostle says, 1 Timothy 6. 13. Our translators render the words there, "Who before Pontius Pilate witnessed;" referring it to the admission of His being a *King*, in the presence of Cæsar's own chief representative. But it should be rendered, as LUTHER renders it, and as the best interpreters now understand it, 'Who under Pontius Pilate witnessed,' &c. In this view of it, the apostle is referring not to what our Lord confessed *before* Pilate—which, though noble, was not of such primary importance—but to that sublime confession which, under Pilate's administration, He witnessed before the only competent tribunal on such occasions, the Supreme Ecclesiastical Council of God's chosen nation, that He was THE MESSIAH, and THE SON OF THE BLESSED ONE; in the former word owning His Supreme *Official*, in the latter His Supreme *Personal*, Dignity. 63. **Then the high priest rent his clothes**—On this expression of horror of blasphemy, see 2 Kings 18. 37—and saith, **What need we any further witnesses?** 64. **Ye have heard the blasphemy**—(See John 10. 33.) In Luke (22. 71), "For we ourselves have heard of his own mouth"—an affectation of religious horror. **what think ye?**—Say what the verdict is to be. **And they all condemned him to be guilty of death**—or of a capital crime, which blasphemy against God was according to the Jewish law (Leviticus 24. 16). Yet *not absolutely all*; for Joseph of Arimathea, "a good man and a just," was one of that Council, and "he was not a consenting party to the counsel and deed of them," for that is the strict sense of the words of Luke 23. 50, 51. Probably he absented himself, and Nicodemus also, from this meeting of the Council, the temper of which they would know too well to expect their voice to be listened to; and in that case, the words of our Evangelist are to be taken strictly, that, without one dissentient voice, "all (present) condemned him to be guilty of death."

The Blessed One is now Shamefully Entreated (v. 65). Every word here must be carefully observed, and the several accounts put together, that we may lose none of the awful indignities about to be described. 65. **And some began to spit on him—or, as in Matthew 26. 67, "to spit in [or 'into'] His face."** Luke (22. 63) says in addition, "And the men that held Jesus mocked him"—or cast their jeers at Him—and to cover his face—or 'to blindfold him' (as in Luke 22. 64)—and to buffet him—Luke's word, which is rendered "smote Him" (22. 63), is a stronger one, conveying an idea for which we have an exact equivalent in English, but one too colloquial to be inserted here—and began to say unto him, **Prophecy**—In Matthew 26. 68 this is given more fully: "Prophecy"

unto us, thou Christ, Who is he that smote thee?" The sarcastic fling at Him as "*the Christ*," and the demand of Him in this character to name the unseen perpetrator of the blows inflicted on Him, was in them as infamous as to Him it must have been, and was intended to be, stinging, and the servants did strike him with the palms of their hands—or "struck Him on the face" (Luke 22. 64). Ah! Well did He say prophetically, in that Messianic prediction which we have often referred to, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting!" (Isaiah 50. 6). "And many other things blasphemously spake they against Him" (Luke 22. 65). This general statement is important, as showing that virulent and varied as were the recorded affronts put upon Him, they are but a *small specimen* of what He endured on that dark occasion.

Peter's FIRST DENIAL of his Lord (v. 66-68). 66. And as Peter was beneath in the palace—This little word "*beneath*"—one of our Evangelist's graphic touches—is most important for the right understanding of what we may call the topography of the scene. We must take it in connection with Matthew's word (28. 69): "Now Peter sat *within* in the palace"—or quadrangular court, in the centre of which the fire would be burning; and crowding around and buzzing about it would be the menials and others who had been admitted within the court. At the upper end of this court, probably, would be the memorable chamber in which the trial was held—*open to the court*, likely, and *not far from the fire* (as we gather from Luke 22. 61), but *on a higher level*; for (as our verse says) the court, with Peter in it, was "*beneath*" it. The ascent to the Council chamber was perhaps by a short flight of steps. If the reader will bear this explanation in mind, he will find the intensely interesting details which follow more intelligible. *there cometh one of the maids of the high priest*—"the damsel that kept the door" (John 18. 17). The Jews seem to have employed women as porters of their doors (Acts 12. 13). 67. And when she saw Peter warming himself, she looked upon him—Luke (22. 56) is here more graphic; "But a certain maid beheld him as he sat by the fire"—*etc.*, "*by the light*," which, shining full upon him, revealed him to the girl—"and earnestly looked upon him"—or, "*fixed her gaze upon him*." His demeanour and timidity, which must have attracted notice, as so generally happens, "*leading*," says OLSHAUSEN, "*to the recognition of him*—and said, And thou also wast with Jesus of Nazareth—"with Jesus the Nazarene," or, "with Jesus of Galilee" (Matthew 26. 69). The *sense* of this is given in John's report of it (18. 17), "*Art not thou also one of this man's disciples?*" *i. e.*, thou as well as "that other disciple," whom she knew to be one, but did not challenge, perceiving that he was a privileged person. In Luke (22. 56) it is given as a remark made by the maid to one of the bystanders—"this man was also with Him." If so expressed in Peter's hearing—drawing upon him the eyes of every one that heard it (as we know it did, Matthew 26. 70), and compelling him to answer to it—that would explain the different forms of the report naturally enough. But in such a case this is of no real importance. 68. But he denied—"before all" (Matthew 26. 70)—saying, *I know not, neither understand I what thou sayest*—In Luke, "*I know Him not*." And he went out into the porch—the vestibule leading to the street—no doubt finding the fire-place too *hot* for him; possibly also with the hope of escaping—but that was not to be, and perhaps he dreaded that too. Doubtless by this time his mind would be getting into a sea of commotion, and would fluctuate every moment in its resolves. AND THE COCK CROWED. See on Luke 22. 34. This, then, was the First Denial.

Peter's SECOND DENIAL of his Lord (v. 69, 70). There is here a verbal difference among the Evangelists, which, without some information which has been withheld, cannot be quite extricated. 69. And a maid saw him again—or, "*a girl*." It might be rendered "*the girl*;" but this would not necessarily mean the same one as before,

but might, and probably does, mean just the female who had charge of the door or gate near which Peter now was. Accordingly, in Matthew 26. 71, she is expressly called "*another [maid]*." But in Luke it is a *male* servant: "And after a little while (from the time of the first denial) another"—*i. e.*, as the word signifies, "*another male*" servant. But there is no real difficulty, as the challenge, probably, after being made by one was reiterated by another. Accordingly, in John, it is, "*They* said therefore unto him," *etc.*, as if more than one challenged him at once—and began to say to them that stood by, *This is one of them*—or, as in Matthew 26. 71—"This [fellow] was also with Jesus the Nazarene." 70. And he denied it again—In Luke, "*Man, I am not*." But worst of all in Matthew—"And again he denied with an oath, I do not know the man" (26. 72). This was the Second Denial, more vehement, alas! than the first.

Peter's THIRD DENIAL of his Lord (v. 70-72). 70. And a little after—"about the space of one hour after" (Luke 22. 59)—they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto—"betrayeth (or '*discovereth*') thee" (Matthew 26. 73). In Luke it is "*Another confidently affirmed, saying, Of a truth this [fellow] also was with him: for he is a Galilean*." The Galilean dialect had a more *Syrian* cast than that of Judea. If Peter had held his peace, this peculiarity had not been observed; but hoping, probably, to put them off the scent by joining in the *fireside talk*, he only thus discovered himself. The Fourth Gospel is particularly interesting here: "One of the servants of the high priest, being his kinsman (or kinsman to him) whose ear Peter cut off, saith, Did not I see thee in the garden with Him?" (John 18. 26.) No doubt his relationship to Malchus drew his attention to the man who had smitten him, and this enabled him to identify Peter. "*Sad reprisals!*" exclaims BENGEL. Poor Peter! Thou art caught in thine own toils; but like wild bull in a net, thou wilt toss and rage, filling up the measure of thy terrible declension by one more denial of thy Lord, and that the foulest of all. 71. But he began to curse—"anathematize," or wish himself accursed if what he was now to say was not true—and to swear—or to take a solemn oath—saying, *I know not this man of whom ye speak*. 72. And THE SECOND TIME THE COCK CROWED. The other three Evangelists, who mention but one crowing of the cock—and that not the first, but the second and last one of Mark—all say the cock crew "*immediately*," but Luke says, "*Immediately*, while he yet spake, the cock crew" (22. 60). Alas!--But now comes the wonderful sequel.

The Redeemer's Look upon Peter, and Peter's Bitter Tears (v. 72; Luke 22. 61, 62). It has been observed that while the beloved disciple is the only one of the four Evangelists who does not record the repentance of Peter, he is the only one of the four who records the affecting and most beautiful scene of his complete restoration. (John 21. 15-17.) Luke 22. 61: "And the Lord turned and looked upon Peter." How? it will be asked. We answer, From the chamber in which the trial was going on, in the direction of the court where Peter then stood—in the way already explained. See on v. 66. Our Second Evangelist makes no mention of this look, but dwells on the warning of his Lord about the double crowing of the cock, which would announce his triple fall, as what rushed stinging to his recollection and made him dissolve in tears. And Peter called to mind the word that Jesus said unto him, *Before the cock crow twice, thou shalt deny me thrice*. And when he thought thereon, he wept—To the same effect is the statement of the First Evangelist (Matthew 26. 75), save that like "*the beloved physician*," he notices the "*bitterness*" of the weeping. The most precious link, however, in the whole chain of circumstances in this scene is beyond doubt that "*look*" of deepest, tenderest import reported by Luke alone. Who can tell what lightning flashes of wounded love and piercing reproach shot from that "*look*" through the eye of Peter into his heart! "And Peter remembered the word of the Lord how He had said unto him, *Before the cock crow, thou*

shall deny Me thrice. And Peter went out and wept bitterly." How different from the sequel of Judas' act! Doubtless the hearts of the two men towards the Saviour were perfectly different from the first; and the treason of Judas was but the consummation of the wretched man's resistance of the blaze of light in the midst of which he had lived for three years, while Peter's denial was but a momentary obscuration of the heavenly light and love to his Master which ruled his life. But the immediate cause of the blessed revulsion which made Peter "weep bitterly" was, beyond all doubt, this heart-piercing "look" which his Lord gave him. And remembering the Saviour's own words at the table, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I prayed for thee, that thy faith fail not," may we not say that this prayer fetched down all that there was in that "look" to pierce and break the heart of Peter, to keep it from despair, to work in it "repentance unto salvation not to be repented of," and at length, under other healing touches, to "restore his soul?" (See on Mark 16. 7.)

CHAPTER XV.

Ver. 1-20. JESUS IS BROUGHT BEFORE PILATE—AT A SECOND HEARING, PILATE, AFTER SEEKING TO RELEASE HIM, DELIVERS HIM UP—AFTER BEING CRUELLY ENTREATED, HE IS LED AWAY TO BE CRUCIFIED. (—Matthew 26. 1, 2, 11-31; Luke 23. 1-6, 13-25; John 18. 28-19. 16.) See on John 18. 28-19. 16.

21-37. CRUCIFIXION AND DEATH OF THE LORD JESUS. (—Matthew 27. 32-50; Luke 23. 26-46; John 19. 17-30.) See on John 19. 17-30.

38-47. SIGNS AND CIRCUMSTANCES FOLLOWING THE DEATH OF THE LORD JESUS.—HE IS TAKEN DOWN FROM THE CROSS AND BURIED—THE SEPULCHRE IS GUARDED. (—Matthew 27. 51-66; Luke 23. 45, 47-56; John 19. 31-42.) See on Matthew 27. 51-56; and on John 19. 31-42.

CHAPTER XVI.

Ver. 1-20. ANGELIC ANNOUNCEMENT TO THE WOMEN ON THE FIRST DAY OF THE WEEK, THAT CHRIST IS RISEN—HIS APPEARANCES AFTER HIS RESURRECTION—HIS ASCENSION—TRIUMPHANT PROCLAMATION OF HIS GOSPEL. (—Matthew 28. 1-10, 16-20; Luke 24. 1-51; John 20. 1, 2, 11-29.)

The Resurrection Announced to the Women (v. 1-8). 1. And when the sabbath was past—that is, at sunset of our Saturday—Mary Magdalene—see on Luke 8. 2—and Mary the mother of James—James the Less (see on ch. 15. 40)—and Salome—the mother of Zebedee's sons (cf. ch. 15. 40 with Matthew 27. 56)—had bought sweet spices, that they might come and anoint him—The word is simply 'bought.' But our translators are perhaps right in rendering it here 'had bought,' since it would appear, from Luke 23. 56, that they had purchased them. Immediately after the Crucifixion, on the Friday evening, during the short interval that remained to them before sunset, when the sabbath rest began; and that they had only deferred using them to anoint the body till the sabbath rest should be over. On this "anointing," see on John 19. 40. 2. And very early in the morning—see on Matthew 28. 1—the first day of the week, they came unto the sepulchre at the rising of the sun—not quite literally, but 'at earliest dawn;' according to a way of speaking not uncommon, and occurring sometimes in the Old Testament. Thus our Lord rose on the third day—having lain in the grave part of Friday, the whole of Saturday, and part of the following First day. 3. And they said among themselves—as they were approaching the sacred spot—Who shall roll us away the stone from the door of the sepulchre? . . . for it was very great—On reaching it they find their difficulty gone—the stone already rolled away by an unseen hand. And are there no others who, when advancing to duty in the face of appalling difficulties, And their stone also rolled away? 5. And entering into the sepulchre, they saw a young man—In Matthew 28. 2 he is called "the angel of the Lord;" but here he is described as he appeared to the eye in the bloom of a life

that knows no decay. In Matthew he is represented as sitting on the stone *outside* the sepulchre; but since even there he says, "Come, see the place where the Lord lay" (28. 6), he seems, as ALFORD says, to have gone in with them from without; only awaiting their arrival to accompany them into the hallowed spot, and instruct them about it. *Sitting on the right side*—having respect to the position in which His Lord had lain there. This trait is peculiar to Mark; but cf. Luke 1. 11—*clothed in a long white garment*—On its length, see Isaiah 6. 1; and on its whiteness, see on Matthew 28. 3—and they were *af-frighted*. 6. And he saith unto them, Be not *af-frighted*—a stronger word than "Fear not" in Matthew. Ye seek Jesus of Nazareth, *which was crucified*—the Nazarene, the Crucified.' he is risen; he is not here—See on Luke 24. 5, 6—*behold the place where they laid him*—See on Matthew 28. 6. 7. But go your way, tell his disciples and Peter—This Second Gospel, being drawn up—as all the earliest tradition states—*under the eye of Peter*, or from materials chiefly furnished by him, there is something deeply affecting in the preservation of this little clause by Mark alone—that he goeth before you into Galilee; there shall ye see him, as he said unto you—See on Matthew 28. 7. 8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed—'for tremor and amazement seized them'—neither said they anything to any man; for they were afraid—How intensely natural and simple is this!

Appearances of Jesus after His Resurrection (v. 9-18). 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils—There is some difficulty here, and different ways of removing it have been adopted. She had gone with the other women to the sepulchre (v. 1), parting from them, perhaps, before their interview with the angel, and on finding Peter and John she had come with them back to the spot; and it was at this second visit, it would seem, that Jesus appeared to this Mary, as detailed in John 20. 11-18. *To a woman was this honour given to be the first that saw the risen Redeemer, and that woman was NOT his virgin-mother*. 11. And they, when they had heard that he was alive, and had been seen of her, believed not—This, which is once and again repeated of them all, is most important in its bearing on their subsequent testimony to His resurrection at the risk of life itself. 12. After that he appeared in another form—(cf. Luke 24. 16)—unto two of them as they walked, and went into the country—The reference here, of course, is to His manifestation to the two disciples going to Emmaus, so exquisitely told by the Third Evangelist (see on Luke 24. 13, &c.). 13. And they went and told it unto the residue; neither believed they them . . . 15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature—See on John 20. 19-23; and on Luke 24. 36-49. 16. He that believeth and is baptized—Baptism is here put for the external signature of the inner faith of the heart, just as "confessing with the mouth" is in Romans 10. 10; and there also as here this *outward* manifestation, once mentioned as the proper fruit of faith, is not repeated in what follows (Romans 10. 11)—shall be saved; but he that believeth not shall be damned—These awful issues of the reception or rejection of the Gospel, though often recorded in other connections, are given in this connection only by Mark. 17. And these signs shall follow them that believe . . . 18. They shall take up serpents, &c.—These two verses also are peculiar to Mark.

The Ascension and Triumphant Proclamation of the Gospel thereafter (v. 19-20). 19. So then after the Lord—an epithet applied to Jesus by this Evangelist only in the two concluding verses, when He comes to His glorious Ascension and its subsequent fruits. It is most frequent in Luke—had spoken unto them, he was received up into heaven—See on Luke 24. 50, 51—and sat on the right hand of God—This great truth is here only related as a fact in the Gospel history. In that exalted attitude He appeared to Stephen (Acts 7. 55, 56); and it is thereafter

LUKE.

usually referred to as His proper condition in glory. 20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.—We have in this closing verse a most important link of connection with

the Acts of the Apostles, where He who directed all the movements of the infant Church is perpetually styled "THE LORD;" thus illustrating His own promise for the founding and building up of the Church, "Lo, I AM WITH you alway!"

THE GOSPEL ACCORDING TO

S. L U K E.

INTRODUCTION.

THE writer of this Gospel is universally allowed to have been Lucas (an abbreviated form of Lucanus, as Silas or Siliuanus), though he is not expressly named either in the Gospel or in the Acts. From Colossians 4. 14 we learn that he was a "physician;" and by comparing that verse with v. 10, 11—in which the apostle enumerates all those of the circumcision who were then with him, but does not mention Luke, though he immediately afterwards sends a salutation from him—we gather that Luke was not a born Jew. Some have thought he was a freed-man (*libertinus*), as the Romans devolved the healing art on persons of this class and on their slaves, as an occupation beneath themselves. His intimate acquaintance with Jewish customs, and his facility in Hebraic Greek, seem to show that he was an early convert to the Jewish faith; and this is curiously confirmed by Acts 21. 27-29, where we find the Jews enraged at Paul's supposed introduction of Greeks into the temple, because they had seen "Trophimus the Ephesian" with him; and as we know that Luke was with Paul on that occasion, it would seem that they had taken him for a Jew, as they made no mention of him. On the other hand, his fluency in classical Greek confirms his Gentile origin. The time when he joined Paul's company is clearly indicated in the Acts by his changing (at ch. 16. 10) from the third person singular ("he") to the first person plural ("we"). From that time he hardly ever left the apostle till near the period of his martyrdom (2 Timothy 4. 11). EUSEBIUS makes him a native of Antioch. If so, he would have every advantage for cultivating the literature of Greece and such medical knowledge as was then possessed. That he died a natural death is generally agreed among the ancients; GREGORY NAZIANZEN alone affirming that he died a martyr.

The *time* and *place* of the publication of his Gospel are alike uncertain. But we can approximate to it. It must at any rate have been issued before the Acts, for there the 'Gospel' is expressly referred to as the same author's "former treatise" (Acts 1. 1). Now the book of the Acts was not published for two whole years after Paul's arrival as a prisoner at Rome, for it concludes with a reference to this period; but probably it was published soon after that which would appear to have been early in the year 63. Before that time, then, we have reason to believe that the Gospel of Luke was in circulation, though the majority of critics make it later. If we date it somewhere between A. D. 50 and 60, we shall probably be near the truth; but nearer it we cannot with any certainty come. Conjectures as to the place of publication are too uncertain to be mentioned here.

That it was addressed, in the first instance, to Gentile readers, is beyond doubt. This is no more, as DAVIDSON remarks ('Introduction,' p. 186), than was to have been expected from the companion of an 'apostle of the Gentiles,' who had witnessed marvellous changes in the condition of many heathens by the reception of the Gospel. But the explanations in his Gospel of things known to every Jew, and which could only be intended for Gentile readers, make this quite plain—see chs. 1. 26; 4. 31; 8. 28; 21. 37; 22. 1; 24. 13. A number of other minute particulars, both of things inserted and of things omitted, confirm the conclusion that it was Gentiles whom this Evangelist had in the first instance in view.

We have already adverted to the classical *style* of Greek which this Evangelist writes—just what might have been expected from an educated Greek and travelled physician. But we have also observed that along with this he shows a wonderful flexibility of style, so much so, that when he comes to relate transactions wholly Jewish, where the speakers and actors and incidents are all Jewish, he writes in such Jewish Greek as one would do who had never been out of Palestine or mixed with any but Jews. In DA COSTA'S 'Four Witnesses' will be found some traces of the beloved *physician* in this Gospel. But far more striking and important are the traces in it of his intimate connection with the apostle of the Gentiles. That one who was so long and so constantly in the society of that master-mind as in such a work as this shown no traces of that connection, no stamp of that mind, is hardly to be believed. Writers of Introductions seem not to see it, and take no notice of it. But those who look into the interior of it will soon discover evidences enough in it of a *Pauline* cast of mind. Referring for a number of details to DA COSTA, we notice here only two examples: In 1 Corinthians 11. 23, Paul ascribes to an express revelation from Christ Himself the account of the Institution of the Lord's Supper which he there gives. Now, if we find this account differing in small yet striking particulars from the accounts given by Matthew and Mark, but agreeing to the letter with Luke's account, it can hardly admit of a doubt that the one had it from the other; and in that case, of course, it was Luke that had it from Paul. Now Matthew and Mark both say of the Cup, "This is my blood of the New Testament;" while Paul and Luke say, in identical terms, "This cup is the New Testament in My blood." Further, Luke says, "Likewise also the cup *after supper*, saying," &c.; while Paul says, "After the same manner He took the cup *when He had supped*, saying," &c.; whereas neither Matthew nor Mark mention that this was after supper. But still more striking is another point of coincidence in this case. Matthew and Mark both say of the Bread merely this: "Take, eat; this is My body;" whereas Paul says, "Take, eat, this is My body, *which is broken for you*," and Luke, "This is My body, *which is given for you*." And while Paul adds the precious clause, "This do in remembrance of Me," Luke does the same, in identical terms. How can one who reflects on this resist the conviction of a Pauline stamp in this Gospel? The other proof of this to which we ask the reader's attention is in the fact that Paul, in enumerating the parties by whom Christ was seen after His resurrection, begins, singularly enough, with Peter—"And that He rose again the third day according to the Scriptures" and that He was seen of Cephas, then of the Twelve" (1 Corinthians 15. 4, 5)—coupled with the remarkable fact, that Luke is the only one of the Evangelists who mentions that Christ appeared to Peter

at all. When the disciples had returned from Emmaus to tell their brethren how the Lord had appeared to them in the way, and how He had made Himself known to them in the breaking of bread, they were met, as Luke relates, as they had time to utter a word, with this wonderful piece of news, "The Lord is risen indeed, and hath appeared to Simon" (Luke 24. 34).

Other points connected with this Gospel will be adverted to in the Commentary.

CHAPTER I.

Ver. 1-4. It appears from the Acts of the Apostles, and the Apostolic Epistles, that the earliest preaching of the Gospel consisted of a brief summary of the facts of our Lord's earthly history, with a few words of pointed application to the parties addressed. Of these astonishing facts, notes would naturally be taken and *digests* put into circulation. It is to such that Luke here refers; and in terms of studied respect, as narratives of what was "believed surely," or "on sure grounds" among Christians, and drawn up from the testimony of "eye-witnesses and ministering servants of the word." But when he adds that "It seemed good to him also to write in order, having traced down all things with exactness from their first rise," it is a virtual claim for his own Gospel to supersede these "many" narratives. Accordingly, while not one of them has survived the wreck of time, this and the other canonical Gospels live, and shall live, the only fitting vehicles of those life-bringing facts which have made all things new. Apocryphal or spurious gospels, upheld by parties unfriendly to the truths exhibited in the canonical Gospels, have *not* perished; but those well-meant and substantially correct narratives here referred to, used only while better were not to be had, were by tacit consent allowed to merge in the four peerless documents which from age to age, and with astonishing unanimity, have been accepted as the written charter of all Christianity. 1. *set forth in order*—more simply, 'to draw up a narrative'—from the beginning—that is, of His public ministry, as is plain from what follows—from the very first—that is, from the very earliest events; referring to those precious details of the birth and early life, not only of our Lord, but of his forerunner, which we owe to Luke alone—in order—or "consecutively"—in contrast, probably, with the disjointed productions to which he had referred. But this must not be pressed too far; for, on comparing it with the other Gospels, we see that in some particulars the strict chronological order is not observed in this Gospel. most excellent—or 'most noble'—a title of rank applied by this same writer twice to Felix and once to Festus (Acts 22. 26; 24. 3; 26. 25). It is likely, therefore, that "Theophilus" was chief magistrate of some city in Greece or Asia Minor. [WEBSTER and WILKINSON.] that thou mightest know—'know thoroughly'—has been instructed—'orally instructed'—i.e., 'catechized' or 'catechetically taught,' at first as a catechumen or candidate for Christian baptism.

5-25. ANNOUNCEMENT OF THE FORERUNNER. 5. Herod—See on Matthew 2. 1. course of Abia—or Abijah—the eighth of the twenty-four orders or courses into which David divided the priests. See 1 Chronicles 24. 1, 4, 10. Of these courses only four returned after the captivity (Ezra 2. 34-39), which were again subdivided into twenty-four—retaining the ancient name and order of each. They took the whole temple-service for a week each. his wife was of the daughters of Aaron—The priests might marry into any tribe, but 'it was most commendable of all to marry one of the priests' line.' [LIGHTFOOT.] 6. commandments and ordinances—The one expressing their moral—the other their ceremonial—obedience. [CALVIN and BENIGEL.] Cf. Ezekiel 11. 20; Hebrews 9. 1. It has been denied that any such distinction was known to the Jews and New Testament writers. But Mark 12. 83, and other passages, put this beyond all reasonable doubt. 7. So with Abraham and Sarah, Isaac and Rebekah, Elkanah and Hannah, Manoah and his wife. 9. his lot to burn incense—The part assigned to each priest in his week of service was decided by lot. Three were employed at the offering of incense—to remove the ashes

of the former service; to bring in and place on the golden altar the pan filled with hot burning coals taken from the altar of burnt offering; and to sprinkle the incense on the hot coals; and, while the smoke of it ascended, to make intercession for the people. This was the most distinguished part of the service (Revelation 8. 3), and this was what fell to the lot of Zacharias at this time. [LIGHTFOOT.] 10. praying without—outside the court in front of the temple, where stood the altar of burnt offering; the men and women in separate courts, but the altar visible to all. the time of incense—which was offered along with the morning and evening sacrifice of every day; a beautiful symbol of the acceptableness of the sacrifice offered on the altar of burnt offering, with coals from whose altar the incense was burnt (Leviticus 16. 12, 13). This again was a symbol of the "living sacrifice" of themselves and their services offered daily to God by the worshippers. Hence the language of Psalm 141. 2; Revelation 8. 3. But that the acceptance of this daily offering depended on the expiatory virtue presupposed in the burnt offering, and pointing to the one "sacrifice of a sweet-smelling savour" (Ephesians 5. 2), is evident from Isaiah 6. 6, 7. 11. right side—the south side, between the altar and the candlestick, Zacharias being on the north side, in front of the altar, while offering incense. [WEBSTER and WILKINSON.] But why there? The right was the favourable side. Matthew 25. 33 [SCHOTTGEN and WETSTEIN in MEYER], cf. Mark 16. 5. 13. thy prayer is heard—doubtless for offspring, which by some presentiment he even yet had not despaired of. John—the same as "Johanan," so frequent in the Old Testament, meaning 'Jehovah's gracious gift.' 14. shall rejoice—so they did (v. 58, 66); but the meaning rather is, 'shall have cause to rejoice'—it would prove to many a joyful event. 15. great in the sight of the Lord—nearer to Him in official standing than all the prophets. See on Matthew 11. 10, 11. drink neither wine, &c.—i. e., shall be a Nazarite, or 'a separated one,' Numbers 6. 2, &c. As the leper was the living symbol of sin, so was the Nazarite of holiness; nothing inflaming was to cross his lips; no razor to come on his head; no ceremonial defilement to be contracted. Thus was he to be "holy to the Lord (ceremonially) all the days of his separation." This separation was in ordinary cases temporary and voluntary: only Samson (Judges 13. 7), Samuel (1 Samuel 1. 11), and John Baptist were Nazarites from the womb. It was fitting that the utmost severity of legal consecration should be seen in Christ's forerunner. He was the REALITY and PERFECTION of the Nazarite without the symbol, which perished in that living realization of it: "Such an High Priest became us, who was SEPARATE FROM SINNERS" (Hebrews 7. 26). filled with the Holy Ghost from . . . womb—a holy vessel for future service. 16, 17. A religious and moral reformer, Elijah-like, he should be (Malachi 4. 6, where the "turning of the people's heart to the Lord" is borrowed from 1 Kings 18. 37). In both cases their success, though great, was partial—the nation was not gained. before him—before "the Lord their God," v. 16. By comparing this with Malachi 3. 1 and Isaiah 40. 3, it is plainly "Jehovah" in the flesh of Messiah [CALVIN and OLSHAUSEN] before whom John was to go as a herald to announce His approach, and a pioneer to prepare His way. in the spirit—after the model—and power of Elias—not his miraculous power, for "John did no miracle" (John 10. 41), but his power in "turning the heart," or with like success in his ministry. Both fell on degenerate times; both witnessed fearlessly for God; neither appeared much save in the direct exercise of their ministry; both were at the head of schools of disciples; the success of both was similar fathers to the children—taken literally, this denotes the

restoration of parental fidelity [MEYER, &c.], the decay of which is the beginning of religions and social corruption—one prominent feature of the coming revival being put for the whole. But what follows, explanatory of this, rather suggests a *figurative* sense. If "the disobedient" be "the children," and to "the fathers" belongs "the wisdom of the just" [BENGEL], the meaning will be, 'he shall bring back the ancient spirit of the nation into their degenerate children.' [CALVIN, &c.] So Elijah invoked "*the God of Abraham, Isaac, and Israel*," when seeking to "turn their heart back again" (1 Kings 18.36, 37). to *make ready*, &c.—more clearly, 'to make ready for the Lord a prepared people,' to have in readiness a people prepared to welcome Him. Such preparation requires, in every age and every soul, an operation corresponding to the Baptist's ministry. 18. *whereby*, &c.—Mary believed what was far harder without a sign. Abraham, though older, and doubtless Sarah too, when the same promise was made to him, "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." This was what Zacharias failed in. 19. *Gabriel*—signifying 'man of God,' the same who appeared to Daniel at the time of incense (Daniel 9.21) and to Mary, v. 26. *stand*, &c.—as his attendant, cf. 1 Kings 17.1. 20. *dumb*—'speechless,' *not able*—deprived of the power of speech, v. 64. He asked a *sign*, and now he got it. *until the day*, &c.—see on v. 64. 21. *waited*—to receive from him the usual benediction, Numbers 6.23-27. *tarry so long*—It was not usual to tarry long, lest it should be thought vengeance had stricken the people's representative for something wrong. [LIGHTFOOT.] 22. *speechless*—'dumb,' and deaf also, see v. 62. 24. *hid five months*—till the event was put beyond doubt and became apparent.

26-38. ANNUNCIATION OF CHRIST. See on Matthew 1. 18-21. 26. *sixth month*—of Elizabeth's time. *Joseph, of the house of David*—see on Matthew 1. 16. 28. *highly favoured*—a word only once used elsewhere (Ephesians 1.6, "made accepted"); cf. v. 30, "Thou hast found favour with God." The mistake of the *Vulgate's* rendering, 'full of grace,' has been taken abundant advantage by the Romish Church. As the mother of our Lord, she was the most "blessed among women" in external distinction; but let them hear to the Lord's own words. "Nay, rather blessed are they that hear the word of God and keep it." See on ch. 11. 27. 31. The angel purposely conforms his language to Isaiah's famous prophecy, ch. 7. 14. [CALVIN.] 32, 33. This is but an echo of the sublime prediction, Isaiah 9.6, 7. 34. *How*, &c.—not the unbelief of Zacharias, "Whereby shall I know this?" but, taking the fact for granted, 'How is it to be, so contrary to the unbroken law of human birth?' Instead of reproof, therefore, her question is answered in mysterious detail. 35. *Holy Ghost*—see on Matthew 1. 18. *power of the Highest*—the immediate energy of the Godhead conveyed by the Holy Ghost. *overshadow*—a word suggesting how gentle, while yet efficacious, would be this Power [BENGEL]; and its mysterious secrecy, withdrawn, as if by a cloud, from human scrutiny. [CALVIN.] *that holy thing born of thee*—'that holy Offspring of thine.' *therefore, Son of God*—That Christ is the Son of God in His Divine and eternal nature is clear from all the New Testament; yet here we see that Sonship efflorescing into human and palpable manifestation by his being born, through "the power of the Highest," an Infant of days. We must neither think of a *double* Sonship, as some do, harshly and without all ground, nor deny what is here plainly expressed, the connection between His human birth and His proper personal Sonship. 36. *thy cousin*—'relative,' but how near the word says not. *conceived*, &c.—this was to Mary an *unsought* sign, in reward of her faith. 37. *for*, &c.—referring to what was said by the angel to Abraham in like case, Genesis 18. 14, to strengthen her faith. 38. Marvellous faith in *such* circumstances!

39-56. VISIT OF MARY TO ELIZABETH. 39. *hill country*—the mountainous tract running along the middle of Judea, from north to south. [WEBSTER and WILKINSON.] *with haste*—transported with the announcement to herself and with the tidings, now first made known to her,

of Elizabeth's condition. a city of Juda—probably Hebron (see Joshua 20. 7; 21. 11). 40. *saluted Elizabeth*—now returned from her seclusion, v. 21. 41. *babe leaped*—From v. 44 it is plain that this maternal sensation was something extraordinary—as sympathetic emotion of the unconscious babe, at the presence of the mother of his Lord. 42-44. What beautiful superiority to *envy* have we here! High as was the distinction conferred upon herself, Elizabeth loses sight of it altogether, in presence of one more honoured still; upon whom, with her unborn Babe, in an ecstasy of inspiration, she pronounces a benediction, feeling it to be a wonder unaccountable that "the mother of her Lord should come to her." "Turn this as we will, we shall never be able to see the propriety of calling an unborn child "Lord," but by supposing Elizabeth, like the prophets of old, enlightened to perceive the Messiah's *Divine nature*." [OLSHAUSEN.] "The mother of *my Lord*"—but not "*My Lady*" (cf. ch. 20. 42; John 20. 28). [BENGEL.] 45. An additional benediction on the Virgin for her implicit faith, in tact and delicate contrast with her own husband. *for*, &c.—rather, as in the margin, 'that.' 46-55. A magnificent canticle, in which the strain of Hannah's ancient song, in like circumstances, is caught up, and just slightly modified and sublimed. Is it unnatural to suppose that the spirit of the blessed Virgin had been drawn beforehand into mysterious sympathy with the ideas and the tone of this hymn, so that when the life and fire of inspiration penetrated her whole soul it spontaneously swept the chorus of this song, enriching the Hymnal of the Church with that spirit-stirring canticle which has resounded ever since from its temple walls? In both songs, those holy women, filled with wonder to behold "the proud, the mighty, the rich," passed by, and, in their persons the lowliest chosen to usher in the greatest events, sing of this as no capricious movement, but a *great law of the kingdom of God*, by which he delights to "put down the mighty from their seats and exalt them of low degree." In both songs the strain dies away on CHRIST; in Hannah's under the name of "Jehovah's King"—to whom, through all his line, from David onwards to Himself, He will "give strength;" His "Anointed," whose horn He will exalt (1 Samuel 2. 10); in the Virgin's song, it is as the "Help" promised to Israel by all the prophets. *My soul . . . my spirit*—"all that is within me" (Psalm 103. 1). *my Saviour*—Mary, poor heart, never dreamt, we see, of her own 'immaculate conception'—in the offensive language of the Romanists—any more than of her own immaculate life. *helpen*—Of Psalm 89. 19, "I have laid *help* on One that is mighty." As He spake to our fathers—The sense requires this clause to be read as a parenthesis. (Cf. Micah 7. 20; Psalm 93. 3.) *for ever*—the perpetuity of Messiah's kingdom, as expressly promised by the angel, v. 33. 56. *abode with her about three months*—What an honoured roof was that which, for such a period, overarched these cousins! and yet not a trace of it is now to be seen, while the progeny of those two women—the one but the honoured pioneer of the other—have made the world new. *returned to her own house*—at Nazareth, after which took place what is recorded in Matthew 1. 18-25.

57-80. BIRTH AND CIRCUMCISION OF JOHN—SONG OF ZACHARIAS, AND PROGRESS OF THE CHILD. 59. *eighth day*—The law (Genesis 17. 12) was observed, even though the eighth day after birth should be a sabbath (John 7. 23; and see Philippians 3. 5). *called him*—*he*, "were calling"—i. e., (as we should say) 'were for calling.' The naming of children at baptism has its origin in the Jewish custom at circumcision (Genesis 21. 3, 4); and the names of Abram and Sarai were changed at its first performance (Genesis 17. 5, 15). 62. *made signs*—showing he was deaf, as well as dumb. 63. *wondered all*—at his giving the same name, not knowing of any communication between them on the subject. *mouth opened immediately*—on thus palpably showing his full faith in the vision, for disbelieving which he had been struck dumb (v. 13, 20). 65. *fear*—religious awe; under the impression that God's hand was specially in these events (cf. ch. 5. 26; 7. 18; 8. 37). 66. *hand of the Lord was with him*—by special tokens

marking him out as one destined to some great work (1 Kings 18. 46; 2 Kings 3. 15; Acts 11. 21). 62-79. There is not a word in this noble burst of Divine song about his own child; like Elizabeth losing sight entirely of self, in the glory of a Greater than both. Lord God of Israel—the ancient covenant God of the peculiar people. **visited and redeemed**—i. e., in order to redeem: returned after long absence, and broken his long silence (see on Matthew 15. 21). In the Old Testament, God is said to "visit" chiefly for judgment, in the New Testament for mercy. Zacharias would, as yet, have but imperfect views of such "visiting and redeeming," "saving from and delivering out of the hand of enemies" (v. 71, 74). But this Old Testament phraseology, used at first with a *lower* reference, is, when viewed in the light of a loftier and more comprehensive kingdom of God, equally adapted to express the most spiritual conceptions of the redemption that is in Christ Jesus. **horn of salvation**—i. e., 'strength of salvation,' or 'mighty Salvation,' meaning the Saviour Himself, whom Simeon calls "Thy Salvation" (ch. 2. 30). The metaphor is taken from those animals whose strength is in their horns (Psalm 18. 2; 75. 10; 132. 17). 69. **house of David**—This shows that Mary must have been known to be of the royal line, independent of Joseph; of whom Zacharias, if he knew anything, could not know that after this he would recognize Mary. **since the world began**—or, 'from the earliest period.' **the mercy promised . . . his holy covenant . . . the oath to Abraham**—The whole work and kingdom of Messiah is represented as a mercy pledged on oath to Abraham and his seed, to be realized at an appointed period; and at length, in "the fulness of the time," gloriously made good. Hence, not only "grace," or the thing promised; but "truth," or fidelity to the promise, are said to "come by Jesus Christ" (John 1. 17). **that he would grant us, &c.** How comprehensive is the view here given! (1.) The purpose of all redemption—"that we should serve Him"—i. e., "the Lord God of Israel" (v. 68). The word signifies religious service distinctively—"the priesthood of the New Testament." [BENGEL.] (2.) The nature of this service—"in holiness and righteousness before Him"—or, as in His presence (cf. Psalm 56. 13). (3.) Its freedom—"being delivered out of the hand of our enemies." (4.) Its fearlessness—"might serve Him without fear." (5.) Its duration—"all the days of our life." 76-79. Here are the dying echoes of this song; and very beautiful are these closing notes—like the setting sun, shorn indeed of its noontide radiance, but skirting the horizon with a wavy and quivering light—as of molten gold—on which the eye delights to gaze, till it disappears from the view. The song passes not here from Christ to John, but only from Christ direct to Christ as heralded by his forerunner. **thou child**—not "my son"—this child's relation to himself being lost in his relation to a Greater than either. **Prophet of the Highest, for thou shalt go before him**—i. e., "the Highest." As "the Most High" is an epithet in Scripture only of the supreme God, it is inconceivable that inspiration should apply this term, as here undeniably, to Christ, unless he were "God over all blessed for ever" (Romans 9. 5). **to give knowledge of salvation**—to sound the note of a needed and provided "salvation" was the noble office of John, above all that preceded him; as it is that of all subsequent ministers of Christ; but infinitely loftier was it to be the "Salvation" itself (v. 69 and ch. 2. 30). **by the remission of sins**—This stamps at once the spiritual nature of the salvation here intended, and explains v. 71, 74. **Through the tender mercy, &c.**—the sole spring, necessarily, of all salvation for sinners. **day-spring from on high, &c.**—either Christ Himself, as the "Son of righteousness" (Malachi 4. 2), arising on a dark world [BEEA, GROTIUS, CALVIN, DE WETTE, OLSHAUSEN, &c.], or the light which He sheds. The sense, of course, is one. 79. (Cf. Isaiah 9. 2; Matthew 4. 13-17.) 'That St. Luke, of all the Evangelists, should have obtained and recorded these inspired utterances of Zacharias and Mary—in accordance with his character and habits, as indicated in v. 1-4.' [WEBSTER and WILKINSON.] 80. **And the child, &c.**—a concluding paragraph, indicating, in strokes full of grandeur, the bodily and mental development of

the Baptist; and bringing his life up to the period of his public appearance.' [OLSHAUSEN.] **in the deserts**—probably "the wilderness of Judea" (Matthew 8. 1), whither he had retired early in life, in the Nazarene spirit, and where, free from rabbinical influences and alone with God, his spirit would be educated, like Moses in the desert, for his future high vocation. **his showing unto Israel**—the presentation of himself before his nation, as Messiah's forerunner.

CHAPTER II.

Ver. 1-7. **BIRTH OF CHRIST.** 1. **Cæsar Augustus**—the first of the Roman emperors. **all the world**—so the vast Roman Empire was termed. **taxed**—'enrolled,' or 'register themselves.' 2. **first . . . when Cyrenius, &c.**—a very perplexing verse, inasmuch as Cyrenius, or Quirinus, appears not to have been governor of Syria for about ten years after the birth of Christ, and the "taxing" under his administration was what led to the insurrection mentioned in Acts 5. 37. That there was a taxing, however, of the whole Roman Empire under Augustus, is now admitted by all; and candid critics, even of skeptical tendency, are ready to allow that there is not likely to be any real inaccuracy in the statement of our Evangelist. Many superior scholars would render the words thus, 'This registration was previous to Cyrenius being governor of Syria'—as the word "first" is rendered in John 1. 15; 15. 18. In this case, of course, the difficulty vanishes. But it is perhaps better to suppose, with others, that the registration may have been ordered with a view to the taxation, about the time of our Lord's birth, though the taxing itself—an obnoxious measure in Palestine—was not carried out till the time of Quirinus. 3. **went . . . to his own city**—the city of his extraction, according to the Jewish custom, not of his abode, which was the usual Roman method. 4, 5. Not only does Joseph, who was of the royal line, go to Bethlehem (1 Samuel 16. 1), but Mary too—not from choice surely in her condition, but, probably, for personal enrolment, as herself an heiress. **espoused wife**—now, without doubt, taken home to him, as related Matthew 1. 18; 25. 6. **while . . . there, &c.**—Mary had up to this time been living at the wrong place for Messiah's birth. A little longer stay at Nazareth, and the prophecy would have failed. But lo! with no intention certainly on her part, much less of Cæsar Augustus, to fulfil the prophecy, she is brought from Nazareth to Bethlehem, and at that nick of time her period arrives, and her Babe is born (Psalm 118. 23). 'Every creature walks blindfold; only He that dwells in light knows whether they go.' [BISHOP HALL.] 7. **first-born**—So Matthew 1. 25, 26, yet the law, in speaking of the first-born, regardeth not whether any were born after or no, but only that none were born before. [LIGHTFOOT.] **wrapt him . . . laid him**—the mother herself did so. Had she then none to help her? It would seem so (2 Corinthians 8. 9). **a manger**—the manger, the bench to which the horses' heads were tied, on which their food could rest. [WEBSTER and WILKINSON.] **no room in the inn**—a square erection, open inside, where travellers put up, and whose back parts were used as stables. The ancient tradition, that our Lord was born in a grotto or cave, is quite consistent with this, the country being rocky. In Mary's condition the journey would be a slow one, and ere they arrived the inn would be preoccupied—affecting anticipation of the reception He was throughout to meet with (John 1. 11).

Wrapt in His swaddling-bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid.

No peaceful home upon His cradle smiled,
Guests rudely went and came where slept the royal Child.—KEBLE

But some 'guests went and came' not 'rudely,' but reverently. God sent visitors of his own to pay court to the new-born King.

8-20. **ANGELIC ANNUNCIATION TO THE SHEPHERDS—THEIR VISIT TO THE NEW-BORN BABE.** 8. **Abiding in the fields**—staying there, probably in huts or tents. **watch**

by night—or, 'night-watches,' taking their turn of watching. From about Passover-time in April until autumn, the flocks pastured constantly in the open fields, the shepherds lodging there all that time. (From this it seems plain that the period of the year usually assigned to our Lord's birth is too late.) Were these shepherds chosen to have the first sight of the blessed Babe without any respect to their own state of mind? That, at least, is not God's way. 'No doubt, like Simeon (v. 25), they were among the waiters for the Consolation of Israel' [OLSHAUSEN]; and, if the simplicity of their rustic minds, their quiet occupation, the stillness of the midnight hours, and the amplitude of the deep blue vault above them for the heavenly music which was to fill their ear, pointed them out as fit recipients for the first tidings of an Infant Saviour, the congenial meditations and conversations by which, we may suppose, they would beguile the tedious hours would perfect their preparation for the unexpected visit. Thus was Nathanael engaged, all alone but not unseen, under the fig-tree, in unconscious preparation for his first interview with Jesus. (See on John 1. 48.) So was the rapt seer on his lonely rock "in the spirit on the Lord's Day," little thinking that this was his preparation for hearing behind him the trumpet-voice of the Son of man (Revelation 1. 10, &c.). But if the shepherds in his immediate neighbourhood had the first, the sages from afar had the next sight of the new-born King. Even so still, simplicity first, science next, finds its way to Christ. Whom

In quiet ever and in shade
Shepherds and Sage may find—

They, who have bowed untaught to Nature's sway,
And they, who follow Truth along her star-pav'd way.—KEBLE.

v. glory of the Lord—'the brightness or glory which is represented as encompassing all heavenly visions.' [OLSHAUSEN.] **sore afraid**—so it ever was (Daniel 10. 7, 8; Luke 1. 12; Revelation 1. 17). Men have never felt easy with the invisible world laid suddenly open to their gaze. It was never meant to be permanent; a momentary purpose was all it was intended to serve. **10. to all people**—to the whole people, i. e., of Israel; to be by them afterwards opened up to the whole world. (See on v. 14.) **11. unto you is born, &c.**—you shepherds, Israel, mankind. [BENGEL.] Cf. Isaiah 9. 6, "Unto us a Child is born." It is a *Birth*—"The Word is made flesh." When? "*This day.*" Where? "*In the city of David*"—in the right line and at the right spot; where prophecy bade us look for Him, and faith accordingly expected Him. How dear to us should be these *historic moorings* of our faith! With the loss of them all substantial Christianity is lost. By means of them how many have been kept from making shipwreck, and attained to a certain external admiration of Him, ere yet they have fully "beheld his glory." **a Saviour**—not One who *shall be* a Saviour, but "*born a Saviour.*" **Christ the Lord**—'magnificent appellation!' [BENGEL.] 'This is the only place where these words come together; and I see no way of understanding this "Lord" but as corresponding to the Hebrew JEHOVAH.' [ALFORD.] **12. a sign**—'the sign.' **the babe**—'a Babe.' **a manger**—'the manger.' The sign was to consist, it seems, solely in the overpowering contrast between the things just said of Him and the lowly condition in which they would find Him—'Him whose goings forth have been from of old, from everlasting, "ye shall find a Babe;" Whom the heaven of heavens cannot contain, "wrapt in swaddling-bands;" the "Saviour, Christ the Lord," lying in a manger!' Thus early were these amazing contrasts, which are His chosen style, held forth. (See 2 Corinthians 8. 9.) **13. suddenly**—as if only waiting till their fellow had done. **with the angel**—who retires not, but is joined by others, come to seal and to celebrate the tidings he has brought. **heavenly host**—or 'army,' an *army* celebrating *peace*! [BENGEL.] 'transferring the occupation of their exalted station to this poor earth, which so seldom resounds with the pure praise of God' [OLSHAUSEN]; to let it be known how this event is regarded in *heaven* and should be regarded on *earth*. **glory, &c.**—brief but transporting hymn—not only in articulate human speech, for our behoof, but in tunable

measure, in the form of a Hebrew parallelism of two complete clauses, and a third one only amplifying the second and so without a connecting "and." The "*glory to God,*" which the new-born "Saviour" was to bring, is the first note of this sublime hymn: to this answers, in the second clause, "*the peace on earth,*" of which He was to be "the Prince" (Isaiah 9. 6)—probably sung responsively by the celestial choir; while quick follows the glad echo of this note, probably by a third detachment of the angelic choristers—"Good-will to men." 'They say not, glory to God in heaven, where angels are, but, using a rare expression, "*in the highest* (heavens)," whither angels aspire not,' Hebrews 1. 3, 4. [BENGEL.] "Peace" with God is the grand necessity of a fallen world. To bring in this, and all other peace in its train, was the prime errand of the Saviour to this earth, and, along with it, Heaven's whole "good-will to men"—the Divine complacency on a new footing—descends to rest upon men, as upon the Son Himself, in whom God is "well-pleased." (Matthew 3. 17, the same word as here.) **15. let us go, &c.**—lovely simplicity of devoutness and faith this! They are not taken up with the angels, the glory that invested them, and the lofty strains with which they filled the air. Nor do they say, Let us go and see if this be true—they have no misgivings. But "let us go and see this thing which is come to pass, which the Lord hath made known unto us." Does not this confirm the view given on v. 8 of the spirit of these humble men? **16. with haste**—Cf. ch. 1. 39; Matthew 23. 8 ("did run"); John 4. 28 ("left her water-pot," as they do their flocks, in a transport). **found Mary, &c.**—'mysteriously guided by the Spirit to the right place through the obscurity of the night.' [OLSHAUSEN.] **a manger**—'the manger,' as before. **17. made known abroad**—before their return (v. 20), and thus were the first evangelists. [BENGEL.] **20. glorifying and praising God, &c.**—The latter word, used of the song of the angels (v. 13), and ch. 19. 37, and ch. 24. 53, leads us to suppose that theirs was a song too, probably some canticle from the Psalter—meet vehicle for the swelling emotions of their simple hearts at what "they had heard and seen."

21. CIRCUMCISION OF CHRIST—Here only recorded, and even here merely alluded to, for the sake of the name then given to the holy Babe, "JESUS," or SAVIOUR (Matthew 1. 21; Acts 13. 23). Yet in this naming of Him "Saviour," in the act of circumcising Him, which was a symbolical and bloody removal of the body of sin, we have a tacit intimation that they "had need"—as John said of His Baptism—rather to be circumcised by Him "with the circumcision made without hands, in the putting off of the body [of the sins] of the flesh by the circumcision of Christ" (Colossians 2. 11), and that He only "suffered it to be so, because thus it became Him to fulfil all righteousness" (Matthew 3. 15). Still the circumcision of Christ had a profound bearing on His own work—by few rightly apprehended. For since "he that is circumcised is a debtor to do the whole law" (Galatians 5. 3), Jesus thus bore about with Him in his very flesh the seal of a voluntary obligation to do the whole law—by Him only possible in the flesh since the fall. And as He was "made under the law" for no ends of His own, but only "*to redeem them that were under the law*, that we might receive the adoption of sons" (Galatians 4. 4, 5), the obedience to which His circumcision pledged Him was a *redeeming obedience*—that of a "Saviour." And, finally, as "Christ hath redeemed us from the curse of the law" by "being made a curse for us" (Galatians 3. 13), we must regard Him, in His circumcision, as brought under a palpable pledge to be "*obedient unto death, even the death of the cross*" (Philippians 2. 8).

22-40. PURIFICATION OF THE VIRGIN—PRESENTATION OF THE BABE IN THE TEMPLE—SCENE THERE WITH SIMEON AND ANNA. 22, 24. her purification—Though the most and best copies read "their," it was the mother only who needed purifying from the legal uncleanness of child-bearing. "The days" of this purification for a male child were forty in all (Leviticus 12. 2, 4), on the expiry of which the mother was required to offer a lamb for a burnt offering, and a turtle-dove or a young pigeon for a sin offering. If she could not afford a lamb, the mother had to

bring another turtle-dove or young pigeon; and, if even this was beyond her means, then a portion of fine flour, but without the usual fragrant accompaniments of oil and frankincense, as it represented a sin offering (Leviticus 12. 8-8; 5. 7-11). From the intermediate offering of "a pair of turtle-doves or two young pigeons," we gather that Joseph and the Virgin were in poor circumstances (2 Corinthians 8. 9), though not in abject poverty. Being a first-born male, they "bring him to Jerusalem, to present him to the Lord." All such had been claimed as "holy to the Lord," or set apart to sacred uses, in memory of the deliverance of the first-born of Israel from destruction in Egypt, through the sprinkling of blood (Exodus 13. 2). In lieu of these, however, one whole tribe, that of Levi, was accepted, and set apart to occupations exclusively sacred (Numbers 3. 11-33); and whereas there were 273 fewer Levites than first-born of all Israel on the first reckoning, each of these first-born was to be redeemed by the payment of five shekels, yet not without being "presented (or brought) unto the Lord," in token of His rightful claim to them and their service (Numbers 3. 44-47; 18. 15, 16). It was in obedience to this "law of Moses," that the Virgin presented her babe unto the Lord, 'in the east gate of the court called Nicanor's Gate, where herself would be sprinkled by the priest with the blood of her sacrifice.' [LIGHTFOOT.] By that Babe, in due time, we were to be redeemed, "not with corruptible things as silver and gold, but with the precious blood of Christ" (1 Peter 1. 18, 19), and the consuming of the mother's burnt offering, and the sprinkling of her with the blood of her sin offering, were to find their abiding realization in the "living sacrifice" of the Christian mother herself, in the fulness of a "heart sprinkled from an evil conscience," by "the blood which cleanseth from all sin." 25. **just—upright** in his moral character. **devout—**of a religious frame of spirit. **waiting for the Consolation of Israel—**a beautiful title of the coming Messiah, here intended. **the Holy Ghost was—supernaturally—upon him—**Thus was the Spirit, after a dreary absence of nearly 400 years, returning to the Church, to quicken expectation, and prepare for coming events. **revealed by the Holy Ghost—**Implying, beyond all doubt, the personality of the Spirit. **should see death till he had seen—**'sweet antithesis!' [BENGEL.] How would the one sight gild the gloom of the other! He was, probably, by this time, advanced in years. 27, 28. The Spirit guided him to the temple at the very moment when the Virgin was about to present Him to the Lord. 29. **took him up in his arms—**immediately recognizing in the child, with unhesitating certainty, the promised Messiah, without needing Mary to inform him of what had happened to her. [OLSHAUSEN.] The remarkable act of taking the babe in his arms must not be overlooked. It was as if he had said, 'This is all my salvation and all my desire' (2 Samuel 23. 5). 29. **Lord—**'Master,' a word rarely used in the New Testament, and selected here with peculiar propriety, when the aged saint, feeling that his last object in wishing to live had now been attained, only awaited his Master's word of command to "depart." **now lettest, &c.—**more clearly, 'now thou art releasing thy servant'; a patient yet reverential mode of expressing a desire to depart. 30. **seen thy Salvation—**many saw this child, nay, the full-grown "man, Christ Jesus," who never saw in him "God's Salvation." This estimate of an object of sight, an unconscious, helpless babe, was pure faith. He "beheld his glory" (John 1. 14). In another view, it was *prior faith* rewarded by *present sight*. 31, 32. **all people—**'all the peoples,' mankind at large. **a light to the Gentiles—**then in thick darkness. **glory of thy people Israel—**already thine, and now, in the believing portion of it, to be so more gloriously than ever. It will be observed that this 'swan-like song, bidding an eternal farewell to this terrestrial life' [OLSHAUSEN], takes a more comprehensive view of the kingdom of Christ than that of Zacharias, though the kingdom they sing of is one. 34, 35. **set—appointed. fall and rising again of many in Israel, and for a sign spoken against—**perhaps the former of these clauses expresses the two stages of temporary "fall

of many in Israel" through unbelief, during our Lord's earthly career, and the subsequent "rising again" of *the same persons* after the effusion of the Spirit at Pentecost threw a new light to them on the whole subject; while the latter clause describes the determined enemies of the Lord Jesus. Such opposite views of Christ are taken from age to age. **yea, &c.—**'Blessed as thou art among women, thou shalt have thine own deep share of the struggles and sufferings which this Babe is to occasion'—pointing not only to the continued obloquy and rejection of this Child of hers, those agonies of His which she was to witness at the cross, and her desolate condition thereafter, but to dreadful alternations of faith and unbelief, of hope and fear regarding Him, which she would have to pass through. **that the thoughts, &c.—**men's views and decisions regarding Christ are a mirror in which the very "thoughts of their hearts" are seen. 36, 37. **Anna—or, Hannah—a prophetess—**another evidence that "the last times" in which God was to "pour out His Spirit upon all flesh" were at hand. **of the tribe of Aser—**one of the ten tribes, of whom many were not carried captive, and not a few reunited themselves to Judah after the return from Babylon. The distinction of tribes, though practically destroyed by the captivity, was well enough known up to their final dispersion (Romans 11. 1; Hebrews 7. 14); nor is it now entirely lost. **lived, &c.—**she had lived seven years with her husband, and been a widow eighty-four years; so that if she married at the earliest marriageable age, twelve years, she could not at this time be less than 103 years old. **departed not from the temple—**was found there at all stated hours of the day, and even during the night-services of the temple watchmen (Psalm 134. 1, 2), "serving God with fastings and prayer." (See 1 Timothy 5. 5, suggested by this.) **coming in—**'presenting herself.' She had been there already, but now is found 'standing by,' as Simeon's testimony to the blessed Babe died away, ready to take it up 'in turn' (as the word rendered "likewise" here means). **to all them, &c.—**the sense is, 'to all them in Jerusalem that were looking for redemption'—saying in effect, **In that Babe are wrapt up all your expectations.** If this was at the hour of prayer, when numbers flocked to the temple, it would account for her having such an audience as the words imply. [ALFORD.] 39. Nothing is more difficult than to fix the precise order in which the visit of the Magi, with the flight into and return from Egypt (Matthew 2.), are to be taken, in relation to the circumcision and presentation of Christ in the temple, here recorded. It is perhaps best to leave this in the obscurity in which we find it, as the result of two independent, though if we knew all, easily reconcilable narratives. 40. His mental development kept pace with His bodily, and "the grace of God," the Divine favour, rested manifestly and increasingly upon Him. See v. 52.

41-52. **FIRST CONSCIOUS VISIT TO JERUSALEM.** 'Solitary floweret out of the wonderful enclosed garden of the thirty years, plucked precisely there where the swollen bud, at a *distinctive crisis* (at twelve years of age), burst into flower. To mark that is assuredly the design and the meaning of this record.' [STIER.] **went up—**'were wont to go.' Though males only were required to go up to Jerusalem at the three annual festivals (Exodus 23. 14-17), devout women, when family duties permitted, went also, as did Hannah (1 Samuel 1. 7), and, as we here see, the mother of Jesus. 42. **when twelve years old—**At this age every Jewish boy was styled 'a son of the law,' being put under a course of instruction and trained to fasting and attendance on public worship, besides being set to learn a trade. At this age accordingly our Lord is taken up for the first time to Jerusalem, at the Passover season, the chief of the three annual festivals. But ob- with what thoughts and feelings must this Youth have gone up! Long ere He beheld it, He had doubtless "loved the habitation of God's house and the place where His honour dwelt" (Psalm 26. 8), a love nourished, we may be sure, by that "word hid in his heart," with which in after life He showed so perfect a familiarity. As the time for His first visit approached, could one

nor have caught the breathings of His young soul, he might have heard Him whispering, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. The Lord loveth the gates of Zion more than all the dwellings of Jacob. I was glad when they said unto me, Let us go unto the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!" (Psalm 42. 1; 87. 2; 122. 1, 2.) On catching the first view of "the city of their solacities," and high above all in it, "the place of God's seat," we hear Him saying to Himself, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King: Out of Zion, the perfection of beauty, God doth shine" (Psalm 48. 2; 50. 2). Of his feelings or actions during all the eight days of the feast not a word is said. As a devout child, in company with its parents, He would go through the services, keeping His thoughts to Himself. But methinks I hear Him, after the sublime services of that feast, saying to Himself, "He brought me to the banqueting-house, and his banner over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Solomon 2. 3, 4). **43. as they returned**—if the duties of life must give place to worship, worship, in its turn, must give place to them. *Jerusalem* is good, but *Nazareth* is good too; let him who neglects the one, on pretext of attending to the other, ponder this scene. **43. tarried behind . . . Joseph and his mother knew not**—accustomed to the discretion and obedience of the lad [OLSHAUSEN], they might be thrown off their guard. **44. sought him among their kinsfolk and acquaintances**—On these sacred journeys, whole villages and districts travelled in groups together, partly for protection, partly for company; and as the well-disposed would beguile the tediousness of the way by good discourse, to which the child Jesus would be no silent listener, they expect to find Him in such a group. **45, 46.** After three sorrowing days, they find Him still in Jerusalem, not gazing on its architecture, or surveying its forms of busy life, but in the temple—not the "sanctuary" (as in ch. 1. 9), to which only the priests had access, but in some one of the enclosures around it, where the rabbins, or "doctors," taught their scholars. **hearing . . . asking**—the method of question and answer was the customary form of rabbinical teaching; teacher and learner becoming by turns questioner and answerer, as may be seen from their extant works. This would give full scope for all that "astonished them in His understanding and answers." Not that He assumed the office of *teaching*—"His hour" for that "was not yet come," and His furniture for that was not complete; for He had yet to "increase in wisdom" as well as "stature" (v. 52). In fact, the beauty of Christ's example lies very much in His never at one stage of His life anticipating the duties of another. All would be in the style and manner of a learner, "opening His mouth and panting." "His soul breaking for the longing that it had unto God's judgments at all times" (Psalm 119. 20), and now more than ever before, when finding Himself for the first time in His Father's house. Still there would be in *His questions* far more than in *their answers*; and if we may take the frivolous interrogatories with which they afterwards pined Him, about the woman that had seven husbands and such like, as a specimen of their present drivelling questions, perhaps we shall not greatly err, if we suppose that "the questions" which He now "asked them" in return, were just the germs of those pregnant questions with which he astonished and silenced them in after years: "What think ye of Christ? Whose Son is He? If David call Him Lord, how is He then his Son?" "Which is the first and great commandment?" "Who is my neighbour?" **about my Father's business**—*lit.*, 'in' or 'at my Father's,' *i. e.*, either 'about my Father's affairs,' or 'in my Father's courts'—where He dwells and is to be found—*about His hand*, so to speak. This latter shade of meaning, which includes the former, is perhaps the true one. Here He felt Himself *at home*, breathing His own proper air. His words convey a gentle rebuke of their obtuseness in requiring Him to *explain this*. 'Once here,

thought ye I should so readily hasten away? Let ordinary worshippers be content to keep the feast and be gone, but is this all ye have learnt of me?' Methinks we are here let into the holy privacies of Nazareth; for sure what He says they *should* have known, He have must *given* them *ground* to know. She tells Him of the sorrow with which *His father* and she had sought Him. He speaks of *no Father but one*, saying, in effect, 'My Father has *not* been seeking me; I have been with Him all this time; the King hath brought me into His chambers. His left hand is under my head, and His right hand doth embrace me (Song of Solomon 1. 4; 2. 6). How is it that ye do not understand?' (Mark 8. 21.) **50, 51. understood not**—probably He had never expressly *said* as much, and so confounded them, though it was but the true interpretation of many things which they had seen and heard from Him at home. (See on John 14. 4, 5.) But lest it should be thought that now He threw off the filial yoke, and became his own Master henceforth, and theirs too, it is purposely added, "And He went down *with them*, and was *subject unto them*." The marvel of this condescension lies in its coming after such a scene, and such an assertion of His higher Sonship; and the words are evidently meant to convey this. 'From this time we have *no more mention of Joseph*. The next we hear is of his "mother and brethren" (John 2. 12); whence it is inferred, that between this time and the commencement of our Lord's public life, *Joseph died*' [ALFORD], having now served the double end of being the protector of our Lord's Virgin-mother, and affording Himself the opportunity of presenting a matchless pattern of subjection to both parents. **52.** See on v. 40. **stature**—or better, perhaps, as in the margin, 'age,' which implies the other. This is all the record we have of the next eighteen years of that wondrous life. What seasons of tranquil meditation over the lively oracles, and holy fellowship with His Father; what inlettings, on the one hand, of light, and love, and power from on high, and outgoings of filial supplication, freedom, love, and joy on the other, would these eighteen years contain! And would they not seem "but a few days" if they were so passed, however ardently he might long to be more directly "about His Father's business?"

CHAPTER III.

Ver. 1-20. **PREACHING, BAPTISM, AND IMPRISONMENT OF JOHN.** See on Matthew 3. 1-12; Mark 6. 17, &c. 1, 2. Here the curtain of the New Testament is, as it were, drawn up, and the greatest of all epochs of the Church commences. Even our Lord's own age (v. 23) is determined by it. [BENGEL.] No such elaborate chronological precision is to be found elsewhere in the New Testament, and it comes fitly from him who claims it as the peculiar recommendation of his Gospel, that he had 'accurately traced down all things from the first' (ch. 1. 3). Here, evidently, commences his proper narrative. **the fifteenth year of Tiberius**—reckoning from the period when he was admitted, three years before Augustus' death, to a share of the empire [WEBSTER and WILKINSON], about the end of the year of Rome 779, or about four years before the usual reckoning. **Pilate . . . governor of Judea**—his proper title was *Procurator*, but with more than the usual powers of that office. After holding it about ten years he was ordered to Rome, to answer to charges brought against him, but ere he arrived Tiberius died (A. D. 35), and soon after Pilate committed suicide. **Herod**—See on Mark 6. 14. **Philip**—a different and very superior Philip to the one whose wife Herodias went to live with Herod Antipas. See Mark 6. 17. **Iturea**—to the north-east of Palestine; so called from Ishmael's son *Itur* or *Jetur* (1 Chronicles 1. 31), and anciently belonging to the half tribe of Manasseh. **Trachonitis**—farther to the north-east, between Iturea and Damascus; a rocky district, infested by robbers, and committed by Augustus to Herod the Great to keep in order. **Abilene**—still more to the north-east, so called from *Abila*, eighteen miles from Damascus. [ROBINSON.] **Annas and Caiaphas high priests**—the former, though deposed, retained much of

his influence, and, probably, as *Sagan* or deputy, exercised much of the power of the high priesthood along with Caiaphas (John 18. 13; Acts 4. 6). Both Zadok and Abiathar acted as high priests in David's time (2 Samuel 15. 35), and it seems to have become the fixed practice to have two (2 Kings 25. 18). word of God came unto John—*Such formulas, of course, are never used when speaking of Jesus, because the Divine nature manifested itself in Him not at certain isolated moments of his life. He was the one everlasting manifestation of the Godhead—THE WORD.* [OLSHAUSEN.] 5. every valley, &c.—levelling and smoothing, obvious figures, the sense of which is in the first words of the proclamation, "Prepare ye the way of the Lord." all flesh, &c.—(Quoted literally from the Septuagint of Isaiah 40. 5.) The idea is that every obstruction shall be so removed as to reveal to the whole world the Salvation of God in Him whose name is the "Saviour" (cf. Psalm 98. 8; Isaiah 11. 10; 49. 6; 52. 10; Luke 2. 31, 32; Acts 13. 47). 10-14. What shall we do then?—to show the sincerity of our repentance. two coats, &c.—directed against the reigning avarice. publicans . . . exact no more, &c.—directed against that extortion which made the publicans a by-word. See on ch. 19. 2, 8. soldiers . . . do violence to none—the word signifies to 'shake thoroughly,' and so to 'intimidate,' probably in order to extort money or other property. accuse falsely—acting as informers vexatiously, on frivolous or false grounds. content with your wages—'rations.' We may take this as a warning against mutiny, which the officers attempted to suppress by largesses and donations. [WEBSTER and WILKINSON.] And thus the "fruits" which would evidence their repentance were just resistance to the reigning sins, particularly of the class to which the penitent belonged, and the manifestation of an opposite spirit. 15-17. whether he were the Christ—showing both how successful he had been in awakening the expectation of Messiah's immediate appearing, and the high estimation, and even reverence, which his own character commanded. John answered, &c.—either to the deputation from Jerusalem (see John 1. 19, &c.), or on some other occasion, simply to remove impressions derogatory to his blessed Master which he knew to be taking hold of the popular mind. saying unto them all, &c.—in solemn protestation. So far from entertaining such a thought as laying claim to the honours of Messiahship, the meanest services I can render to that "Mightier than me that is coming after me," are too high an honour for me. Beautiful spirit, distinguishing this servant of Christ throughout! one mightier than I—'the Mightier than I.' 18. many other things, &c.—such as we read in John 1. 29, 33, 34; 3. 27-36. 19, 20. but Herod, &c.—See on Mark 6. 14, &c. and for all the evils which Herod had done—important fact here only mentioned, showing how thorough-going was the fidelity of the Baptist to his royal hearer, and how strong must have been the workings of conscience in that slave of passion when, notwithstanding such plainness, he "did many things and heard John gladly" (Mark 6. 20, 26).

21, 22. BAPTISM OF AND DESCENT OF THE SPIRIT UPON JESUS. See on Matthew 3. 13-17. when all the people were baptized—that He might not seem to be merely one of the crowd. Thus, as He rode into Jerusalem upon an ass, "whereon yet never man sat" (ch. 19. 30), and lay in a sepulchre "wherein was never man yet laid" (John 19. 41), so in His baptism He would be "separate from sinners."

23-38. GENEALOGY OF JESUS. 23. he began to be about thirty—4. c., 'was about entering on his thirtieth year.' So our translators have taken the word [and so CALVIN, BEZA, BLOOMFIELD, WEBSTER and WILKINSON, &c.]: but 'was about thirty years of age when he began (his ministry),' makes better Greek, and is probably the true sense. [BENGEL, OLSHAUSEN, DE WETTE, MEYER, ALFORD, &c.] At this age the priests entered on their office (Numbers 4. 3). being, as was supposed, the son of Joseph, &c.—Have we in this genealogy, as well as Matthew's, the line of Joseph? or is this the line of Mary?—a point on which there has been great difference of opinion and much acute discussion. Those who take the former opinion contend that it is the natural

sense of this verse, and that no other would have been thought of but for its supposed improbability and the uncertainty which it seems to throw over our Lord's real descent. But it is liable to another difficulty, viz., that in this case Matthew makes "Jacob," while Luke makes "Heli," to be Joseph's father; and though the same man had often more than one name, we ought not to resort to that supposition, in such a case as this, without necessity. And then, though the descent of Mary from David would be liable to no real doubt, even though we had no table of her line preserved to us (see, for example, ch. 1. 2-32, and on ch. 2. 5), still it does seem unlikely—we say not incredible—that two genealogies of our Lord should be preserved to us, neither of which gives his real descent. Those who take the latter opinion, that we have here the line of Mary, as in Matthew that of Joseph—here his real, there his reputed line—explain the statement about Joseph, that he was "the son of Heli," to mean that he was his son-in-law, as the husband of his daughter Mary (as in Ruth 1. 11, 12), and believe that Joseph's name is only introduced instead of Mary's, in conformity with the Jewish custom in such tables. Perhaps this view is attended with fewest difficulties, as it certainly is the best supported. However we decide, it is a satisfaction to know that not a doubt was thrown out by the bitterest of the early enemies of Christianity as to our Lord's real descent from David. On comparing the two genealogies, it will be found that Matthew, writing more immediately for Jews, deemed it enough to show that the Saviour was sprung from Abraham and David; whereas Luke, writing more immediately for Gentiles, traces the descent back to Adam, the parent stock of the whole human family, thus showing him to be the promised "Seed of the woman." 'The possibility of constructing such a table, comprising a period of thousands of years, in an uninterrupted line from father to son, of a family that dwelt for a long time in the utmost retirement, would be inexplicable, had not the members of this line been endowed with a thread by which they could extricate themselves from the many families into which every tribe and branch was again subdivided, and thus hold fast and know the member that was destined to continue the lineage. This thread was the hope that Messiah would be horn of the race of Abraham and David. The ardent desire to behold Him and be partakers of His mercy and glory suffered not the attention to be exhausted through a period embracing thousands of years. Thus the member destined to continue the lineage, whenever doubtful, became easily distinguishable, awakening the hope of a final fulfilment, and keeping it alive until it was consummated.' [OLSHAUSEN.] 24-30. son of Matthat, &c.—See on Matthew 1. 13-15. In v. 27, Salathiel is called the son, while in Matthew 1. 12, he is called the father of Zerubbabel. But they are probably different persons. 38. son of God—Cf. Acts 17. 28.

CHAPTER IV.

Ver. 1-13. TEMPTATION OF CHRIST.—See on Matthew 4. 1-11.

14-52. JESUS, ENTERING ON HIS PUBLIC MINISTRY, MAKES A CIRCUIT OF GALILEE—REJECTION AT NAZARETH. N. B.—A large gap here occurs, embracing the important transactions in Galilee and Jerusalem which are recorded in John 1. 29 to 4. 54, and which occurred before John's imprisonment (John 3. 24); whereas the transactions here recorded occurred (as appears from Matthew 4. 12, 13) after that event. The visit to Nazareth recorded in Matthew 13. 54-58 (and Mark 6. 1-6) we take to be not a later visit, but the same with this first one; because we cannot think that the Nazarenes, after being so enraged at His first display of wisdom as to attempt His destruction, should, on a second display of the same, wonder at it and ask how He came by it, as if they had never witnessed it before. as his custom was—Cf. Acts 17. 2. 17. stood up to read—Others besides rabbins were allowed to address the congregation. See Acts 13. 15. 18, 19. To have fixed on any passage announcing His sufferings (as Isaiah 53.), would have been unsuitable at that early stage of His ministry

but He selects a passage announcing the sublime object of His whole mission, its Divine character, and His special endowments for it; expressed in the first person, and so singularly adapted to the first opening of the mouth in His prophetic capacity, that it seems as if made expressly for this occasion. It is from the well-known section of Isaiah's prophecies whose burden is that mysterious "SERVANT OF THE LORD," despised of man, abhorred of the nation, but before whom kings on seeing Him are to arise, and princes to worship; in visage more marred than any man and His form than the sons of men, yet sprinkling many nations; labouring seemingly in vain, and spending His strength for naught and in vain, yet Jehovah's Servant to raise up the tribes of Jacob and be His Salvation to the ends of the earth (Isaiah 49., &c.). The quotation is chiefly from the Septuagint version, used in the synagogues. **acceptable year**—an allusion to the Jubilee year (Leviticus 25. 10), a year of universal release for person and property. See also Isaiah 49. 8; 2 Corinthians 1. 2. As the maladies under which humanity groans are here set forth under the names of *poverty, broken-heartedness, bondage, blindness, bruisedness (or crushedness)*, so, as the glorious **HEALER** of all these maladies, Christ announces Himself in the act of reading it, stopping the quotation just before it comes to "the day of vengeance," which was only to come on the rejecters of His message (John 3. 17). The first words, "THE SPIRIT OF THE LORD is upon Me," have been noticed since the days of the Church Fathers, as an illustrious example of *Father, Son, and Holy Ghost* being exhibited as in distinct yet harmonious action in the scheme of salvation. **20. the minister**—the *Chazan* or synagogue-officer. **all eyes fastened on Him**—astounded at His putting in such claims. **21. began to say, &c.**—His whole address was just a detailed application to Himself of this and perhaps other like prophecies. **22. gracious words**—the words of grace, referring both to the richness of his matter and the sweetness of His manner (Psalm 45. 2). **is not this, &c.**—See on Matthew 13. 54-56. They knew he had received no rabbinical education, and anything *supernatural* they seemed incapable of conceiving. **23. this proverb**—like our 'Charity begins at home.' **whatsoever, &c.**—'Strange rumours have reached our ears of Thy doings at Capernaum; but if such power resides in Thee to cure the ills of humanity, why has none of it yet come nearer home, and why is all this alleged power reserved for strangers?' His choice of Capernaum as a place of residence since entering on public life was, it seems, already well known at Nazareth; and when He did come thither, to give no displays of His power when distant places were ringing with His fame, wounded their pride. He had indeed "laid his hands on a few sick folk and healed them," Mark 1. 5; but this seems to have been done quite privately, the general unbelief precluding anything more open. **24. and he said, &c.**—He replies to the one proverb by another, equally familiar, which we express in a rougher form—'Too much familiarity breeds contempt.' Our Lord's long residence in Nazareth merely as a townsman had made him *too common*, incapacitating them for appreciating Him as others did who were *less familiar with his every-day demeanour in private life*. A most important principle, to which the wise will pay due regard. (See also Matthew 7. 6, on which our Lord Himself ever acted.) **25-27. But I tell you, &c.**—falling back for support on the well-known examples of Elijah and Elisha (Elisha), whose miraculous power, passing by those who were *near*, expended itself on those *at a distance*, yea on *heathens*, 'the two great prophets who stand at the commencement of prophetic antiquity, and whose miracles strikingly prefigured those of our Lord. As He intended like them to feed the poor and cleanse the lepers, He points to these miracles of mercy, and not to the fire from heaven and the bears that tore the mockers.' [STIER.] **three years and six months**—So James 5. 17, including perhaps the six months after the last fall of rain, when there would be little or none at any rate; whereas in 1 Kings 18. 1, which says the rain returned "in the third year," that period is probably not reckoned. **save**

saving—'but only.' (Cf. Mark 13. 32, *Greek*.) **Sarepta**—"Zarephath," 1 Kings 17. 9, a heathen village between Tyre and Sidon. (See Mark 7. 24.) **28, 29. when they heard these things**—these allusions to the *heathen*, just as afterwards with Paul (Acts 22. 21, 22), **rose up**—broke up the service irreverently and rushed forth. **thrust him**—with violence, as a prisoner in their hands. **brow, &c.**—Nazareth, though not built on the ridge of a hill, is in part surrounded by one to the west, having several such precipices. (See 2 Chronicles 25. 12; 2 Kings 9. 33. It was a mode of capital punishment not unusual among the Romans and others.) This was the first insult which the Son of God received, and it came from "them of his own household!" (Matthew 10. 36.) **30. passing through the midst, &c.**—evidently in a miraculous way, though perhaps quite noiselessly, leading them to wonder afterwards what spell could have come over them, that they allowed him to escape. (Similar escapes, however, in times of persecution, are not unexampled.) **31. down to Capernaum**—it lay on the Sea of Galilee (Matthew 4. 13), whereas Nazareth lay high.

33-37. DEMONIAK HEALED. **unclean**—the frequency with which this character of *impurity* is applied to evil spirits is worthy of notice. **cried out, &c.**—see on Matthew 8. 29; Mark 3. 11. **rebuked them, &c.**—see on v. 41. **thrown him, &c.**—see on Mark 9. 20. **what a word**—a word from the Lord of spirits.

38-41. PETER'S MOTHER-IN-LAW, AND MANY OTHERS, HEALED. See on Matthew 8. 14-17. **41. suffered them not to speak**—the marginal reading here is wrong. Our Lord ever refused testimony from devils, *for the very reason why they were eager to give it*, because He and they would thus seem to be one interest, as His enemies actually alleged. (See on Matthew 12. 24, &c.) See also Acts 16. 16-18.

42-44. JESUS, SOUGHT OUT AT MORNING PRAYER, AND ENTREATED TO STAY, DECLINES FROM THE URGENCY OF HIS WORK. See on Mark 1. 35-39, where we learn how early He retired, and how He was engaged in solitude when they came seeking Him. **stayed him**—'were staying Him,' or sought to do it. What a contrast to the Gadarenes! The nature of His mission required Him to keep moving, that all might hear the glad tidings. (Matthew 8. 34.) **I must, &c.**—but duty only could move Him to deny entreaties so grateful to His spirit.

CHAPTER V.

Ver. 1-11. **MIRACULOUS DRAUGHT OF FISHES**—CALL OF PETER, JAMES, AND JOHN. Not their *first* call, however, recorded John 1. 35-42; nor their *second*, recorded Matthew 4. 18-22; but their *third* and last before their appointment to the apostleship. That these calls were all distinct and *progressive*, seems quite plain. (Similar stages are observable in other eminent servants of Christ.) **3. taught out of the ship**—see on Matthew 13. 2. **4. for a draught**—munificent recompense for the use of his boat. **5. Master**—betokening not surely a first acquaintance, but a relationship already formed. **all night**—the usual time of fishing then (John 21. 3), and even now Peter, as a fisherman, knew how hopeless it was to "let down his net" again, save as a mere act of faith, "at His word" of command, which carried in it, as it ever does, assurance of success. (This shows he must have been already and for some time a follower of Christ.) **6. net brake**—rather 'was breaking,' or 'beginning to break,' as v. 7, "beginning to sink." **8. depart, &c.**—Did Peter then wish Christ to leave him? Verily no. His all was wrapt up in Him. (John 6. 68.) 'Twas rather, 'Woe is me, Lord! How shall I abide this blaze of glory? A sinner such as I am is not fit company for Thee.' (Cf. Isaiah 6. 5.) **10. fear not, Simon**—this shows how the Lord read Peter's speech. *The more highly they deemed of Him, ever the more grateful it was to the Redeemer's spirit. Never did they pain Him by manifesting too lofty conceptions of Him.* **from henceforth**—marking a new stage of their connection with Christ. The last was simply, "I will make you fishers." **Simon and men**—'What wilt thou think, Simon, overwhelmed by

LUKE VI, VII.

this draught of fishes, when I shall bring to thy net what will beggar all this glory?' See on Matthew 4. 18. **11. forsook all**—They did this before (Matthew 4. 20); now they do it again; and yet after the Crucifixion they are at their boats once more. (John 21. 3.) In such a business this is easily conceivable. After Pentecost, however, they appear to have finally abandoned their secular calling.

12-16. LEPER HEALED. See on Matthew 8. 2-4. **15. but so, &c.**—See on Mark 1. 45.

17-26. PARALYTIC HEALED. See on Matthew 9. 1-8. **17. Pharisees and doctors . . . sitting by**—the highest testimony yet borne to our Lord's growing influence, and the necessity increasingly felt by the ecclesiastics throughout the country of coming to some definite judgment regarding Him. **power of the Lord present**—with Jesus. **to heal them**—the sick people. **18. house-top**—the flat roof. **through the tiling . . . before Jesus**—See on Mark 2. 2. **21. take up thy couch**—'sweet saying! The bed had borne the man; now the man shall bear the bed!' [BENGEL.]

27-32. LEVI'S CALL AND FEAST—See on Matthew 9. 9-13; and Mark 2. 14. **30. their scribes**—a mode of expression showing that Luke was writing for *Gentiles*.

33-39. FASTING. See on Matthew 9. 14-17. The *incongruities* mentioned in v. 36-38 were intended to illustrate the difference between the *genius* of the old and new economies, and the danger of *mixing up* the one with the other. As in the one case supposed, "the rent is made worse," and in the other, "the new wine is spilled," so by a mongrel mixture of the ascetic ritualism of the old with the spiritual freedom of the new economy, both are disfigured and destroyed. The additional parable in v. 39, which is peculiar to Luke, has been variously interpreted. But the "new wine" seems plainly to be the evangelical freedom which Christ was introducing; and the old, the opposite spirit of Judaism: men long accustomed to the latter could not be expected "straightway"—all at once—to take a liking for the former; *q. d.*, 'These inquiries about the difference between my disciples and the Pharisees,' and even John's, are not surprising; they are the effect of a natural revulsion against sudden change, which time will cure. *the new wine will itself in time become old, and so acquire all the added charms of antiquity.* What lessons does this teach, on the one hand, to those who unreasonably cling to what is getting antiquated; and, on the other, to hasty reformers who have no patience with the timidity of their weaker brethren!

CHAPTER VI.

Ver. 1-5. **PLUCKING CORN EARS ON SABBATH.** See on Matthew 12. 1-8; and Mark 2. 23-28. **1. Second sabbath after the first**—an obscure expression, occurring here only, generally understood to mean, the first sabbath after the second day of unleavened bread. The reasons cannot be stated here, nor is the opinion itself quite free from difficulty. **5. Lord also**—rather 'even,' as Matthew 12. 8—**of the sabbath**—as naked a claim to all the authority of Him who gave the law at Mount Sinai as could possibly be made; *q. d.* 'I have said enough to vindicate the men ye carp at on my account: but in this place is the Lord of the law, and they have His sanction.' See on Mark 2. 28.

6-11. WITHERED HAND HEALED. See on Matthew 12. 9-15; and Mark 3. 1-7. **watched whether, &c.**—in Matthew this is put as an ensnaring question of theirs to our Lord, who accordingly speaks to the state of their hearts, v. 8, just as if they had spoken it out. **9. good or evil, save or destroy**—By this novel way of putting His case, our Lord teaches the great ethical principle, that to neglect any opportunity of doing good is to incur the guilt of doing evil; and by this law He bound His own spirit. (See on Mark 2. 4.) **11. filled with madness**—the word denotes senseless rage at the confusion to which our Lord had put them, both by word and deed. **what to do with Jesus**—not so much whether to get rid of Him, but how to compass it. See on Matthew 3. 6.)

15-16. THE TWELVE APOSTLES CHOSEN—GATHERING

MULTITUDES—GLORIOUS HEALINGS. **12, 13. went out**—probably from Capernaum. **all night in prayer . . . and when . . . day, he called, &c.**—the work with which the next day began shows what had been the burden of this night's devotions. As He directed His disciples to pray for "labourers" just before sending themselves forth (see on Matthew 9. 37; 10. 1), so here we find the Lord Himself in prolonged communion with His Father in preparation for the solemn appointment of those men who were to give birth to His Church, and from whom the world in all time was to take a new mould. How instructive is this! **13-16.** See on Matthew 10. 2-4. **17. In the plain**—by some rendered 'on a level place,' i. e., a piece of high table-land, by which they understand the same thing, as "on the mountain," where our Lord delivered the sermon recorded by Matthew (5. 1), of which they take this following discourse of Luke to be but an abridged form. But as the sense given in our version is the more accurate, so there are weighty reasons for considering the discourses different. This one contains little more than a fourth of the other; it has *woes* of its own, as well as the beatitudes common to both; but above all, that of Matthew was plainly delivered a good while before, while this was spoken after the choice of the twelve; and as we know that our Lord delivered some of His weightiest sayings more than once, there is no difficulty in supposing this to be one of His more extended repetitions; nor could anything be more worthy of it. **19. healed**—kept healing, denoting successive acts of mercy till it went over "all" that needed. There is something unusually grand and pictorial in this touch of description. **20, 21.** In the Sermon on the Mount the benediction is pronounced upon the "poor in spirit" and those who "hunger and thirst after righteousness." (Matthew 5. 3, 6.) Here it is simply on the "poor" and the "hungry now." In this form of the discourse, then, our Lord seems to have had in view "the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him," as these very beatitudes are paraphrased by James (2. 5). **laugh**—how charming is the liveliness of this word, to express what in Matthew is called being "comforted!" **separate you**—whether from their Church, by excommunication, or from their society; both hard to flesh and blood. **22. for the Son of man's sake**—cf. Matthew 5. 11 "for MY SAKE;" and immediately before, "for righteousness' sake" (v. 10). Christ thus binds up the cause of righteousness in the world with the reception of Himself. **23. leap for joy**—a livelier word than "be exceeding glad" or 'exult,' Matthew 5. 12. **24, 25. rich . . . full . . . laugh**—who have all their good things and joyous feelings here and now, in perishable objects. **received your consolation**—see on ch. 16. 25. **shall hunger**—their inward craving strong as ever, but the materials of satisfaction for ever gone. **26. all speak well of you**—alluding to the court paid to the false prophets of old. (Micah 2. 11.) For the principle of this woe, and its proper limits, see John 15. 19. **27-36.** See on Matthew 5. 44-48; 7. 12; and 14. 12-14. **37, 38.** See on Matthew 7. 1, 2; but this is much fuller and more graphic. **39. can the blind, &c.**—not in the Sermon on the Mount, but recorded by Matthew in another and very striking connection, ch. 15. 14. **40. the disciple, &c.**—*q. d.*, 'The disciple aims to come up to his master, and he thinks himself complete when he does so: if you then be blind leaders of the blind, the perfection of one's training under you will only land him the more certainly in one common ruin with yourselves.' **41-49.** See on Matthew 7. 3-5, 16-27.

CHAPTER VII.

Ver. 1-10. **CENTURION'S SERVANT HEALED.** See on Matthew 8. 5-13. **1. he was worthy, &c.**—a testimony most precious, coming from those who probably were strangers to the principle from which he acted. (Ecclesiastes 7. 1.) loveth our nation—having found that "salvation was of the Jews," he loved them for it. **built, &c.**—his love took this practical and appropriate form.

11-17. WIDOW OF NAIN'S SON RAISED TO LIFE. (In Luke

city) 11. *Nain*—a small village not elsewhere mentioned in Scripture, and only this once probably visited by our Lord; it lay a little to the south of Mount Tabor, about twelve miles from Capernaum. 12. *carried out*—‘was being carried out.’ Dead bodies, being ceremonially unclean, were not allowed to be buried within the cities (though the kings of David’s house were buried in the city of David), and the funeral was usually on the same day as the death. 13. *only son*, &c.—affecting particulars, told with delightful simplicity. 14. *the Lord*—‘This sublime appellation is more usual with Luke and John than Matthew; Mark holds the mean.’ [BENGEL.] *saw her, his compassion*, &c.—What consolation to thousands of the bereaved has this single verse carried from age to age! 14, 15. What mingled majesty and grace shines in this scene! The Resurrection and the Life in human flesh, with a word of command, bringing back life to the dead body; Incarnate Compassion summoning its absolute power to dry a widow’s tears! 16. *visited his people*—more than bringing back the days of Elijah and Elisha. (1 Kings 17. 17-24; 2 Kings 4. 32-37; and see on Matthew 15. 31.)

18-35. *THE BAPTIST’S MESSAGE, THE REPLY, AND CONSEQUENT DISCOURSE.* See on Matthew 11. 2-14. 29, 30. *and all the people that heard*—‘on hearing (this).’ These are the observations of *the Evangelist*, not of our Lord. *and the publican*—a striking clause. *justified God, being baptized*, &c.—rather, ‘having been baptized.’ The meaning is, They acknowledged the Divine wisdom of such a preparatory ministry as John’s, in leading them to Him who now spake to them (see ch. 1. 16, 17); whereas the Pharisees and lawyers true to themselves in refusing the baptism of John, set at naught also the merciful design of God in the Saviour Himself, to their own destruction. 31-35. *the Lord said*, &c.—As cross, capricious children, invited by their playmates to join them in their amusements, will play with them neither at weddings nor funerals (juvenile imitations of the joyous and mournful scenes of life), so that generation rejected both John and his Master: the one because he was too unsocial—more like a demoniac than a rational man; the other, because he was too much the reverse, given to animal indulgences, and consorting with the lowest classes of society. But the children of Wisdom recognize and honour her, whether in the austere garb of the Baptist or in the more attractive style of his Master—whether in the Law or in the Gospel, whether in rags or in royalty; for “*the full soul loatheth an honeycomb*, but *to the hungry soul every bitter thing is sweet*.” (Proverbs 27. 7.)

36-50. *CHRIST’S FEET WASHED WITH TEARS.* 37, 38. *a sinner*—one who had led a profligate life. *N. B.*—*There is no ground whatever for the popular notion that this woman was Mary Magdalene*, nor do we know what her name was. See on ch. 8. 2. *an alabaster box of ointment*—a perfume-vessel, in some cases very costly (John 12. 5). ‘The ointment has here a peculiar interest, as the offering by a penitent of what had been an accessory in her unbalanced work of sin.’ [ALFORD.] *set his feet behind him*—the posture at meals being a reclining one, with the feet out behind. *began to wash*, &c.—‘to water with a shower.’ The tears, which were quite involuntary, poured down in a flood upon His naked feet, as he bent down to kiss them; and deeming them rather fouled than washed by this, she hastened to wipe them off with the only towel she had, the long tresses of her own hair, ‘with which slaves were wont to wash their masters’ feet.’ [STIER.] *kissed*—the word signifies ‘to kiss fondly, to caress,’ or to ‘kiss again and again,’ which v. 45 shows is meant here. What prompted this? *Much love, springing from a sense of much forgiveness.* So says He who knew her heart, v. 47. Where she had met with Christ before, or what words of His had brought life to her dead heart and a sense of Divine pardon to her guilty soul, we know not. But probably she was of the crowd of “*publicans and sinners*” whom Incarnate Compassion drew so often around Him, and heard from His lips some of those words such as never man spake, “*Come unto me, all ye that labour*,” &c. No person: interview had up to this time taken place be-

tween them; but she could keep her feelings no longer to herself, and having found her way to Him (and entered along with him, v. 45), they burst forth in this surpassing yet most artless style, as if her whole soul would go out to Him. 39. *the Pharisee*—who had formed no definite opinion of our Lord, and invited Him apparently to obtain materials for a judgment. *spake within himself*, &c.—‘*Hail I have Him now; He plainly knows nothing of the person He allows to touch Him, and so, He can be no prophet.*’ Not so fast, Simon; thou hast not seen through thy Guest yet, but He hath seen through thee. 40-43. Like Nathan with David, our Lord conceals His home-thrust under the veil of a parable, and makes His host himself pronounce upon the case. The two debtors are the woman and Simon; the criminality of the one was *ten times* that of the other (in the proportion of “500” to “50”); but both being equally insolvent, both are with equal frankness forgiven; and Simon is made to own that the greatest debtor to forgiving mercy will cling to her Divine Benefactor with the deepest gratitude. Does our Lord then admit that Simon was a forgiving man? Let us see. 45-47. *I entered . . . no water*—a compliment to guests. Was this “much love?” Was it *any*? *no kiss*—of salutation. How much love was here? *Any at all? with oil . . . not anoint*—even common olive-oil in contrast with the woman’s “*ointment*” or *aromatic balsam*. What evidence was thus afforded of any feeling which forgiveness prompts? Our Lord speaks this with delicate politeness, as if hurt at these inattentions of His host, which though not *invariably* shown to guests, were the customary marks of studied respect and regard. The inference is plain—*only one of the debtors was really forgiven*, though in the first instance, to give room for the play of withheld feelings, the forgiveness of both is supposed in the parable. *her sins which are many*—‘those many sins of hers,’ our Lord, who admitted how much more she owed than the Pharisee, now proclaims in naked terms the forgiveness of her guilt. *for*—not *because*, as if love were the cause of forgiveness, but ‘*inasmuch as*,’ or ‘*in proof of which.*’ The latter clause of the verse, and the whole structure of the parable, plainly show this to be the meaning. *little forgiven . . . loveth little*—delicately ironical intimation of *no love and no forgiveness* in the present case. 48. *said unto her*, &c.—an unsought assurance, usually springing up unexpected in the midst of active duty and warm affections, while often it flies from those who mope and are paralyzed for want of it. 49, 50. *they that sat . . . who is this? &c.*—no wonder they were startled to hear One who was reclining at the same couch, and partaking of the same hospitalities with themselves, assume the awful prerogative of ‘even forgiving sins.’ But so far from receding from this claim, or softening it down, our Lord only repeats it, with two precious additions: one, announcing what was the one secret of the “forgiveness” she had experienced, and which carried “salvation” in its bosom; the other, a glorious dismissal of her in that “peace” which she had already felt, but is now assured she has His full warrant to enjoy! This wonderful scene teaches two very weighty truths: (1.) *though there be degrees of guilt, insolvency, or inability to wipe out the dishonour done to God, is common to all sinners* (2.) *As Christ is the Great Creditor to whom all debt, whether great or small, contracted by sinners is owing, so to Him belongs the prerogative of forgiving it.* This latter truth is brought out in the structure and application of the present parable as it is nowhere else. Either then Jesus was a blaspheming deceiver, or He is God manifest in the flesh.

CHAPTER VIII.

Ver. 1-3. *A GALILEAN CIRCUIT, WITH THE TWELVE AND CERTAIN MINISTERING WOMEN.* (In Luke only.) *went*—‘travelled,’ ‘made a progress’—*throughout every city and village*—‘through town and village’—*preaching*, &c.—the Prince of itinerant preachers scattering far and wide the seed of the Kingdom. *certain women healed*, &c.—on whom He had the double claim of having brought healing to their bodies and new life to their

souls. Drawn to Him by an attraction more than magnetic, they accompany Him on this tour as His *almoners*—ministering unto Him of their substance. Blessed Saviour! It melts us to see Thee living upon the love of Thy ransomed people. That they bring Thee their poor offerings we wonder not. Thou hast sown unto them spiritual things, and they think it, as well they might, a small thing that Thou shouldst reap their carnal things. (1 Corinthians 9. 11.) But dost Thou take it at their hand, and subsist upon it? "Oh the depth of the riches"—of this poverty of His! **Mary Magdalene**—i. e., probably, of *Magdala*, on which see Matthew 15. 39 **went**—rather 'had gone.' **seven devils**—(Mark 16. 9.) It is a great wrong to this honoured woman to identify her with the once profligate woman of ch. 7. 37, and to call all such penitents *Magdalenes*. The mistake has arisen from confounding unhappy demoniacal possession with the conscious entertainment of diabolic impurity, or supposing the one to have been afflicted as a punishment for the other—for which there is not the least scriptural ground. **Joanna, wife of Chuza, Herod's steward**—If the steward of such a godless, cruel and licentious wretch as Herod Antipas (see on Mark 6. 14, &c.) differed greatly from himself, his post would be no easy or enviable one. That he was a disciple of Christ is very improbable, though he might be favourably disposed towards Him. But what we know not of him, and may fear he wanted, we are sure his wife possessed. Healed either of "evil spirits" or of some one of the "infirmities" here referred to—the ordinary diseases of humanity—she joins in the Saviour's train of grateful, clinging followers. Of "Susanna," next mentioned, we know nothing but the name, and that here only. But her services on this memorable occasion have immortalized her name. "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done," in ministering to the Lord of her substance on His Galilean tour, "shall be spoken of as a memorial of her." (Mark 14. 9.) **many others**—i. e., many other *healed women*. What a train! and all ministering unto Him of their substance, and He allowing them to do it and subsisting upon it! 'He who was the support of the spiritual life of His people disdained not to be supported by them in the body. He was not ashamed to penetrate so far into the depths of poverty as to live upon the alms of love. He only fed others miraculously; for Himself, He lived upon the love of His people. He gave all things to men, His brethren, and received all things from them, enjoying thereby the pure blessing of love: which is then only perfect when it is at the same time both giving and receiving. Who could invent such things as these? 'It was necessary to live in this manner that it might be so recorded.' [OLSHAUSEN.]

4-18. PARABLE OF THE SOWER.—See on Mark 4. 3-9, 14-20. **16. No man, &c.**—See on Matthew 5. 15, of which this is nearly a repetition. **15. For nothing, &c.**—See on ch. 12. 2. **18. how ye**—in Mark 4. 24, "*what ye hear*." The one implies the other. The precept is very weighty. **seemeth to have**—or, 'thinketh that he hath' (*Margin*). The "having" of Matthew 13. 12 (on which see), and this 'thinking he hath,' are not different. Hanging loosely on him, and not appropriated, it *is* and *is not* his.

19-21. HIS MOTHER AND BRETHREN DESIRE TO SPEAK WITH HIM.—See on Mark 12. 46-50.

22-25. JESUS, CROSSING THE LAKE, STILLS THE STORM.—See on Matthew 8. 23-27, and Mark 4. 35-41. **23. filled**—*filled*, 'were getting filled,' i. e., those who sailed; meaning that their ship was so.

26-30. DEMONIAK OF GADARA HEALED.—See on Matthew 8. 28-34; and Mark 5. 1-20.

40-56. JAIRUS' DAUGHTER RAISED, AND ISSUE OF BLOOD HEALED.—See on Matthew 9. 18-26; and Mark 5. 21-43. **20. gladly received him, for . . . all waiting him**—The abundant teaching of that day (in Matthew 13.; and see Mark 4. 36), had only whetted the people's appetite; and disappointed, as would seem, that He had left them in the evening to cross the lake, they remain hanging about the beach, having got a hint, probably through some of His disciples, that He would be back the same evening. Per-

haps they witnessed at a distance the sudden calming of the tempest. Here at least they are, watching for His return, and welcoming Him to the shore. The tide of His popularity was now fast rising. **43. Who touched me?**—'Askest Thou, Lord, who touched Thee? Rather ask who touched Thee *not* in such a throng.' **46. somebody touched**—yes, the multitude "*thronged and pressed Him*"—"*they jostled against Him*," but all *involuntarily*; they were merely *carried along*; but one, one only—"somebody TOUCHED HIM," with the conscious, voluntary, dependent touch of faith, reaching forth its hand expressly to have contact with Him. This and this only Jesus acknowledges and seeks out. Even so, as the Church Father AUGUSTIN long ago said, *multitudes still come similarly close to Christ in the means of grace, but all to no purpose, being only sucked into the crowd*. The voluntary, living contact of faith is that electric conductor which alone draws virtue out of Him. **47. declared before all**—this, though a great trial to the shrinking modesty of the believing woman, was just what Christ wanted in dragging her forth, her public testimony to the facts of her case—both her disease, with her abortive efforts at a cure, and the instantaneous and perfect relief which her touch of the Great Healer had brought her. **55. give her meat**—See on Mark 5. 43.

CHAPTER IX.

Ver. 1-6. MISSION OF THE TWELVE APOSTLES. See on Matthew 10. 1-15. **1. power and authority**—He both *qualified and authorized* them.

7-9. HEROD TROUBLED AT WHAT HE HEARS OF CHRIST, DESIRES TO SEE HIM. See on Mark 6. 14-30. **7. perplexed**—'at a loss,' 'embarrassed'—*said of some that John was risen*—among many opinions, this was the one which Herod himself adopted, for the reason, no doubt, mentioned on Mark 6. 14—*desired to see him*—but did not, till as a prisoner He was sent to him by Pilate just before His death, as we learn from ch. 23. 8.

10-17. ON THE RETURN OF THE TWELVE, JESUS RETIRES WITH THEM TO BETHSAIDA, AND THERE MIRACULOUSLY FEEDS FIVE THOUSAND. See on Mark 6. 31-44.

18-27. PETER'S CONFESSION OF CHRIST—OUR LORD'S FIRST EXPLICIT ANNOUNCEMENT OF HIS APPROACHING DEATH, AND WARNINGS ARISING OUT OF IT See on Matthew 16. 13-28; and Mark 8. 34. **24. will save**—'is minded to save,' bent on saving. The pith of this maxim depends—as often in such weighty sayings (for example, "Let the *lead* bury the *dead*," Matthew 8. 22)—on the double sense attached to the word "*life*," a *lower* and a *higher*, the natural and the spiritual, temporal and eternal. An entire sacrifice of the lower, or a willingness to make it, is indispensable to the preservation of the higher life; and he who cannot bring himself to surrender the one for the sake of the other shall eventually lose both. **26. ashamed of me and of my words**—the sense of *shame* is one of the strongest in our nature, one of the social affections founded on our love of *reputation*, which causes instinctive aversion to what is fitted to lower it, and was given us as a preservative from all that is properly *shameful*. When one is, in this sense or that, *lost in shame*, he is nearly past hope. (Zechariah 8. 5; Jeremiah 6. 15; 3. 3.) But when Christ and "His words"—Christianity, especially in its more spiritual and uncompromising features—are unpopular, the same instinctive desire to *stand well with others* begets the temptation to be ashamed of Him, which only the 'expulsive power' of a higher affection can effectually counteract. **Son of man** be ashamed when he cometh, &c.—He will render to that man his own treatment: He will dishonour him before the most august of all assemblies, and put him to "*shame and everlasting contempt*." (Daniel 12. 2.) 'Oh shame, to be put to shame before God, Christ, and angels!' [BENGEL.] **27. not taste of death till they see the kingdom of God**—"see it come with power" (Mark 9. 1); or see "the Son of man coming in His kingdom" (Matthew 16. 28). The reference, beyond doubt, is to the firm establishment and victorious progress, in the lifetime of some then present, of that new Kingdom of Christ, which was destined to

work the greatest of all changes on this earth, and be the grand pledge of His final coming in glory.

28-33. JESUS TRANSFIGURED. 28. *an eight days after these sayings*—including the day on which this was spoken and that of the Transfiguration. Matthew and Mark say "after six days," *excluding* these two days. As the "sayings" so definitely connected with the Transfiguration scene are those announcing His death—at which Peter and all the Twelve were so startled and scandalized—so this scene was designed to show to the eyes as well as the heart how *glorious* that death was in the view of Heaven. Peter, James, and John—partners before in secular business; now sole witnesses of the resurrection of Jairus' daughter (Mark 5. 37), the Transfiguration, and the Agony in the garden (Mark 14. 33). *a mountain*—not Tabor, according to long tradition, with which the facts ill comport, but some one near the lake. *to pray*—for the period He had now reached was a critical and anxious one. (See on Matthew 16. 13.) But who can adequately translate those "strong cryings and tears?" Methinks, as I steal by His side, I hear from Him these plaintive sounds, 'Lord, Who hath believed Our report? I am come unto Mine own and Mine own receive Me not; I am become a stranger unto My brethren, an alien to My mother's children: Consider Mine enemies, for they are many, and they hate Me with cruel hatred. Arise, O Lord, let not man prevail. Thou that dwellest between the cherubim, shine forth: Show Me a token for good: Father, glorify Thy name.' 29. *as He prayed, the fashion, &c.*—before He cried He was answered, and whilst He was yet speaking He was heard. Blessed interruption to prayer this! Thanks to God, transfiguring manifestations are not quite strangers here. Ofttimes in the deepest depths, out of groanings which cannot be uttered, God's dear children are suddenly transported to a kind of heaven upon earth, and their soul is made as the charlots of Amnudah. Their prayers fetch down such light, strength, holy gladness, as make their face to shine, putting a kind of celestial radiance upon it. (2 Corinthians 3. 18, with Exodus 34. 35.) *raiment white, &c.*—Matthew says, "His face did shine as the sun" (17. 2), and Mark says "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them" (9. 2). The light, then, it would seem, shone not *upon* Him *from without*, but *out of* Him *from within*. He was all irradiated, was in one blaze of celestial glory. What a contrast to that "visage more marred than men, and His form than the sons of men!" (Isaiah 52. 14.) 30, 31. *there talked with him two men . . . Moses and Elias . . . appeared in glory*—'Who would have believed these were not angels had not their human names been subjoined?' [BENGEL.] (Cf. Acts 1. 10; Mark 16. 5.) Moses represented "the law," Elijah "the prophets," and both together the whole testimony of the Old Testament Scriptures, and the Old Testament saints, to Christ; now not borne in a book, but by *living men*, not to a coming, but a come Messiah, *visibly*, for they "appeared," and *audibly*, for they "spake." *spake*—'were speaking.' of his decease—'departure'; beautiful euphemism (softened term) for death, which Peter, who witnessed the scene, uses to express his own expected death, and the use of which single term seems to have recalled the whole by a sudden rush of recollection, and occasioned that delightful allusion to this scene which we find in 2 Peter 1. 15-18. *which he should accomplish*—'was to fulfil.' at Jerusalem—Mark the *historical character and local features* which Christ's death assumed to these glorified men—as important as it is charming—and see on ch. 2. 11. What now may be gathered from this statement? (1.) *That a dying Messiah is the great article of the true Jewish theology.* For a long time the Church had fallen clean away from the faith of this article, and even from a preparedness to receive it. But here we have that jewel raked out of the dunghill of Jewish traditions, and by the true representatives of the Church of old made the subject of talk with Christ himself. (2.) *The adoring attitude of glorified men for His undertaking to accomplish such a decease*—their felt dependence upon it for the glory in

which they appeared; their profound interest in the progress of it; their humble solaces and encouragements to go through with it; and their sense of its peerless and overwhelming glory 'Go, matchless, adored One, a Lamb to the slaughter! rejected of men, but chosen of God and precious; dishonoured, abhorred, and soon to be slain by men, but worshipped by cherubim, ready to be greeted by all heaven. In virtue of that decease we are here; our all is suspended on it and wrapped up in it. Thine every step is watched by us with ineffable interest; and though it were too high an honour to us to be permitted to drop a word of cheer into that precious but now clouded spirit, yet, as the first-fruits of harvest, the very joy set before Him, we cannot choose but tell Him that what is the depth of shame to Him is covered with glory in the eyes of Heaven, that the Cross to Him is the Crown to us, that that "decease" is all our salvation and all our desire.' And who can doubt that such a scene *did* minister deep cheer to that spirit? 'Tis said they "talked" not to Him, but "with Him;" and if they told Him how glorious His decease was, might He not fitly reply, 'I know it, but your voice, as messengers from heaven come down to tell it me, is music in mine ears.' 32. *and when they were awake*—so, certainly, the most commentators: but if we translate literally, it should be '*but having kept awake*.' [MEYER, ALFORD.] Perhaps '*having roused themselves up*' [OLSHAUSEN] may come near enough the literal sense; but from the word used we can gather no more than that they *shook off their drowsiness*. It was night, and the Lord seems to have spent the whole night on the mountain (v. 37). *saw his glory, &c.*—the emphasis lies on "*saw*," qualifying them to become "*eye-witnesses* of His majesty" (2 Peter 1. 16). 33. *they departed*—Ah! bright manifestations in this vale of tears are always "*departing*" manifestations. 34, 35. *a cloud*—not one of our watery clouds, but the Shekinah-cloud (see on Matthew 23. 39), the pavilion of the manifested presence of God with His people, what Peter calls "the excellent" or "magnificent glory" (2 Peter 1. 17). *a voice*—"such a voice," says Peter emphatically; "and this voice (he adds) we heard when we were with Him in the holy mount." (2 Peter 1. 17, 18.) *my beloved Son . . . hear Him—reverentially, implicitly, alone.* 36. *Jesus found alone*—Moses and Elias are gone. Their work is done, and they have disappeared from the scene, feeling no doubt with their fellow-servant the Baptist, "He must increase, but I must decrease." The cloud too is gone, and the naked majestic Christ, braced in spirit, and enshrined in the reverent affection of His disciples, is left—to suffer! *kept it close*—feeling, for once at least, that such things were unmeet as yet for the general gaze.

37-45. **DEMONIAC AND LUNATIC BOY HEALED—CHRIST'S SECOND EXPLICIT ANNOUNCEMENT OF HIS DEATH AND RESURRECTION.**—See on Mark 9. 14-32. 43-45. *the mighty power of God*—'the majesty' or 'mightiness' of God in this last miracle, the Transfiguration, &c.; the *Divine grandeur* of Christ rising upon them daily. By comparing Matthew 17. 22, and Mark 9. 30, we gather that this had been the subject of conversation between the Twelve and their Master as they journeyed along. *these sayings*—not what was passing between them about His grandeur [MEYER, &c.], but what He was now to repeat for the second time about His sufferings [DE WETTE, STIER, ALFORD, &c.]; *q. d.*, 'Be not carried off your feet by all this grandeur of Mine, but bear in mind what I have already told you, and now distinctly repeat, that that Sun in whose beams ye now rejoice is soon to set in midnight gloom. "The Son of man," says Christ, "into the hands of men"—a remarkable antithesis (also in Matthew 17. 22 and Mark 9. 31). *and they feared*—'inasmuch that they feared.' Their most cherished ideas were so completely dashed by such announcements, that they were afraid of laying themselves open to rebuke by asking Him any questions.

46-48. **STRIFE AMONG THE TWELVE, WHO SHOULD BE GREATEST—JOHN REBUKED FOR EXCLUSIVENESS.** 49-50. *John answered, &c.*—The link of connection here with the foregoing context lies in the words "in My name" (v. 48). Oh, as to the

bold John, young, warm, but not sufficiently apprehending Christ's teaching in these things), we saw one casting out devils "in Thy name," and we forbade him: Were we wrong? 'Ye were wrong.' But we did "because he followeth not us." 'No matter. For (1.) "There is no man which shall do a miracle in my name that can lightly (or 'soon') speak evil of Me," Mark 9. 39. And (2.) If such a person cannot be supposed to be "against us," you are to hold him "for us." Two principles of immense importance. Christ does not say this man should not have followed "with them," but simply teaches how he was to be regarded *though he did not*—as a reverer of His name and a promoter of His cause. Surely this condemns not only those horrible attempts by force to shut up all within one visible pale of discipleship, which have deluged Christendom with blood in Christ's name, but the same spirit in its milder form of proud ecclesiastical scowl upon all who "after the form which they call a sect (as the word signifies, Acts 24. 14), do so worship the God of their fathers." Visible unity in Christ's Church is devoutly to be sought, but this is not the way to it. See the noble spirit of Moses, Numbers 11. 24-29.

51-56. THE PERIOD OF HIS ASSUMPTION APPROACHING, CHRIST TAKES HIS LAST LEAVE OF GALILEE—THE SAMARITANS REFUSE TO RECEIVE HIM. 51. the time was come—rather, 'the days were being fulfilled,' or approaching their fulfilment—that he should be received up—of His assumption,' meaning His exaltation to the Father; a sublime expression, taking the sweep of His whole career, as if at one bound He was about to vault into glory. The work of Christ in the flesh is here divided into two great stages; all that preceded this belonging to the one, and all that follows it to the other. During the one, He formally "came to His own," and "would have gathered them;" during the other, the awful consequences of "His own receiving Him not" rapidly revealed themselves. He steadfastly set his face—the "He" here is emphatic—He Himself then. See His own prophetic language, "I have set my face like a flint," Isaiah 50. 7. go to Jerusalem—as His goal, but including His preparatory visits to it at the feasts of tabernacles and of dedication (John 7. 2, 10; and 10. 22, 23), and all the intermediate movements and events. 52. messengers before his face . . . to make ready for him—He had not done this before; but now, instead of avoiding, He seems to court publicity—all now hastening to maturity. 53. did not receive Him, because, &c.—the Galileans, in going to the festivals at Jerusalem, usually took the Samaritan route [JOSEPHUS, *Antiquities*, 20. 6. 1], and yet seem to have met with no such inhospitality. But if they were asked to prepare quarters for the Messiah, in the person of one whose "face was as though he would go to Jerusalem," their national prejudices would be raised at so marked a slight upon their claims. (See on John 4. 20.) 54. James and John—not Peter, as we should have expected, but those "sons of thunder" (Mark 3. 17), who afterwards would have all the highest honours of the Kingdom to themselves, and the younger of whom had been rebuked already for his exclusiveness (v. 49, 50). Yet this was "the disciple whom Jesus loved," while the other willingly drank of His Lord's bitter cup. (See on Mark 10. 38-40 and Acts 12. 2.) That same fiery zeal, in a mellowed and hallowed form, in the beloved disciple, we find in 2 John 5. 10 and 3 John 10. fire . . . as Elias—a plausible case, occurring also in Samaria. (2 Kings 1. 10-12.) 55, 56. know not what spirit, &c.—The thing ye demand, though in keeping with the legal, is unsuited to the genius of the evangelical dispensation. The sparks of unholiness would seize readily enough on this example of Elias, though our Lord's rebuke (as is plain from v. 56) is directed to the principle involved rather than the animal heat which doubtless prompted the reference. 'It is a golden sentence of Tillotson, Let us never do anything for religion which is contrary to religion.' [WEBSTER and WILKINSON.] for the Son of man, &c.—a saying truly Divine, of which all His miracles—for salvation, never destruction—were one continued illustration. went to another—illustrating His own precept, Matthew 10. 23.

57-62. INCIDENTS ILLUSTRATIVE OF DISCIPLESHIP. 57. The PRECIPITATE disciple. See on Matthew 8. 18, 20. 59, 60. The PROCRASTINATING disciple. See on Matthew 8. 21, 22. 61, 62. The IRRESOLUTE disciple. I will follow . . . but—The second disciple had a "but" too—a difficulty in the way just then. Yet the different treatment of the two cases shows how different was the spirit of the two and to that our Lord addressed Himself. The case of Elisha (1 Kings 19. 19-21), though apparently similar to this, will be found quite different from the "looking back" of this case, the best illustration of which is that of those Hindoo converts of our day who, when once persuaded to leave their spiritual fathers in order to "bid them farewell which are at home at their house," very rarely return to them. no man, &c.—As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. Though the reference seems chiefly to ministers, the application is general. The expression "looking back" has a manifest reference to "Lot's wife," (Genesis 19. 26; and see on ch. 17. 32.) It is not actual return to the world, but a reluctance to break with it.

CHAPTER X.

Ver. 1-24. MISSION OF THE SEVENTY DISCIPLES, AND THEIR RETURN. As our Lord's end approaches, the preparations for the establishment of the coming Kingdom are quickened and extended. 1. the Lord—a becoming title here, as this appointment was an act truly lordly. [BENGEL.] other seventy also—rather, 'others (also in number), 70;' probably with allusion to the seventy elders of Israel on whom the Spirit descended in the wilderness. (Numbers 11. 24, 25.) The mission, unlike that of the Twelve, was evidently quite temporary. All the instructions are in keeping with a brief and hasty pioneering mission, intended to supply what of general preparation for coming events the Lord's own visit afterwards to the same "cities and places" (v. 1) would not from want of time, now suffice to accomplish; whereas the instructions to the Twelve, besides embracing all those to the Seventy, contemplate world-wide and permanent effects. Accordingly, after their return from this single missionary tour, we never again read of the Seventy. 2. the harvest, &c.—See on Matthew 9. 37, 38. 3-12. See on Matthew 10. 7-16. son of peace—inwardly prepared to embrace your message of peace. See note on "worthy." Matthew 10. 13. 12-15. See on Matthew 11. 20-24. for Sodom—Tyre and Sidon were ruined by commercial prosperity; Sodom sank through its vile pollutions; but the doom of otherwise correct persons who, amidst a blaze of light, reject the Saviour, shall be less endurable than that of any of these. 16. he that, &c.—See on Matthew 10. 40. 17. returned—evidently not long away. Lord, &c.—'Thou hast exceeded Thy promise, for "even the devils,"' &c. The possession of such power, not being expressly in their commission, as in that to the Twelve (ch. 9. 1), filled them with more astonishment and joy than all else. in thy name—taking no credit to themselves but feeling lifted into a region of unimagined superiority to the powers of evil simply through their connection with Christ. 18. I beheld—As much of the force of this glorious statement depends on the nice shade of sense indicated by the imperfect tense in the original, it should be brought out in the translation: 'I was beholding Satan as lightning falling from heaven:' q. d., 'I followed you on your mission, and watched its triumphs; while you were wondering at the subjection to you of devils in My name, a grander spectacle was opening to My view; sudden as the darting of lightning from heaven to earth, lo! Satan was beheld falling from heaven!' How remarkable is this, that by that law of association which connects a part with the whole, those feeble triumphs of the Seventy seem to have not only brought vividly before the Redeemer the whole ultimate result of His mission, but compressed it into a moment and quickened it into the rapidity of lightning! N. B.—The word rendered "devils," v.

always used for those spiritual agents employed in *diabolical possessions*—never for the ordinary agency of *Satan* in rational men. When therefore the Seventy say, "the *devils* (demons) are subject to us," and Jesus replies, 'Mine eye was beholding *Satan* falling,' it is plain that He meant to raise their minds not only from the *particular* to the *general*, but from a very *temporary* form of satanic operation to the *entire kingdom of evil*. (See John 12. 31; and cf. Isaiah 14. 12.) 19. *behold I give you, &c.*—not for any renewal of their mission, though probably many of them afterwards became ministers of Christ; but simply as disciples. *serpents and scorpions*—the latter more venomous than the former: literally, in the first instance (Mark 16. 17, 18; Acts 28. 5); but the next words, "*and over all the power of the enemy, and nothing shall by any means hurt you,*" show that the glorious power of faith to "overcome the world," and "quench all the fiery darts of the wicked one," by the communication and maintenance of which to his people He makes them *innocuous*, is what is meant. (1 John 5. 4; Ephesians 6. 16.) 20. *rejoice not, &c.*—*i. e.*, not so much. So far from forbidding it, He takes occasion from it to tell them what had been passing in His own mind. But as power over demons was after all intoxicating, He gives them a higher joy to *balance* it, the joy of having their names in Heaven's register. (Philippians 4. 8.) 21, 22. *Jesus said, &c.*—The very same sublime words were uttered by our Lord on a former similar occasion. Matthew 11. 25-27 (on which see note); but (1.) there we are merely told that He "answered and said" thus; here, He "*rejoiced in spirit* and said." (2.) There it was merely "at that time (or season)" that he spoke thus, meaning with a general reference to the rejection of His gospel by the self-sufficient; here, "*In that hour* Jesus said," with express reference probably to the humble class from which He had to draw the Seventy, and the similar class that had chiefly welcomed their message. "Rejoice" is too weak a word. It is "*exulted in spirit*"—evidently giving visible expression to His unusual emotions, while, at the same time, the words "*in spirit*" are meant to convey to the reader the *depth* of them. This is one of those rare cases in which the veil is lifted from off the Redeemer's inner man, that, angel-like, we may "look into it" for a moment. (1 Peter 1. 12.) Let us gaze on it with reverential wonder, and as we perceive what it was that produced that mysterious ecstasy, we shall find rising in our hearts a still rapture—"Oh the depths!" 23, 24.—See on Matthew 13. 16, 17.

25-37. QUESTION OF A LAWYER, AND PARABLE OF THE GOOD SAMARITAN. 25. *tempted him*—'tested him;' in no hostile spirit, yet with no tender anxiety for light on that question of questions, but just to see what insight this great Galilean teacher had. 26. *what is written in the law*—apposite question to a doctor of the law, and putting him in turn to the test. [BENGEL.] 27. *thou shalt, &c.*—the answer Christ Himself gave to another lawyer. See on Mark 12. 29-33. 28. *he said, &c.*—'Right; this do, and life is thine'—laying such emphasis on "this" as to indicate, without expressing it, *where the real difficulty to a sinner lay*, and thus nonplussing the questioner himself. 29. *willing*—'wishing,' to get himself out of the difficulty, by throwing on Jesus the definition of 'neighbour,' which the Jews interpreted very narrowly and technically, as excluding Samaritans and Gentiles. [ALFORD.] 30. *a certain man*—a Jew. *from Jerusalem to Jericho*—a distance of nineteen miles north-east, a deep and very fertile hollow—"the *Tempe* of Judea." [TRENCH.] *thieves*—"robbers." The road, being rocky and desolate, was a notorious haunt of robbers, then and for ages after, and even to this day. 31, 32. *came down a priest . . . and a Levite*—Jericho, the second city of Judea, was a city of the priests and Levites, and thousands of them lived there. The two here mentioned are supposed, apparently, to be returning from *temple-duties*, but they 'had not learnt what that meaneth, "I will have mercy and not sacrifice."' [TRENCH.] *saw him*—it was not *inadvertently* that he acted, *came and looked*—a farther aggravation. *passed by*—although the law expressly required the opposite treatment even of the *beast* not only of their *brethren*, but

of their *enemy*, Deuteronomy 22. 4; Exodus 23. 4, 5. (Cf. Isaiah 58. 7.) 33. *Samaritan*—one excommunicated by the Jews, a by-word among them, synonymous with heretic and devil (John 8. 48). See on ch. 17. 18. *had compassion*—His best is mentioned first; for 'He who gives outward things gives something *external to himself*, but he who imparts compassion and tears gives him something *from his very self*.' [GREGORY the Great, in TRENCH.] No doubt the priest and Levite had their excuses—"Tisn't safe to be lingering here; besides, he's past recovery; and then, mayn't suspicion rest upon ourselves? So might the Samaritan have reasoned, *but did not*." [TRENCH.] Nor did he say, He's a Jew, who would have had no dealings with me (John 4. 9), and why should I with him? *oil and wine*—the remedies used in such cases all over the East (Isaiah 1. 6), and elsewhere; the *wine* to cleanse the wounds, the *oil* to assuage their smartings. *on his own beast*—himself going on foot. 35. *two pence*—equal to two days' wages of a labourer, and enough for several days' support. 36. *Which was neighbour?*—a most dexterous way of putting the question: (1.) Turning the question from 'Whom am I to love as my neighbour?' to 'Who is the man that shows that love?' (2.) Compelling the lawyer to give a reply very different from what he would like—not only condemning his own nation, but those of them who should be the most exemplary. (3.) Making him commend one of a deeply-hated race. And he does it, but it is almost extorted. For he does not answer, 'The Samaritan'—that would have sounded heterodox, heretical—but "He that showed mercy on him." It comes to the same thing, no doubt, but the circumlocution is significant. 37. *Go, &c.*—O exquisite, matchless teaching! What new fountains of charity has not this opened up in the human spirit—rivers in the wilderness, streams in the desert! what noble Christian institutions have not such words founded, all undreamed of till that wondrous One came to bless this heartless world of ours with His incomparable love—first in words, and then in deeds which have translated His words into flesh and blood, and poured the life of them through that humanity which He made His own! Was this parable, now, designed to magnify the law of love, and to show who fulfils it and who not? And who did this as never man did it, as our Brother Man, "our Neighbour?" The priests and Levites had not strengthened the diseased, nor bound up the broken (Ezekiel 34. 4), while He bound up the broken-hearted (Isaiah 61. 1), and poured into all wounded spirits the balm of sweetest consolation. All the Fathers saw through the thin veil of this noblest of stories, *the Story of love*, and never wearied of tracing the analogy (though sometimes fancifully enough). [TRENCH.] 'He hungered,' exclaims GREGORY of Nazianzen (in the fourth century), 'but He fed thousands; He was weary, but He is the Rest of the weary; He is saluted "Samaritan" and "Demoniac," but He saves him that went down from Jerusalem and fell among thieves,' &c.

38-42. MARTHA AND MARY. 38. *certain village*—Bethany (John 11. 1), which Luke so speaks of, having no farther occasion to notice it. *received him . . . her house*—the house belonged to her, and she appears throughout to be the elder sister. 39. *which also*—'who for her part,' in contrast with Martha. *sat*—'seated herself.' From the custom of sitting *beneath* an instructor, the phrase 'sitting at one's feet' came to mean being a disciple of any one (Acts 22. 3). *heard*—rather, 'kept listening' to His word. 40. *cumbered*—'distracted.' *came to him*—'presented herself before Him,' as from another apartment, in which her sister had "*left her to serve (or make preparation) alone*." *carest thou not . . . my sister, &c.*—'Lord, here am I with everything to do, and this sister of mine will not lay a hand to anything; thus I miss something from Thy lips, and Thou from our hands.' *bid her, &c.*—She presumes not to stop Christ's teaching by calling her sister away, and thus leaving Him without His one auditor, nor did she hope perhaps to succeed if she had tried. *Martha, Martha*—Emphatically redoubling upon the name. *careful and cumbered*—the one word expressing the inward *worrying anxiety* that her prepara-

MONS should be worthy of her Lord; the other, the outward *bustle* of those preparations. *many things*—"much service" (v. 40); too elaborate preparation, which so engrossed her attention that she missed her Lord's teaching. 42. *one thing, &c.*—The idea of 'Short work and little of it suffices for Me' is not so much the *lower sense* of these weighty words, as *supposed* in them, as the basis of something far loftier than any precept on economy. Underneath that idea is couched another, as to the littleness both of elaborate preparation for the present life and of *that life itself*, compared with another. *chosen the good part*—not in the general sense of Moses' choice (Hebrews 11. 25), and Joshua's (Joshua 24. 15), and David's (Psalm 119. 30); *i. e.*, of good in opposition to *bad*; but, of two good ways of serving and pleasing the Lord, choosing *the better*. Wherein, then, was Mary's better than Martha's? Hear what follows. *not be taken away*—Martha's choice would be taken from her, for *her services would die with her*; Mary's *never*, being spiritual and eternal. Both were true-hearted disciples, but the one was absorbed in the higher, the other in the lower of two ways of honouring their common Lord. Yet neither despised, or would willingly neglect, the other's occupation. The one represents the *contemplative*, the other the *active* style of the Christian character. A Church full of Maries would perhaps be as great an evil as a Church full of Marthas. Both are needed, each to be the complement of the other.

CHAPTER XI.

Ver. 1-13. THE DISCIPLES TAUGHT TO PRAY. 1. *one, &c.*—struck with either the matter or the manner of our Lord's prayers. *as John, &c.*—From this reference to John, it is possible that disciple had not heard the Sermon on the Mount. Nothing of John's *inner* teaching (to his own disciples) has been preserved to us, but we may be sure he never taught his disciples to say, "Our Father." 2-4. See on Matthew 6. 9-13. *day by day, &c.*—an extension of the petition in Matthew for "*this day's*" supply, to every successive day's necessities. The closing doxology, wanting here, is wanting also in all the best and most ancient copies of Matthew's gospel. Perhaps our Lord purposely left that part *open*: and as the grand Jewish doxologies were ever resounding, and passed immediately and naturally, in all their hallowed familiarity into the Christian Church, probably this prayer was never used in the Christian assemblies but in its present form, as we find it in Matthew, while in Luke it has been allowed to stand as originally uttered. 5-8. *at midnight*... *for a friend is come*—the heat in warm countries makes evening preferable for travelling to day; but "*midnight*" is everywhere a most *unseasonable* hour of call, and for that very reason it is here selected. *trouble me not*—the trouble making him insensible both to the urgency of the case and the claims of friendship. *I cannot*—without exertion which he would not make. *importunity*—the word is a strong one—"shamelessness," persisting in the face of all that seemed reasonable, and refusing to take a denial. *as many, &c.*—his reluctance once overcome, all the claims of friendship and necessity are felt to the full. The sense is obvious: If the churlish and self-indulgent—deaf both to friendship and necessity—can after a positive refusal, be won over, by sheer persistency, to do all that is needed, *how much more* may the same determined perseverance in prayer be expected to prevail with Him whose very nature is "*rich unto all that call upon Him*" (Romans 10. 12). 9-13. See on Matthew 7. 7-11. *the Holy Spirit*—in Matthew (7. 11), "good gifts;" the former, the Gift of gifts descending on the Church through Christ, and comprehending the latter.

14-36. BLIND AND DUMB DEMONIAK HEALED—CHARGE OF BEING IN LEAGUE WITH HELL, AND REPLY—DEMAND OF A SIGN, AND REPLY. See on Matthew 12. 22-45. 14. *dumb*—blind also, Matthew 12. 22. 30. *the finger of God*—"the Spirit of God," Matthew 12. 28; the former figuratively denoting the *power* of God, the latter the *living Personal Agent* in every exercise of it. 31, 32. *strong man*—meaning *Satan*. *armed*—pointing to all the sub-

tle and varied methods by which he wields his dark power over men. *keepeth*—"guardeth," his *palace*—*men*, whether viewed more largely or in individual souls—how significant of what men are to Satan! in *peace*—undisturbed, secure in his possession. *a stronger than he—Christ*: Glorious title, in relation to Satan! *come upon him and overcome him*—sublimely expressing the Redeemer's approach, as the Seed of the woman, to bruise the Serpent's head. *taketh from him all his armour*—"his panoply," "his complete armour." Vain would be the victory, were not the *means of regaining* his lost power wrested from him. It is this that completes the triumph and ensures the final overthrow of his kingdom. The parable that immediately follows—v. 24-26—is just the *reverse of this*. See on Matthew 12. 43-45. In the one case, Satan is *dislodged by Christ*, and so finds, in all future assaults, the house *preoccupied*; in the other, he merely goes out and comes in again, finding the house "*EMPTY*" (Matthew 12. 44) of any rival, and all ready to welcome him back. This explains the important saying that comes in *between the two parables*, v. 23. *Neutrality in religion there is none*. The absence of positive attachment to Christ involves hostility to Him. *gathereth . . . scattereth*—Referring probably to gleaners. The meaning seems to be, Whatever in religion is disconnected from Christ comes to nothing. 27, 28. *as he spake these things, a woman of the company*—"of the multitude, the crowd. A charming little incident and profoundly instructive. With true womanly feeling, she envies the mother of such a wonderful Teacher. Well, and higher and better than she had said as much before her, ch. 1. 28. 42; and our Lord is far from condemning it. He only holds up—as "*blessed rather*"—the hearers and keepers of God's word; in other words, *the humblest real saint of God*. See on Matthew 12. 49, 50. How utterly alien is this sentiment from the teaching of the Church of Rome, which would excommunicate any one of its members who dared to talk in the spirit of this glorious saying! 29-32. See on Matthew 12. 39-42. 33-36. See on Matthew 5. 14-16; 6. 22, 23. But v. 36 here is peculiarly vivid, expressing what pure, beautiful, broad perceptions *the clarity of the inward eye* imparts.

37-54. DENUNCIATION OF THE PHARISES, 38. *marvelled, &c.*—See on Mark 7. 2-4. 39-41. *cup and platter*—remarkable example of our Lord's way of drawing the most striking illustrations of great truths from the most familiar objects and incidents of life. *ravening*—rapacity. *that which is without, &c.*—*q. d.*, 'He to whom belongs the outer life, and right to demand its subjection to Himself—is the inner man less His? *give alms . . . and all clean*—a principle of immense value. As the greed of these hypocrites was one of the most prominent features of their character (ch. 16. 14; Matthew 23. 14), our Lord bids them exemplify the opposite character, and then their *outside*, ruled by this, would be beautiful in the eye of God, and their meals would be eaten with clean hands, though never so souled with the business of this worky world. (See Ecclesiastes 9. 7.) 42. *mint, rue, &c.*—founding on Leviticus 27. 30, which they interpreted rigidly. Our Lord purposely names the most trifling products of the earth, as examples of what they punctiliously exacted the tenth of. *Judgment, mercy, and the love of God*—in Matthew 23. 23, "judgment, mercy, and faith." The reference is to Micah 6. 6-8, whose third element of all acceptable religion, "walking humbly with God," comprehends both "love" and "faith." See on Mark 12. 29, 32, 33. The same tendency to merge greater duties in less besets us still, *but it is the characteristic of hypocrites, these ought ye, &c.*—There is no need for one set of duties to jostle out another; but of the *greater*, our Lord says, "*Ye ought to have done*" them; of the *lesser*, only "*ye ought not to leave them undone*." 43. *uppermost seats*—See on ch. 14. 7-11. *greetings*—See on Matthew 23. 7-10. 44. *appear not, &c.*—As one might unconsciously walk over a grave concealed from view, and thus contract ceremonial defilement, so the plausible exterior of the Pharisees kept people from perceiving the pollution — contracted from coming in contact with such corrupt

characters. See Psalm 5. 9; Romans 3. 13. (A different illustration from Matthew 23. 27.) **46. burdens grievous, &c.**—Referring not so much to the irksomeness of the legal rites (though they were irksome, Acts 15. 10), as to the heartless rigour with which they were enforced, and by men of shameless inconsistency. **47, 48. ye build, &c.**—Out of pretended respect and honour, they repaired and beautified the sepulchres of the prophets, and with railing hypocrisy said, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets," while all the time they were witnesses to themselves that they were the children of them that killed the prophets," Matthew 23. 29, 30; convicting themselves daily of as exact a resemblance in spirit and character to the very classes over whose deeds they pretended to mourn, as child to parent. **49-51. said the Wisdom, &c.**—a remarkable variation of the words in Matthew 23. 34, "Behold I SEND." As there seems plainly an allusion to ancient warnings of what God would do with so incorrigible a people, so here Christ, stepping majestically into the place of God, so to speak, says, 'Now I am going to carry all that out.' *Could this be other than the Lord God of Israel in the flesh? all required of this generation*—As it was only in the last generation of them that "the iniquity of the Amorites was full" (Genesis 15. 16), and then the abominations of ages were at once completely and awfully avenged, so the iniquity of Israel was allowed to accumulate from age to age till in that generation it came to the full, and the whole collected vengeance of Heaven broke at once over its devoted head. In the first French Revolution the same awful principle was exemplified, and *Christendom has not done with it yet.* **prophets**—In the New Testament sense (Matthew 23. 34); see 1 Corinthians 12. 28. **blood of Zacharias**—Probably the allusion is not to any recent murder, but to 2 Chronicles 24. 20-22, as the last recorded and most suitable case for illustration. And as Zacharias' last words were, "The Lord require it," so they are warned that "of that generation it should be required." **52. key of knowledge**—not the key to open knowledge, but knowledge, the only key to open heaven. In Matthew 23. 13, they are accused of *shutting heaven*; here of *taking away the key*, which was worse. A right knowledge of God's word is eternal life (John 17. 3); but this they took away from the people, substituting for it their wretched traditions. **53, 54.** Exceedingly vivid and affecting. They were stung to the quick—and can we wonder?—yet had not materials for the charge they were preparing against him. **provoke him, &c.**—'to harass him with questions.'

CHAPTER XII.

Ver. 1-12. **WARNING AGAINST HYPOCRISY.** **1-3. meantime**—in close connection, probably, with the foregoing scene. Our Lord had been *speaking out* more plainly than ever before, as matters were coming to a head between Him and His enemies, and this seems to have suggested to His own mind the warning here. He had just Himself illustriously exemplified His own precepts. **his disciples first of all**—afterwards to "the multitudes," v. 54. **covered**—from the view. **hid**—from knowledge. "'Tis no use concealing anything, for all will one day come out. Give free and fearless utterance then to all the truth.'" (Cf. 1 Corinthians 4. 3, 5.) **4, 5. I say, &c.**—'You will say, That may cost us our life.' 'Be it so;' 'but, "my friends," there their power ends.' He calls them "friends" here, not in any loose sense, but, as we think, from the feeling he then had that in this "killing of the body" *He and they* were going to be affectinglly one with each other. **Fear Him . . . fear Him**—how striking the repetition here! *Only the one fear would effectually expel the other.* **after he hath killed, &c.**—Learn here—(1.) To play false with one's convictions to save one's life, may fall of its end after all, for God can inflict a violent death in some other and equally formidable way. (2.) There is a *hell*, it seems, for the body as well as the soul; consequently, sufferings adapted to the one as well as the other. (3.) *Fear of hell* is a divinely authorized and needed motive of action even to Christ's "friends."

(4.) As Christ's "meekness and gentleness" were not compromised by such harsh notes as these, so those servants of Christ want their Master's spirit who soften down all such language to please ears 'polite.' See on Mark 9. 12-18. **6, 7. five for two farthings**—In Matthew 10. 29 it is "two for one farthing;" so if one took two farthings' worth, he got one 'in addition'—of such small value were they. **than many sparrows**—not 'than millions of sparrows;' the charm and power of our Lord's teaching (is) very much in this simplicity. **8, 9. confess . . . deny, &c.**—The point lies in doing it "before men," because one has to do it "despising the shame." But when done, the Lord holds Himself bound to repay it *in kind* by confessing such "before the angels of God." For the rest, see on ch. 9. 26. **10. Son of man . . . Holy Ghost**—See on Matthew 12. 31, 32.

13-53. COVETOUSNESS—WATCHFULNESS—SUPERIORITY TO EARTHLY TIES. **13. Master, &c.**—*q. d., 'Great Preacher of righteousness, help; there is need of Thee in this rapacious world; here am I the victim of injustice, and that from my own brother, who withhold from me my rightful share of the inheritance that has fallen to us.'* In this most inopportune intrusion upon the solemnities of our Lord's teaching, there is a mixture of the absurd and the irreverent, the one, however, occasioning the other. The man had not the least idea that his case was not of as urgent a nature, and as worthy the attention of our Lord, as any thing else He could deal with. **14. Man, &c.**—*Contrast this style of address with "my friends," v. 4. Who, &c.*—a question literally repudiating the office which Moses assumed. (Exodus 2. 14.) *The influence of religious teachers in the external relations of life has ever been immense, when only the INDIRECT effect of their teaching; but whenever they intermeddle DIRECTLY with secular and political matters, the spell of that influence is broken.* **15. unto them**—The multitude around Him, v. 1. of **covetousness**—The best copies have "all," i. e., "every kind of covetousness;" because as this was one of the more plausible forms of it, so He would strike at once at the root of the evil. **a man's life, &c.**—a singularly weighty maxim, and not less so because its meaning and its truth are equally evident. **16-19. a certain man, &c.**—Why is this man called a "fool?" (1.) Because he deemed a life of secure and abundant earthly enjoyment the summit of human felicity. (2.) Because, possessing the means of this, through prosperity in his calling, he flattered himself that he had a long lease of such enjoyment, and nothing to do but give himself up to it. Nothing else is laid to his charge. **20, 21. this night, &c.**—This sudden cutting short of his career is designed to express not only the folly of building securely upon the future, but of throwing one's whole soul into what may at any moment be gone. "His soul being required of him" is put in opposition to his own treatment of it, "I will say to my soul, Soul," &c. **whose shall those things be, &c.**—cf. Psalm 39. 6, "He heapeth up riches and knoweth not who shall gather them." **so is he, &c.**—Such is a picture of his folly here, and of its awful issue. **is not rich, &c.**—Lives to amass and enjoy riches which terminate on *self*, but as to the riches of God's favour, which is life (Psalm 30. 5), of "precious" faith (2 Peter 1. 1; James 2. 5), of good works (1 Timothy 6. 18), of wisdom which is better than rubies (Proverbs 8. 11)—lives and dies a *beggar*! **22-31.**—See on Matthew 6. 25-33. **25, 26. which of you, &c.**—'Corroding solicitude will not bring you the least of the things ye fret about, though it may double the evil of wanting them. And if not the least, why vex yourselves about things of more consequence?' **of doubtful, &c.**—'unsettled' mind, put off your balance. **32. little flock, &c.**—How sublime and touching a contrast between this tender and pitying appellation, "little flock" (in the original a double diminutive, which in German can be expressed, but not in English)—and the "good pleasure" of the Father to give them the Kingdom; the one recalling the insignificance and helplessness of that then literal handful of disciples the other holding up to their view the eternal love that encircled them, the everlasting arms that were underneath them, and the high inheritance awaiting them!—

'the kingdom;' 'grand word; then why not "bread," v. 11. [BENGEL.] Well might He say, "Fear not!" 33, 34. well, &c.—This is but a more vivid expression of Matthew 6. 10-21 (see note there). 35-40. **loins girded**—to fasten up the long outer garment, always done before travel and work (2 Kings 4. 29; Acts 12. 8). The meaning is, Be in readiness. **lights, &c.**—See on Matthew 25. 1. **return from the wedding**—not come to it, as the parable of the Virgins. Both have their spiritual significance; but *preparedness for Christ's coming* is the prominent idea—**gird himself, &c.**—a promise the most august of all: Thus will the Bridegroom entertain his friends [nay, servants] on the solemn Nuptial Day.' [BENGEL.] **second . . . third watch**—To find them ready to receive Him at any hour of day or night, when one might least of all expect Him, is peculiarly blessed. A servant may be truly faithful, even though taken so far unawares that he has not everything in such order and readiness for his master's return as he thinks is due to him, and both could and would have had if he had had notice of the time of his coming, and so may not be willing to open to him "*immediately*," but fly to preparation, and let his master knock again ere he admit him, and even then *not with full joy*. A too common case this with Christians. But if the servant have himself and all under his charge in such a state that at any hour when his master knocks, he can open to him "*immediately*," and hail his "*return*"—that is the most enviable, "*blissed*" servant of all. 41-48. **to us or to all?**—us the Twelve, or all this vast audience? **Who then, &c.**—answering the question indirectly by another question, from which they were left to gather what it would be:—'To you certainly in the first instance, representing the "stewards" of the "household" I am about to collect, but generally to all "servants" in My house,' **faithful and wise**—*Fidelity* is the first requisite in a servant, *wisdom* (discretion and judgment in the exercise of his functions), the next. **steward**—house-steward, whose it was to distribute to the servants their allotted portion of food. **shall make**—will deem fit to be made. **made him ruler over all he hath**—will advance him to the highest post, referring to the world to come. (See Matthew 25. 21, 23.) **begin to beat, &c.**—In the confidence that his Lord's return will not be speedy, throws off the servant and plays the master, maltreating those faithful servants who refuse to join him, seizing on and reveling in the fulness of his master's board; intending, when he has got his fill, to resume the mask of fidelity ere his master appear. **cut him in sunder**—a punishment not unknown in the East; cf. Hebrews 11. 37, "Sawn asunder;" 1 Samuel 15. 33; Daniel 2. 5. **the unbelievers**—'the unfaithful,' those unworthy of trust; Matthew 24. 51, "the hypocrites"—falsely calling themselves "servants," **knew not**—i. e., knew but *partially*; for some knowledge is presupposed both in the name "servant" of Christ, and his being liable to punishment at all. **many . . . few stripes**—degrees of future punishment proportioned to the knowledge sinned against. Even heathens are not without knowledge enough for future judgment; but the reference here is not to such. It is a solemn truth, and though *general*, like all other revelations of the future world discloses a tangible and momentous principle in its awards. 49-53. **to send**—'cast,' **fire**—the higher spiritual element of life which Jesus came to introduce into this earth (cf. Matthew 3. 11), with reference to its mighty effects in quickening all that is akin to it and *destroying all that is opposed*. To cause this element of life to take up its abode on earth, and wholly to pervade human hearts with its warmth, was the lofty destiny of the Redeemer.' [OLSHAUSEN: so CALVIN, STIER, ALFORD, &c.] **what will I, &c.**—an obscure expression, uttered under deep and half-smothered emotion. In its general import all are agreed; but the nearest to the precise meaning seems to be, 'And what should I have to desire if it were once already kindled?' [BENGEL and BLOOMFIELD.] But . . . **a baptism, &c.**—clearly, His own bloody baptism, first to take place. **how straitened**—not, 'how do I long for its accomplishment,' as many understand it, thus making it but a repetition of the former verse; but

what a pressure of spirit is upon me.' **till it be accomplished**—till it be over. Before a promiscuous audience, such obscure language was fit on a theme like this; but oh what surges of mysterious emotion in the view of what was now so near at hand does it reveal! **peace! nay**—the reverse of peace, *in the first instance*. See on Matthew 10. 34-36. The connection of all this with the foregoing warnings about Hypocrisy, Covetousness, and Watchfulness, is deeply solemn: 'My conflict hastens apace; Mine over, yours begins; and then, let the servants tread in their Master's steps, uttering their testimony entire and fearless, neither loving nor dreading the world, anticipating awful wrenches of the dearest ties in life, but looking forward, as I do, to the completion of their testimony, when, reaching the haven after the tempest, they shall enter into the joy of their Lord

54-59. **NOT DISCERNING THE SIGNS OF THE TIME.** 54. **to the people**—'the multitude,' a word of special warning to the thoughtless crowd, before dismissing them. See on Matthew 16. 2. 3. **how . . . not discern, &c.**—unable to perceive what a critical period that was for the Jewish Church. **why not of yourselves, &c.**—They might say, To do this requires more knowledge of Scripture and providence than we possess; but He sends them to their own conscience, as enough to show them who He was, and win them to immediate discipleship. **when thou goest, &c.**—See on Matthew 5. 25, 28. The *urgency of the case with them, and the necessity, for their own safety, of immediate decision*, was the object of these striking words.

CHAPTER XIII.

Ver. 1-9. THE LESSON, 'REPENT OR PERISH,' SUGGESTED BY TWO RECENT INCIDENTS, AND ILLUSTRATED BY THE PARABLE OF THE BARREN FIG TREE. 1-3. **Galileans**—possibly the followers of Judas of Galilee, who, some twenty years before this, taught that Jews should not pay tribute to the Romans, and of whom we learn, from Acts 5. 37, that he drew after him a multitude of followers, who on his being slain were all dispersed. About this time that party would be at its height, and if Pilate caused this detachment of them to be waylaid and put to death as they were offering their sacrifices at one of the festivals—that would be "mingling their blood with their sacrifices." [GROTIUS, WEBSTER and WILKINSON, but doubted by DE WETTE, MEYER, ALFORD, &c.] News of this being brought to our Lord, to draw out His views of such, and whether it was not a judgment of Heaven, He simply points them to the practical view of the matter: 'These men are not signal examples of Divine vengeance, as ye suppose; but every impenitent sinner—*ye yourselves*, except ye repent—shall be like monuments of the judgment of Heaven, and in a more awful sense.' The reference here to the impending destruction of Jerusalem is far from exhausting our Lord's weighty words; they manifestly point to a "*perdition*" of a more awful kind—*future, personal, remediless*. 4, 5. **tower in Siloam**—probably one of the towers of the city wall, near the pool of Siloam. Of its fall nothing is known. 6-9. **fig tree**—Israel, as the visible witness of God in the world, but generally all within the pale of the visible Church of God; a familiar figure, cf. Isaiah 5. 1-7; John 15. 1-8, &c. **vineyard**—a spot selected for its fertility, separated from the surrounding fields, and cultivated with special care, with a view solely to *fruit*. **came and sought fruit**—a heart turned to God; the fruits of righteousness; cf. Matthew 21. 33, 34, and Isaiah 5. 2, "He looked that it should bring forth fruit." He has a *right* to it, and will *require* it. **three years**—a long enough trial for a fig tree, and so denoting probably just a *sufficient* period of culture for spiritual fruit. The supposed allusion to the duration of our Lord's ministry is precarious. **cut it down**—indignant language. **cumbereth**—not only doing no good, but wasting ground. **He answering, &c.**—Christ, as Intercessor, loth to see it cut down so long as there was any hope, see v. 34. **dig, &c.**—loosen the earth about it and enrich it with manure; pointing to changes of method in the Divine treatment of the impenitent, in order to fresh

spiritual culture, if fruit, well—Genuine repentance, however late, avails to save. (Ch. 23, 42, 43.) **after that, &c.**—The final perdition of such as, after the utmost limits of reasonable forbearance, are found fruitless, will be pre-eminently and confessedly just. (Proverbs 1. 24-31; Ezekiel 24. 13.)

10-17. **WOMAN OF EIGHTEEN YEARS' INFIRMITY HEALED ON THE SABBATH.** 11. **spirit of infirmity**—Cf. v. 17, "whom *Satan* hath bound." From this it is probable, though not certain, that her protracted infirmity was the effect of some milder form of possession; yet she was "a daughter of Abraham," in the same gracious sense, no doubt, as Zaccheus, after his conversion, was "a son of Abraham," (Ch. 19. 9.) 12, 13. **said, Woman . . . and laid—both at once.** 14. **with indignation**—not so much at the sabbath violation as at the glorification of Christ. Cf. Matthew 21. 15. [TRENCH.] **said to the people**—"not daring directly to find fault with the Lord, he seeks circuitously to reach Him through the people, who were more under his influence, and whom he feared less." [TRENCH.] 16. **the Lord**—see on ch. 10. 1. **hypocrite!**—How "the faithful and true Witness" tears off the masks which men wear! **his ox, &c.**—see on Matthew 12. 9-13; and ch. 6. 9. **ought not, &c.**—How gloriously the Lord vindicates the superior claims of this woman, in consideration of the sadness and long duration of her suffering, and of her dignity notwithstanding, as an heir of the promise!

18-30. **MISCELLANEOUS TEACHINGS.** 18-21. **mustard seed . . . leaven**—see on Mark 4. 30-32. The parable of "The Leaven" sets forth, perhaps, rather the *inward* growth of the kingdom, while "the Mustard Seed" seems to point chiefly to the *outward*. It being a woman's work to knead, it seems a refinement to say that "the woman" here represents the Church, as the instrument of depositing the leaven. Nor does it yield much satisfaction to understand the "three measures of meal" of that threefold division of our nature into "spirit, soul, and body," alluded to in 1 Thessalonians 5. 23, or of the threefold partition of the world among the three sons of Noah (Genesis 10. 22), as some do. It yields more real satisfaction to see in this brief parable just the *all-penetrating* and *assimilating* quality of the Gospel, by virtue of which it will yet mould all institutions and tribes of men, and exhibit over the whole earth one "Kingdom of our Lord and of His Christ." (See on Revelation 11. 15.) 23. **Lord, &c.**—one of those curious questions by talking of which some flatter themselves they are *religious*. **said unto them**—the multitude; taking no notice of the man or his question, save as furnishing the occasion of a solemn warning not to trifle with so momentous a matter as "salvation." **strive**—The word signifies to 'contend' as for the mastery, to 'struggle,' expressive of the difficulty of being saved, as if one would have to *force his way in*. **strait gate**—another figure of the same. See note on Matthew 7. 13, 14. **for many will seek—desire, i. e., with a mere wish or slothful endeavour. and shall not be able**—because it must be made a *life-and-death struggle*. Master of the house is *risen up and hath shut to the door*—awfully sublime and vivid picture! At present he is represented as in a *sitting* posture, as if calmly looking on to see who will "strive," while entrance is practicable, and who will merely "seek" to enter in. But this is to have an end, by the great Master of the house Himself rising and shutting the door, after which there will be *no admittance*. **Lord, Lord**—emphatic reduplication, expressive of the earnestness now felt, but too late. See on Matthew 7. 21, 22. 26, 27. See on the similar passage, Matthew 7. 22, 23. **eaten and drunk, &c.**—we have sat with Thee at the same table. **taught 'n our streets**—Do we not remember listening in our own streets to Thy teaching? Surely we are not to be denied admittance? **But he shall say, &c.**—*No nearness of external communion with Christ will avail at the great day, in place of that "holiness without which no man shall see the Lord."* Observe the style which Christ intimates that He will then assume, that of absolute Disposer of men's eternal destinies, and contrast it with His "despised and rejected" condition at that time. 28-30. See on Matthew 8. 11, 12.

31-35. **MESSAGE TO HEROD.** 31. **and depart hence—and 'go forward,' push on.** He was on His way out of Perea east of Jordan, and in Herod's dominions, "journeying towards Jerusalem" (v. 22). Haunted by guilty fears, probably, Herod wanted to get rid of Him (see on Mark 6. 14), and seems, from our Lord's answer, to have sent these Pharisees, under pretence of a friendly hint, to persuade Him that the sooner He got beyond Herod's jurisdiction the better it would be for His own safety. Our Lord saw through both of them, and sends the cunning ruler a message couched in dignified and befitting irony. **that fox**—that crafty, cruel enemy of God's innocent servants. **Behold I cast out devils and I do cures—q. d., 'Plot on and ply thy wiles; I also have My plans; My works of mercy are nearing completion, but some yet remain; I have work for to-day and to-morrow too, and the third day; by that time I shall be where his jurisdiction reaches not; the guilt of my blood shall not lie at his door; that dark deed is reserved for others.'** He does not say, I preach the Gospel—that would have made little impression upon Herod—in the light of the *merciful* character of Christ's actions the *malice* of Herod's suares is laid bare. [BENGEL.] **to-day, to-morrow, the third day**—remarkable language expressive of *successive steps* of His work yet remaining, the calm *deliberateness* with which He meant to go through with them, one after another, to the last, unmoved by Herod's threat, yet the *rapid march* with which they were now hastening to completion. (Cf. John 22. 18.) **I shall be perfected**—"I finish my course," 'I attain completion.' **It cannot be that a prophet, &c.—q. d., 'It would never do that,' &c.**—awful severity of satire this upon "the bloody city!" 'He seeks to "Kill me," does he? Ah! I must be out of Herod's jurisdiction for that. Go tell him I neither fly from him nor fear him, but Jerusalem is the prophets' slaughter-house.' 34, 35. **O Jerusalem, &c.**—See on Matthew 23, 37, 39.

CHAPTER XIV.

Ver. 1-24. **HEALING OF A DROPSICAL MAN, AND MANY-FOLD TEACHINGS AT A SABBATH FEAST.** 2. **Man before him**—Not one of the company, since this was apparently *before* the guests sat down, and probably the man came in hope of a cure, though not expressly soliciting it. [DE WETTE.] 3-6. See on Matthew 12. 11, 12. 7-11. **a parable**—showing that His design was not so much to inculcate mere politeness or good manners, as *underneath* this to teach something *deeper* (v. 11). **chief rooms**—"principal seats," in the middle part of the couch on which they reclined at meals, esteemed the most honourable. **wedding**—and seating thyself at the wedding-feast. Our Lord avoids the appearance of personality by this delicate allusion to a different kind of entertainment than this of his host. [BENGEL.] **the lowest**—not a *lower* merely. [BENGEL.] **with shame**—"To be lowest is only ignominious to him who affects the highest." [BENGEL.] **friend**—said to the *modest* guest only, not the proud one, v. 9. [BENGEL.] **worship**—honour. The whole of this is but a reproduction of Proverbs 25. 6, 7. But it was reserved for the matchless Teacher to *utter articulately, and apply to the regulation of the minutest features of social life, such great laws of the Kingdom of God* as that of v. 11, "WHOSOEVER," &c.—couching them in a chaste simplicity and proverbial terseness of style which makes them "apples of gold in a setting of silver." See on ch. 18. 14. 12-14. **call not thy friends**—Jesus certainly did not mean us to dispense with the duties of ordinary fellowship, but, remitting these to their proper place, inculcates what is better. [BENGEL.] **lest . . . a recompense be given thee**—a fear the world is not afflicted with. [BENGEL.] The meaning, however, is that no *exercise of principle* is involved in it, as selfishness itself will suffice to prompt to it (Matthew 5. 46, 47). **call the poor**—"Such God Himself calls," v. 21. [BENGEL.] **blessed**—acting from disinterested, god-like compassion for the wretched. 15-24. **when one . . . heard . . . he said, Blessed, &c.**—As Our Lord's words seemed to bode forth the future "recompense" under the idea of a great Feast, the thought passes through this man's mind, how

blasted they would be who should be honoured to sit down to it. Our Lord's reply is in substance this: 'The great Feast is prepared already; the invitations are issued, *but declined*; the feast, notwithstanding, shall not want abundance of guests; but not one of its present contemners—who shall yet come to sue for admission—shall be allowed to taste of it.' This shows what was lacking in the seemingly pious exclamation of this man. It was Balaam's, "Let me die the death of the righteous, and let my last end be like his" (Numbers 23. 10), without any anxiety about *living his life*; fondly wishing that all were right with him *at last*, while all heedless of the precious *present*. a great supper—cf. Isaiah 25. 6. *bade many*—historically, the Jews (see on Matthew 22. 3); generally, those within the pale of professed discipleship. *supper-time . . . all now ready*—pointing undoubtedly to the now ripening preparations for the great Gospel call. See on Matthew 22. 4. *all began to make excuse*—cf. Matthew 22. 5. Three excuses, given as specimens of the rest, answer to "the care of this world" (v. 18), "the deceitfulness of riches" (v. 19), and "the pleasures of this life" (v. 20), which "choke the word" (Matthew 13. 22 and ch. 8. 14). Each differs from the other, and each has its own plausibility, but *all come to the same result*: 'We have other things to attend to, more pressing just now.' Nobody is represented as saying, *I will not come*; nay, all the answers imply that *but for* certain things they *would* come, and when these are out of the way they *will* come. So it certainly is in the case intended, for the last words clearly imply that the *refusers* will one day become *petitioners*. *came and told, &c.*—saying as in Isaiah 53. 1. 'It is the part of ministers to report to the Lord in their prayers the compliance or refusal of their hearers.' [BENGEL] *angry*—in one sense a *gracious* word, showing how sincere he was in issuing his invitations (Ezekiel 33. 11). But it is the *slight* put upon him, the sense of which is intended to be marked by this word. *streets and lanes*—historically, those within the same pale of "the city" of God as the former class, but the despised and outcasts of the nation, the "publicans and sinners" [TRENCH]; generally, all similar classes, usually overlooked in the first provision for supplying the means of grace to a community, half heathen in the midst of revealed light, and in every sense miserable. *yet there is room*—implying that these classes *had* embraced the invitation (Matthew 21. 32; Mark 12. 37, last clause; John 7. 48, 49); and beautifully expressing the longing that should fill the hearts of ministers to see their Master's table filled. *highways and hedges*—outside the city altogether; *historically*, the heathen, sunk in the lowest depths of spiritual wretchedness, as being beyond the pale of all that is revealed and saving, "without Christ, strangers from the covenant of promise, having no hope, and without God in the world" (Ephesians 2. 12); generally, all such still. Thus, this parable *prophetically* contemplates the extension of the kingdom of God to the whole world; and *spiritually*, directs the Gospel invitations to be carried to the lowest strata, and be brought in contact with the outermost circles, of human society. *compel them to come in*—not as if they would make the "excuses" of the first class, but because it would be hard to get them over two difficulties: (1.) 'We are not fit company for such a feast. (2.) We have no proper dress, and are ill in order for such a presence.' How fitly does this represent the difficulties and fears of the *sincere*! How is this met? 'Take no excuse—make them come as they are—bring them along with you.' What a directory for ministers of Christ! *that my house may be filled*—'Grace no more than nature will endure a vacuum.' [BENGEL] *I say unto you, that none*—Our Lord here appears to throw off the veil of the parable, and proclaim the Supper *His own*, intimating that when transferred and transformed into its final glorious form, and the refusers themselves would give all for another opportunity, *He* will not allow one of them to *taste it*. (N. B.—This parable must not be confounded with that of Proverbs 1. 24–33; *The Marriage Supper*, Matthew 22. 2–14.)

25–35. ADDRESS TO GREAT MULTITUDES TRAVELLING WITH HIM. 25. *great multitudes with him*—on His

final journey to Jerusalem. The "great multitudes" were doubtless people going to the Passover, who moved along in clusters (ch. 2. 41), and who on this occasion *falling in* with our Lord had formed themselves into one *mass* about Him. 26, 27. *If any man, &c.*—See on Matthew 10. 34–36 and Mark 8. 34, 35. 28–33. *which of you, &c.*—Common sense teaches men not to *begin* any costly work without first seeing that they have wherewithal to *finish*. And he who does otherwise exposes himself to general ridicule. Nor will any wise potentate enter on a war with any hostile power without first seeing to it that, despite formidable odds (two to one), he be able to stand his ground; and if he has no hope of this, he will feel that nothing remains for him but to make the best terms he can. "Even so," says our Lord, 'In the warfare you will each have to wage as my disciples, despise not your enemy's strength, for the odds are all against you; and you had better see to it that, despite every disadvantage, you still have wherewithal to hold out and win the day, or else not begin at all, and make the best you can in such awful circumstances.' In 'his simple sense of the parable—(STIER, ALFORD, &c., go wide of the mark here in making the enemy to be *God*, because of the "conditions of peace," v. 32)—two things are taught: (1.) Better not begin (Revelation 3. 15), than begin and not finish. (2.) Though the contest for salvation be on our part an awfully unequal one, *the human will*, in the exercise of that "faith which overcometh the world" (1 John 5. 4), and nerved by power from above, which "out of weakness makes it strong" (Hebrews 11. 34; 1 Peter 1. 5), becomes heroic and will come off "more than conqueror." But without *absolute surrender of self* the contest is hopeless, v. 33. 34, 35. *salt, &c.*—See on Matthew 5. 13–16; and Mark 9. 50.

CHAPTER XV.

Ver. 1–32. PUBLICANS AND SINNERS WELCOMED BY CHRIST—THREE PARABLES TO EXPLAIN THIS. 1. *drew near all the publicans and sinners, &c.*—drawn around Him by the extraordinary adaptation of His *teaching* to their case, who, till He appeared—at least His forerunner—might well say, "No man careth for my soul." 2. *murmured, saying, &c.*—took it ill, were scandalized at Him, and insinuated (on the principle that a man is known by the company he keeps) that He must have some secret sympathy with their *character*. But oh what a truth of unspeakable preciousness do their lips, as on other occasions, unconsciously utter! Now follow three parables representing the sinner: (1.) *in his stupidity*; (2.) *as all-unconscious of his lost condition*; (3.) *knowingly and willingly estranged from God* [BENGEL]. The first two set forth the *seeking* love of God; the last, His *receiving* love. [TRENCH.] 3–7. I. THE LOST SHEEP—occurring again, Matthew 18. 12–14; but there to show how precious one of His sheep is to the Good Shepherd; here, to show that the shepherd, though it stray never so widely, will seek it out, and when he hath found will rejoice over it. *leave the ninety and nine*—bend all His attention and care, as it were, to the one object of recovering the lost sheep; not saying, 'Tis but one; let it go; enough remain.' *go after . . . until, &c.*—pointing to all the diversified means which God sets in operation for recovering sinners. 8. *Rejoice with me, &c.*—The principle here is, that one feels *exuberant joy* to be almost too much for himself to hear alone, and is positively relieved by having others to *share it with him*. (See on v. 10.) *ninety-nine just . . . needing no repentance*—not *angels*, whose place in these parables is very different from this; but those represented by the *prodigal's well-behaved brother*, who have "served their Father" many years and not at any time transgressed His commandment (in the outrageous sense of the prodigal). See on v. 29, 31. In other words, *such as have grown up from childhood in the fear of God and as the sheep of His pasture*. Our Lord does not say "the Pharisees and scribes" were such; but as there *was* undoubtedly such a class, while 'the publicans and sinners' were confessedly the strayed sheep and the prodigal children, He leaves them to fill up the place of the other class, *if they could*. 8–10. II. THE LOST

JOHN. sweep the house—'not done without *dust* on man's part.' [BENGEL.] Likewise—on the same principle. *joy, &c.*—Note carefully the language here—not '*joy on the part,*' but '*joy in the presence* of the angels of God.' True to the idea of the parables. The Great Shepherd, The Great Owner Himself, is He *whose the joy properly is over His own recovered property*; but so vast and exuberant is it (Zechariah 8. 17), that as if He could not keep it to Himself, He "calloeth His friends and neighbours together"—His whole celestial family—saying, "Rejoice WITH ME, for I have found MY sheep—MY piece," &c. In this sublime sense it is "joy" before "or in the presence of the angels;" they only 'catch the flying joy,' sharing it with Him! The application of this to the reception of those publicans and sinners that stood around our Lord is grand in the extreme: 'Ye turn from these lost ones with disdain, and because I do not the same, ye murmur at it; but a very different feeling is cherished in heaven. There, the recovery of even one such outcast is watched with interest and hailed with joy; nor are they left to come home of themselves or perish; for lo! even now the great Shepherd is going after His lost sheep, and the Owner is making diligent search for the lost property; and He is finding it too, and bringing it back with joy, and all heaven is full of it.' (Let the reader mark what sublime claims Himself our Lord covertly puts in here—as if in Him they beheld, all unknown to themselves, nothing less than heaven in the habiliments of earth, the Great Shepherd above, clothed in a garment of flesh, come "to seek and to save that which was lost"! 11-32. III. THE PRODIGAL SON. 12. the younger—as the more thoughtless. *said, &c.*—weary of restraint, panting for independence, unable longer to abide the check of a father's eye. *This is man,* impatient of Divine control, desiring to be independent of God, seeking to be his own master; that 'sin of sins, in which all subsequent sins are included as in their germ, for they are but the unfolding of this one.' [TRENCH.] *he divided, &c.*—Thus 'God, when His service no longer appears a perfect freedom, and man promises himself something far better elsewhere, allows him to make the trial: and he shall discover, if need be by saddest proof, that to depart from Him is not to throw off the yoke, but to exchange a light yoke for a heavy one, and one gracious Master for a thousand imperious tyrants and lords.' [TRENCH.] 13. not many days—intoxicated with his new-found resources, and eager for the luxury of using them at will, a far country—beyond all danger of interference from home. *wasted, &c.*—So long as it lasted, the inward monitor (Isaiah 55. 2) would be silenced (Isaiah 9. 16; 57. 10; Amos 4. 6-10). *riotous living*—v. 30, "with harlots." Ah! but this reaches farther than the sensualist; for 'in the deep symbolical language of Scripture fornication is the standing image of idolatry; they are in fact ever spoken of as one and the same sin, considered now in its fleshly, now in its spiritual aspect' (Jeremiah 3; Ezekiel 16. and 17). [TRENCH.] 14. when he had spent all . . . a mighty famine—a mysterious providence holding back the famine till he was in circumstances to feel it in all its rigour. Thus, like Jonah, whom the storm did not overtake till on the mighty deep at the mercy of the waves, does the sinner feel as if "the stars in their courses were fighting against" him (Judges 5. 20). *in want*—the first stage of his bitter experience, and preparation for a change. 15. joined himself, &c.—his pride not yet humbled, unable to brook the shame of a return, to feed swine—Glad to keep life in anyhow, behold the son sunk into a swineherd—among the Jews, on account of the prohibition of swine's flesh, emphatically vile! He who begins by using the world as a servant, to minister to his pleasure, ends by reversing the relationship. [TRENCH.] 16. would fain have filled—rather, 'was fain to fill,' ate greedily of the only food he could get. the husks—the hulls of a leguminous plant which in the East is the food of cattle and swine, and often the nourishment of the poorest in times of distress.' [STIER.] no man gave him—not this food, for that he had, but *anything better* (Jeremiah 30. 14). This was his lowest depth—*perishing unpitied, alone in the*

world, and ready to disappear from it unmissed! But this is just the blessed turning-point; midnight before dawn of day (2 Chronicles 12. 8; 33. 11-13; Jeremiah 2. 19). *came to himself*—Before, he had been "beside himself" (Ecclesiastes 9. 3), in what sense will presently appear. *how many hired, &c.*—What a testimony to the nature of the home he had left! But did he not know all this ere he departed and every day of his voluntary exile? He did, and he did not. His heart being wholly estranged from home and steeped in selfish gratification, his father's house never came within the range of his vision, or but as another name for bondage and gloom. Now empty, desolate, withered, perishing, *home*, with all its peace, plenty, freedom, dignity, starts into view, fills all his visions as a warm and living reality, and breaks his heart. 18. "I WILL ARISE AND GO TO MY FATHER!" The change has come at last, and what a change!—conched in terms of such exquisite simplicity and power as if expressly framed for all heart-broken penitents. *Father, &c.*—Mark the term. Though "no more *worthy* to be called his son," the prodigal sinner is taught to claim the *degraded and defiled*, but *still existing* relationship, asking not to be made a servant, but *remaining a son* to be made "as a servant," willing to take the lowest place and do the meanest work. Ah! and is it come to this? Once it was, 'Any place rather than home.' Now, 'Oh that home! could I but dare to hope that the door of it would not be closed against me, how gladly would I take any place and do any work, happy only to be there at all.' Well, *that is conversion*—nothing absolutely new, yet all new; old familiar things seen in a new light and for the first time as realities of overwhelming magnitude and power. *How this is brought about the parable says not.* (We have that abundantly elsewhere, Philippians 2. 13, &c.) Its one object is to paint the *welcome home* of the greatest sinners, when (no matter for the present *how*) they "arise and go to their Father." 20. a great way off—Oh yes, when but the face is turned *homeward*, though as yet far, far away, our Father recognizes His own child in us, and bounds to meet us—not saying, Let him come to me and sue for pardon first, but himself taking the first step. *fell on his neck and kissed him*—What! In all his filth? Yes. In all his rags? Yes. In all his haggard, shattered wretchedness? Yes. "Our Father who art in heaven," is this Thy portraiture? It is even so (Jeremiah 31. 20). And because it is so I wonder not that such incomparable teaching hath made the world new. 21. *Father, I have sinned, &c.*—'This confession is uttered *after the kiss of reconciliation*' (Ezekiel 16. 63). [TRENCH.] 22. but the Father said, &c.—The son has not said all he purposed, not so much, because the father's demonstrations had kindled the filial, and swallowed up all servile feeling [TRENCH] (see on the word "Father," v. 18), but because the father's heart is made to appear too full to listen, at that moment, to more in this strain. the best robe—Cf. Zechariah 3. 4, 5, "Take away the filthy garments from him; behold I have clothed thee with change of raiment; and they clothed him with garments" (Isaiah 61. 10; Revelation 3. 18). a ring—Cf. Genesis 41. 42; James 2. 2. shoes—slaves went barefoot. Thus, we have here a three-fold symbol of *freedom and honour*, restored, as the fruit of *perfect reconciliation*. 23. the fattened calf—kept for festive occasions. 24. my son—now *twice* his son. *dead . . . lost*—to me; to himself—to my service, my satisfaction; to his own dignity, peace, profit. *alive again . . . found*—to all these. *merry*—See on v. 10. 25. in the field—engaged in his father's business: cf. 29, "These many years do I serve thee." 28. *came his father out and entreated him*—"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103. 13). As it is the elder brother who now errs, so it is the *same paternal compassion* which had fallen on the neck of the younger that comes forth and pleads with the elder. 29. *these many years . . . neither transgressed at any time, &c.*—The words are not to be pressed too far. He is merely contrasting *his constancy of love and service* with the conduct of his brother; just as Job, resenting the charge of *hypocrisy* by his friends, speaks as if nothing

could be laid to his charge (Job 23. 10-12), and David too (Psalm 18. 20-24). *The father attests the truth of all he says. never a kid*—I say not a calf, but not even a kid. *that I might make merry with my friends*—Here lay his misapprehension. It was no entertainment for the gratification of the prodigal: it was a father's expression of the joy he felt at his recovery. *thy son . . . thy living*—How unworthy a reflection on the common father of both, for the one not only to disown the other, but fling him over upon his father, as if he should say, 'Take him, and have joy of him! 31. Son, &c.—The father resents not the insult—how could he, after the largeness of heart which had kissed the returning prodigal? He calmly expostulates with him, 'Son, listen to reason. What need for special, exuberant joy over thee? Didst thou say, "Lo, these many years do I serve thee?" In that saidst thou truly; but just for that reason do I not set the whole household a-rejoicing over thee. For thee is reserved what is higher still—a tranquil lifelong satisfaction in thee, as a true-hearted faithful son in thy father's house, nor of the inheritance reserved for thee is aught alienated by this festive and fitting joy over the once foolish but now wise and newly-recovered one.' 32. *It was meet*—'Was it possible he should simply take his long-vacant place in the family without one special sign of wonder and delight at the change? Would that have been nature?' But this being the meaning of the festivity, it would for that very reason be temporary. In time, the dutifulness of even the younger son would become the law and not the exception; he too at length might venture to say, "Lo, these many years do I serve thee;" and of him the father would say, "Son, thou art ever with me." In that case, therefore, it would not be "meet that they should make merry and be glad." The lessons are obvious, but how beautiful! (1.) The deeper sunk and the longer estranged any sinner is, the more exuberant is the joy which his recovery occasions. (2.) Such joy is not the portion of those whose whole lives have been spent in the service of their Father in heaven. (3.) Instead of grudging the want of this, they should deem it the highest testimony to their lifelong fidelity, that something better is reserved for them—the deep, abiding complacency of their Father in heaven.

CHAPTER XVI.

Ver. 1-31. PARABLES OF THE UNJUST STEWARD AND OF THE RICH MAN AND LAZARUS, OR, THE RIGHT USE OF MONEY. 1. *steward*—manager of his estate. *accused*—informed upon. *had wasted*—rather, 'was wasting.' 3. *cannot dig . . . to beg, ashamed*—therefore, when dismissed, shall be in utter want. 4. *may receive me, &c.*—Observe his one object—*when cast out of one home to secure another*. This is the key to the parable, on which there have been many different views. 5-7. *fifty . . . fourscore*—deducting a half from the debt of the one, and a fifth from that of the other. 8. *the lord*—evidently the steward's lord, so called in v. 3, 5. *commended, &c.*—not for his "injustice," but "because he had done wisely," or prudently; with commendable foresight and skilful adaptation of means to end. *children of this world*—so ch. 20. 34; cf. Psalm 17. 14 ("their portion in this life"); Philippians 3. 19 ("mind earthly things"), Psalm 4. 6, 7. *in (or for) their generation*—i. e., for the purposes of the "world" they are "of." The greater wisdom (or shrewdness) of the one, in adaptation of means to ends, and in energetic, determined prosecution of them, is none of it for God and eternity—a region they were never in, an atmosphere they never breathed, an undiscovered world, an unborn existence to them—but all for the purposes of their own grovelling and fleeting generation. *children of light*—so John 12. 36; Ephesians 5. 8; 1 Thessalonians 5. 5. Yet this is only 'as night-birds see better in the dark than those of the day—owls than eagles.' [CAJETAN and TRENCH.] But we may learn lessons from them, as our Lord now shows, and "be wise as serpents." 9. *make friends of*—turn to your advantage; i. e., as the steward did, "by showing mercy to the poor" (Daniel 4. 27); cf. 12.

33; 14. 13, 14. *mammon of unrighteousness*—treacherous, precarious. (See on Matthew 6. 24.) *ye fall*—in respect of life. *they may receive you*—not generally. 'ye may be received' (as ch. 6. 38, 'shall men give'), but 'those ye have relieved may rise up as witnesses for you' at the great day. 'Then, like the steward, when turned out of one home shall ye secure another; but better than he, a heavenly for an earthly, an everlasting for a temporary habitation.' Money is not here made the key to heaven, more than "the deeds done in the body" in general, according to which, as a test of character—but not by the merit of which—men are to be judged (2 Corinthians 5. 10), and see Matthew 25. 34-40. 10. *He, &c.*—a maxim of great pregnancy and value; rising from the prudence which the steward had to the fidelity which he had not, the "harmlessness of the dove, to which the serpent" with all his "wisdom" is a total stranger. Fidelity depends not on the amount entrusted, but on the sense of responsibility. He that feels this in little will feel it in much, and conversely. 11, 12. *unrighteous mammon*—To the whole of this He applies the disparaging term "what is least," in contrast with "the true riches." *another man's . . . your own*—an important turn to the subject. Here all we have is on trust as stewards, who have an account to render. Hereafter, what the faithful have will be their own property, being no longer on probation, but in secure, undisturbed, rightful, everlasting possession and enjoyment of all that is graciously bestowed on us. Thus money is neither to be idolized nor despised; we must sit loose to it and use it for God's glory. 13. *can serve*—be entirely at the command of; and this is true even where the servicee are not opposed. *hate . . . love*—showing that the two here intended are in uncompromising hostility to each other: an awfully searching principle! 14-18. *covetous . . . derided him*—sneered at him; their master-sin being too plainly struck at for them to relish. But it was easier to run down than to refute such teaching. *justify yourselves*—make a show of righteousness. *highly esteemed among men*—generally carried away by plausible appearances. (See 1 Samuel 16. 7; and ch. 14. 11.) *The Law, &c.*—See on Matthew 11. 13. *every man presseth, &c.*—Publicans and sinners, all indiscriminately are eagerly pressing into it; and ye, interested adherents of the mere forms of an economy which is passing away, 'discerning not the signs of this time,' will allow the tide to go past you and be found a stranded monument of blindness and obstinacy. *it is easier, &c.*—See on Matthew 5. 17, 18. *putteth away his wife, &c.*—See on Matthew 19. 3-9. Far from intending to weaken the force of the law, in these allusions to a new economy, our Lord, in this unexpected way, sends home its high requirements with a pungency which the Pharisees would not fail to feel. 19. *purple and fine linen, &c.*—cf. Esther 8. 15; Revelation 18. 12, wanting nothing which taste and appetite craved and money could procure. 20, 21. *laid*—having to be carried and put down. *full of sores*—open, running, "not closed, nor bound up, nor mollified with ointment." (Isaiah 1. 6.) *desiring to be fed with*—but was not. [GROTIUS, BENGE, MEYER, TRENCH, &c.]; the words may mean indeed 'was fain to feed on,' or 'gladly fed on,' as ch. 15. 16. [ALFORD, WEBSTER and WILKINSON, &c.] But the context rather favours the former. *licked, &c.*—a touching act of brute pity, in the absence of human relief. It is a case of heartless indifference, amidst luxuries of every kind, to one of God's poorest and most afflicted ones, presented daily before the eye. 22. *died*—his burial was too unimportant to mention; while "the rich man died and was buried"—his carcass carried in pomp to its earthly resting-place. *in Abraham's bosom*—as if seen reclining next to him at the heavenly feast. (Matthew 8. 11.) 23. *in hell*—not the final place of the lost (for which another word is used), but as we say 'the unseen world.' But as the object here is certainly to depict the whole torment of the one and the perfect bliss of the other, it comes in this case to much the same. *seeth Abraham*—not God, to whom therefore he cannot cry. [BENGEL.] *Father Abraham*—a well-founded, but unavailing, claim of natural descent (ch. 8. 8; John 8. 37). 24. *mercy on me*—who never showed

say. (James 2. 8.) send Lazarus—the pining victim of his merciless neglect. that he may—take me hence? No; that he dares not to ask. dip . . . tongue—i. e., the least conceivable and the most momentary abatement of his torment; that is all. But even this he is told is (1.) *unreasonable*. 25, 26. Son—stinging acknowledgment of the claimed relationship. thou . . . Lazarus, &c.—As it is a great law of God's kingdom, that the nature of our present desires shall rule that of our future bliss, so by that law, he whose "good things," craved and enjoyed, were all bounded by time, could look for none after his connection with time had come to an end. (Ch. 6. 24.) But by this law, he whose "evil things," all crowded into the present life, drove him to seek, and find, consolation in a life beyond the grave, is by death released from all evil and ushered into unmixed and uninterrupted good (ch. 6. 21). (2.) It is impossible, besides all this—'independently of this consideration,' a great gulf fixed—by an irrevocable decree there has been placed a vast impassable abyss between the two states, and the occupants of each. 27-31. Then he said—now abandoning all hope for himself—send him to my father's house, &c.—no waking up of good in the heart of the lost, but bitter reproach against God and the old economy, as not warning him sufficiently. [TRENCH.] The answer of Abraham is, They are sufficiently warned. nay—giving the lie to Abraham. If, &c.—a principle of awful magnitude and importance. The greatest miracle will have no effect on those who are determined not to believe. A real Lazarus soon "rose from the dead," but the sight of him by crowds of people, inclined thereby to Christ, only crowned the unbelief and hastened the murderous plots of the Pharisees against the Lord of glory; nor has His own resurrection, far more overpowering, yet won over that "crooked and perverse nation."

CHAPTER XVII.

Ver. 1-10. OFFENCES—FAITH—HUMILITY. 1, 2. See on Matthew 18. 6, 7. 3, 4. See on Matthew 18. 15-17, 21, 22. seven times—not a lower measure of the forgiving spirit than the "seventy times seven" enjoined on Peter, which was occasioned by his asking if he was to stop at seven times. 'No,' is the virtual answer, 'though it come to seventy times that number, if only he ask forgiveness in sincerity.' 5. Lord—See on ch. 10. 1. increase our faith—moved by the difficulty of avoiding and forgiving "offences." This is the only instance in which a spiritual operation upon their souls was solicited of Christ by the Twelve; but a kindred and higher prayer had been offered before, by one with far fewer opportunities. See on Mark 9. 24. 6. sycamine—mulberry. See on Mark 11. 22-24. 7-10. say unto him by and by—The "by and by" (or rather 'directly') should be joined not to the saying but the going: 'Go directly.' The connection here is: 'But when your faith has been so increased as both to avoid and forgive offences, and do things impossible to all but faith, be not puffed up as though you had laid the Lord under any obligations to you.' I trow not—or, as we say, when much more is meant, 'I should think not.' unprofitable—a word which, though usually denoting the opposite of profit, is here used simply in its negative sense. 'We have not, as his servants, profited or benefited God at all.' (Cf. Job 22. 2, 8; Romans 11. 35.)

11-19. TEN LEPERS CLEANSED. 11-13. through midst of Samaria and Galilee—probably on the confines of both stood afar off—Cf. Leviticus 13. 45, 46. they lifted up—their common misery drawing these poor outcasts together (2 Kings 7. 3), nay, making them forget the fierce national antipathy of Jew and Samaritan. [TRENCH.] Jesus, &c.—Cf. Matthew 20. 30-33. How quick a teacher is felt misery, even though as here the teaching may be soon forgotten! 14. show yourselves—as cleansed persons. See on Matthew 8. 4. Thus too would the Samaritan be taught that "salvation is of the Jews." (John 4. 22.) as they went, were cleansed—In how many different ways were our Lord's cures wrought, and this different from all the rest. 17, 18. Were there not ten cleansed—

rather, were not the ten cleansed? i. e., the whole of them—an example (by the way) of Christ's omniscience. [BURGEL.] this stranger—'this alien' (literally, 'of another race'). The language is that of wonder and admiration, as is expressly said of another exhibition of Gentile faith, Matthew 8. 10. 19. arise—for he had "fallen down on his face at His feet," v. 16, and there lain prostrate. faith made thee whole—not as the others, merely in body, but in that higher spiritual sense with which His constant language has so familiarized us.

20-37. COMING OF THE KINGDOM OF GOD AND OF THE SON OF MAN. 20-25. When, &c.—To meet the erroneous views not only of the Pharisees, but of the disciples themselves, our Lord addresses both, announcing the coming of the kingdom under different aspects. "It cometh not with observation"—'with watching' or 'lying in wait,' as for something outwardly imposing and at once revealing itself. Lo here! lo there!—Shut up within this or that sharply-defined and visible geographical or ecclesiastical limit. within you—is of an internal and spiritual character (as contrasted with their outside views of it). But it has its external side too. the days—rather 'days,' will come—as ch. 19. 43—when, amidst calamities, &c., you will anxiously look for a deliverer, and deceivers will put themselves forward in this character. one of the days of the Son of man—Himself again amongst them but for one day; as we say when all seems to be going wrong and the one person who could keep them right is removed. [NEANDER in STIER, &c.] 'This is said to guard against the mistake of supposing that His visible presence would accompany the manifestation and establishment of His kingdom.' [WEBSTER and WILKINSON.] they shall say, See here . . . Go not, &c.—'a warning to all so-called expositors of prophecy and their followers, who cry, Lo there and see here, every time that war breaks out or revolutions occur.' as lightning . . . so the Son of man—i. e., it will be as manifest. The Lord speaks here of His coming and manifestation in a prophetically indefinite manner, and in these preparatory words blends into one the distinctive epochs. [STIER.] When the whole polity of the Jews, civil and ecclesiastical alike, was broken up at once, and its continuance rendered impossible by the destruction of Jerusalem, it became as manifest to all as the lightning of heaven that the kingdom of God had ceased to exist in its old, and had entered on a new and perfectly different form. So it may be again, ere its final and greatest change at the personal coming of Christ, and of which the words in their highest sense are alone true. But first . . . suffer, &c.—This shows that the more immediate reference of the previous verse is to an event soon to follow the death of Christ. It was designed to withdraw the attention of "His disciples" from the glare in which His foregoing words had invested the approaching establishment of His kingdom. 26-30. eat . . . married, planted, &c.—all the ordinary occupations and enjoyments of life. Though the antediluvian world and the cities of the plain were awfully wicked, it is not their wickedness, but their worldliness, their unbelief and indifference to the future, their unpreparedness that is here held up as a warning. N. B.—These recorded events of Old Testament history—denied or explained away now-a-days by not a few—are referred to here as facts. 31-33. to take it away . . . remember, &c.—a warning against that lingering reluctance to part with present treasures which induces some to remain in a burning house, in hopes of saving this and that precious article till consumed and buried in its ruins. The cases here supposed, though different, are similar. Lot's wife—her "look back," for that is all that is said of her, and her recorded doom. Her heart was in Sodom still, and the "look" just said, 'And must I bid it adieu?' whosoever, &c.—See on ch. 9. 23-27. 34. two in one bed—the prepared and unprepared mingled in closest intercourse together in the ordinary walks and fellowships of life, when the moment of severance arrives. Awful truth! realized before the destruction of Jerusalem, when the Christians found themselves forced by their Lord's directions (ch. 21. 21) at once and for ever away from them.

old associates; but most of all when the second coming of Christ shall burst upon a heedless world. **37. where—**shall this occur? **whosoever, &c.**—'As birds of prey scent out the carrion, so wherever is found a mass of incurable moral and spiritual corruption, there will be seen alighting the ministers of Divine judgment,' a proverbial saying terrifically verified at the destruction of Jerusalem, and many times since, though its most tremendous illustration will be at the world's final day.

CHAPTER XVIII.

Ver. 1-8. PARABLE OF THE IMPORTUNATE WIDOW. **1-5. always**—Cf. v. 7, "night and day." **faint**—'lose heart,' or 'slacken.' **feared not . . . nor regarded**—defying the vengeance of God and despising the opinion of men. **widow**—weak, desolate, defenceless. (1 Timothy 5. 5, which is taken from this.) **came**—'kept coming.' See v. 5, "her continual coming." **avenge me**—i. e., rid me of the oppression of. **continual coming**—'coming for ever.' **6-8. the Lord**—a name expressive of the authoritative style in which He interprets His own parable. **shall not God**—not unjust, but the infinitely righteous Judge. **avenge**—redeem from oppression. **his own elect**—not like this widow, the object of indifference and contempt, but dear to Him as the apple of the eye (Zechariah 2. 8). **cry day and night**—whose every cry enters into the ears of the Lord of Sabaoth (James 5. 4), and how much more their incessant and persevering cries! **bear long with them**—rather, 'in their case.' or—'on their account' (as James 5. 7, "for it"). [GROTIUS, DE WETTE, &c.] **speedily**—as if pained at the long delay, impatient for the destined moment to interpose. (Cf. Proverbs 29. 1.) **nevertheless, &c.**—q. d., 'Yet ere the Son of man comes to redress the wrongs of His Church, so low will the hope of relief sink, through the length of the delay, that one will be fain to ask, Will He find any faith of a coming avenger left on the earth? From this we learn, (1.) That the *primary* and *historical* reference of this parable is to the Church in its *widowed*, desolate, oppressed, defenceless condition during the present absence of her Lord in the heavens; (2.) That in these circumstances importunate, persevering prayer for deliverance is the Church's fitting exercise; (3.) That notwithstanding every encouragement to this, so long will the answer be delayed, while the need of relief continues the same, and all hope of deliverance will have nearly died out, and "faith" of Christ's coming scarcely to be found. But the application of the parable to *prayer in general* is so obvious as to have nearly hidden its more direct reference, and so precious that one cannot allow it to disappear in any public and historical interpretation.

9-14. PARABLE OF THE PHARISEE AND THE PUBLICAN. **11, 12. stood**—as the Jews in prayer. (Mark 11. 25.) **God, &c.**—To have been kept from gross iniquities was undoubtedly a just cause of thankfulness to God; but instead of the devoutly humble, admiring frame which this should inspire, he arrogantly severs himself from the rest of mankind, as quite above them, and, with a contemptuous look at the poor publican, thanks God that he has not to stand afar off like him, to hang down his head like a bulrush and beat his breast like him. But these are only his *moral* excellencies. His *religious* merits complete his grounds for congratulation. Not confining himself to the one divinely-prescribed annual fast (Leviticus 16. 29), he was not behind the most rigid, who fasted on the second and fifth days of every week [LIGHTFOOT], and gave the tenth not only of what the law laid under tithing, but of "all his gains." Thus, besides doing *all his duty*, he did *works of supererogation*; while sins to confess and spiritual wants to be supplied he seems to have felt none. What a picture of the Pharisaic character and religion! **13. standing afar off**—as unworthy to draw near; but that was the way to get near. (Psalm 34. 18; Isaiah 57. 15.) **would not lift up**—"blushing and ashamed" to do so. (Ezra 9. 6.) **smote, &c.**—'kept smiting;' for anguish (ch. 23. 48), and self-reproach (Jeremiah 31. 19). **be merciful**—'be propitiated,' a very unusual word in such a sense, only once else used in the New Testament, in the sense of "making

reconciliation" by sacrifice, Hebrews 2. 17. There may therefore, be some allusion to this here, though not likely a *sinner*—literally, 'the sinner;' q. d., 'If ever there was one, I am he.' **14. rather than the other**—the meaning is, 'and not the other;' for the Pharisee was not seeking justification, and felt no need of it. This great law of the Kingdom of God is, in the teaching of Christ, inscribed, as in letters of gold, over its entrance-gate. And in how many different forms is it repeated. (Psalm 133. 6; 147. 6; ch. 1. 53.) To be *self-emptyed*, or, "poor in spirit," is the fundamental and indispensable preparation for the reception of the "grace which bringeth salvation:" wherever this exists, the "mourning" for it which precedes "comfort" and the earnest "hungerings and thirstings after righteousness" which are rewarded by the "fulness" of it, will, as we see here, be surely found. Such, therefore, and such only, are the justified ones. (Job 33. 27, 28; Psalm 34. 18; Isaiah 57. 15.)

15-17. LITTLE CHILDREN BROUGHT TO CHRIST. **infants**—showing that some, at least, of those called in Matthew (19. 13) and Mark (10. 13) simply "little" or "young children," were literally "*dabes*." **touch them**—or, as more fully in Matthew, "put his hands on them and pray," or invoke a "blessing" on them (Mark 10. 16), according to venerable custom (Genesis 48. 14, 15). **rebuked them**—Repeatedly the disciples thus interposed to save annoyance and interruption to their Master; but, as the result showed, *always against the mind of Christ*. (Matthew 15. 23; ch. 18. 39, 40.) Here, it is plain from our Lord's reply, that they thought the intrusion a useless one, as *infants* were not capable of receiving anything from Him. His ministrations were for *grown people*. But Jesus—"much displeased," says Mark (10. 14); an invaluable addition—**said**—"SUFFER THE LITTLE CHILDREN TO COME UNTO ME"—"AND FORBID THEM NOT," is the important addition of Matthew (19. 14) and Mark (10. 14). What words are these from the lips of Christ! The price of them is above rubies. But the reason assigned, "FOR OF SUCH IS THE KINGDOM OF GOD," or "of heaven," as in Matthew 19. 14, completes the previous information here conveyed; especially as interpreted by what immediately follows: "AND HE TOOK THEM UP IN HIS ARMS, PUT HIS HANDS UPON THEM, AND BLESSED THEM," Mark 10. 16. It is surely not to be conceived that all our Lord meant was to inform us, that seeing *grown people* must become childlike in order to be capable of the Kingdom of God, therefore they should not hinder *infants* from coming to Him, and therefore He took up and blessed *the infants themselves*. Was it not just the grave mistake of the disciples that infants should not be brought to Christ, because only grown people could profit by Him, which "much displeased" our Lord? And though he took the irresistible opportunity of lowering their pride of reason, by informing them that, in order to enter the Kingdom, '*instead of the children first becoming like them, they must themselves become like the children*' [RICHTER in STIER], this was but by the way; and, returning to the *children themselves*, He took them up in His gracious arms, put His hands upon them and blessed them, for no conceivable reason but to show that *they were thereby made capable, AS INFANTS, of the Kingdom of God*. And if so, then '*Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?*' (Acts 10. 47.) But such application of the baptismal water can have no warrant here, save where the infants have been *previously brought to Christ Himself* for His benediction, and only as 'the sign and seal of that benediction.

18-30. THE RICH YOUNG RULER, AND DISCOURSE THEREON. This case presents some remarkable points. (1.) The man was of irreproachable moral character; and this amidst all the temptations of *youth*, for he was a "young man" (Matthew 19. 22), and *wealth*, for "he was very rich" (v. 23; Matthew 19. 22; Mark 10. 22). But (2.) restless notwithstanding, his heart craves eternal life. (3.) Unlike the "rulers," to whose class he belonged (v. 18), he so far believed in Jesus as to be persuaded He could authoritatively direct him on this vital point. (4.) So *ready* is he that he comes "running" and even "kneeling" unto Him, and that when He was gone forth into the world

Mark 10, 17)—the high-road, by this time crowded with travellers to the Passover; undeterred by the virulent opposition of the class he belonged to as a "ruler" and by the shame he might be expected to feel at broaching such a question in the hearing of a crowd and on the open road. 19. *why, &c.*—Did our Lord mean then to teach that God only ought to be called "good?" Impossible; for that had been to contradict all Scripture teaching, and His own too. (Psalm 112, 5; Matthew 25, 21; Titus 1, 8.) Unless therefore we are to ascribe captiousness to our Lord, he could have had but one object—to raise the *world's ideas of Himself*, as not to be classed merely with other "good masters," and declining to receive this title apart from the "One" who is essentially and only "good." This indeed is but distantly hinted; but unless this is seen in the background of our Lord's words, nothing worthy of Him can be made out of them. (Hence, *Socialism*, instead of having any support here, is only baffled by it.) 20. *thou knowest, &c.*—Matthew is more full here: "But if thou wilt enter into life, keep the commandments. He saith unto him, Which?—as if he had said, 'Point me out one of them which I have not kept?'—Jesus said, Thou shalt," &c. (Matthew 19, 17, 18.) Our Lord purposely confines Himself to the *second* table, which He would consider easy to keep, enumerating them all—for in Mark (10, 19), "Defraud not" stands for the *tenth* (else the eighth is twice repeated). In Matthew the *sum* of this second table of the law is added, "Thou shalt love thy neighbour as thyself," as if to see if he would venture to say he had kept *that*. 21. *All these, &c.*—"what lack I yet?" adds Matthew. Ah! this gives us a glimpse of his heart. Doubtless he was perfectly sincere; but something within whispered to him that his keeping of the commandments was *too easy* a way of getting to heaven. He felt something beyond this to be necessary; after keeping all the commandments he was at a loss to know what that could be; and he came to Jesus just upon that point. "Then," says Mark (10, 21), "Jesus beholding him loved him," or 'looked lovingly upon him.' His sincerity, frankness and nearness to the kingdom of God, in themselves most winning qualities, won our Lord's regard even though he turned his back upon Him—a lesson to those who can see nothing lovable save in the regenerate. 22. *lackest one thing*—Ah! but that a fundamental, fatal lack. *sell, &c.*—As riches were his idol, our Lord, who knew it from the first, lays His great authoritative grasp at once upon it, saying, 'Now give Me up that, and all is right.' No general direction about the disposal of riches, then, is here given, save that we are to sit loose to them and lay them at the feet of Him who gave them. He who does this with all he has, whether rich or poor, is a true heir of the kingdom of heaven. 23-25. *was very sorrowful*—Matthew more fully, "*went away sorrowful*;" Mark still more, "*was sad*" or '*sullen*' at that saying, and "*went away grieved*." Sorry he was, very sorry, to part with Christ; but to part with his riches would have cost him a pang more. When Riches or Heaven, on Christ's terms, were the alternative, the result showed to which side the balance inclined. Thus was he shown to lack the one all-comprehensive requirement of the law—the *absolute subjection of the heart to God*, and this want vitiated all his other obediences. *when Jesus saw*—Mark says, He "looked round about"—as if first following the departing youth with His eye—"and saith unto His disciples." *how hardly, &c.*—with what difficulty. In Mark an explanation is added, "How hard is it for them that *trust* in riches," &c.—*i. e.*, with what difficulty is this idolatrous trust conquered, without which they cannot enter; and this is introduced by the word "children"—sweet diminutive of affection and pity. (John 21, 5.) *easier for a camel, &c.*—a proverbial expression denoting literally a thing impossible, but figuratively, very difficult. 26, 27. *for, &c.*—'At that rate none can be saved.' 'Well, it does pass human power, but not Divine.' 28-30. *Lo, &c.*—In the simplicity of his heart (as is evident from the reply), conscious that the required surrender had been made, and *generously taking* in his brethren with him—"we," not *we* *aspirants of the young ruler*. All these have I rent

&c. left all.—The workmen's little is as much his 'all as the prince's much.' (BENGEL.) In Matthew (19, 27) he adds, "What shall we have therefore?" How shall it fare with us? *there is no man, &c.*—graciously acknowledging at once the completeness and the acceptableness of the surrender as a thing already made. *house, &c.*—the specification is still more minute in Matthew and Mark, to take in *every* form of self-sacrifice. *for the kingdom of God's sake*—In Mark, "for MY sake and the Gospel's." See on ch. 6, 22. *manifold more in this present time*—In Matthew (19, 29) "an hundred-fold," to which Mark (10, 30) gives this most interesting addition, "Now in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." We have here the blessed promise of a *reconstruction of all human relationships and affections on a Christian basis and in a Christian state, after being sacrificed, in their natural form, on the altar of love to Christ*. This he calls "manifold more"—"an hundred-fold more"—than what they sacrificed. Our Lord was Himself the first to exemplify this *new adjustment of His own relationships*. (See on Matthew 12, 49, 50; and on 2 Corinthians 6, 14-18.) But this "with persecutions;" for how could such a transfer take place without the most cruel wrenches to flesh and blood? but the persecution would haply follow them into their new and higher circle, breaking that up too! But best of all, "in the world to come life everlasting." And

When the shore is won at last
Who will count the billows past?—KEBLE.

These promises are for *every one* who forsakes his all for Christ. But in Matthew (19, 28) this is prefaced by a special promise to the *Twelve*: "Verily I say unto you, That ye which have followed me in the Regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." Ye who have now adhered to me shall, in the new kingdom, rule, or give law to, the great Christian world, here set forth in Jewish dress as the twelve tribes, presided over by the twelve apostles on so many judicial thrones. In this sense certainly the promise has been illustriously fulfilled. [CALVIN, GROTIUS, LIGHTFOOT, &c.] But if the promise refer to the yet future glory (as may be thought from ch. 22, 28-30, and as most take it), it points to the highest personal distinction of the first founders of the Christian Church.

31-34. FULLER ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. See on Mark 10, 32-34. 31. *all written by the prophets concerning the Son of man be accomplished*—showing how Christ Himself read, and would have us to read, the Old Testament, in which some otherwise evangelical interpreters find no prophecies, or *virtually* none, of the sufferings of the Son of man. *understood none, &c.*—The Evangelist seems unable to say strongly enough how entirely hidden from them at that time was the *sense* of these exceeding plain statements: no doubt to add weight to their subsequent testimony, which from this very circumstance was prodigious, and with all the simple-hearted irresistible.

35-43. BLIND MAN HEALED. In Matthew 20, 29, &c., they are *two*, as in the case of the Demoniac of Gadara. In Matthew and Mark (10, 46, &c.) the occurrence is connected with Christ's *departure from Jericho*; in Luke with His *approach to it*. Many ways of accounting for these slight divergences of detail have been proposed. Perhaps, *if we knew all the facts*, we should see no difficulty; but that we have been left so far in the dark shows that the thing is of no moment any way. One thing is plain, there could have been no collusion among the authors of these Gospels, else they would have taken care to remove these 'spots on the sun.' 38. *Son of David, &c.* See on Matthew 12, 23. 39. *rebuked, &c.* See on v. 15. *so much the more*—that *importunity* so commended in the Syro-phenician woman, and so often enjoined (ch. 11, 5, &c.; 18, 1, &c.). 40. *commanded, &c.*—Mark has this interesting addition: "And they call the blind man, saying unto him, Be of good comfort, rise, He calleth thee"—just as one earnestly desiring an interview with some exalted

present, but told by one official after another that it is vain to wait, as he will not succeed (they know it), yet persists in waiting for some answer to his suit, and at length the door opens, and a servant appears, saying "You will be admitted—he has called you." And are there no other *attendants to Jesus who sometimes fare thus?* "And he, casting away his garment"—how lively is this touch, evidently of an eye-witness, expressive of his earnestness and joy—"came to Jesus." (Mark 10, 49, 50.) 41-43. *what will ye, &c.*—to try them; to deepen their present consciousness of need; and to draw out their faith in Him. Lord—"Rabboni," Mark 10, 51; an emphatic and confiding exclamation. (See on John 9.)

CHAPTER XIX.

Ver. 1-10. ZACCHÆUS THE PUBLICAN. The name is Jewish. 2-4. *chief among the publicans*—farming a considerable district, with others under him. *rich*—ill-gotten riches some of it certainly was. See on v. 8. *who he was*—what sort of person. *Curiosity* then was his only motive, though his determination not to be balked was overruled for more than he sought. *sycamore*—the Egyptian fig, with leaves like the mulberry. 5, 6. *looked up, &c.*—in the full knowledge of who was in the tree, and preparatory to addressing him. *Zacchæus, &c.*—whom he had never seen in the flesh, nor probably heard of. "He calleth His own sheep *by name* and leadeth them out" (John 10, 8). *make haste and come down*—to which he literally responded—"he made haste and came down." *for to-day, &c.*—Our Lord *invites Himself*, and in *royal style*, which waits not for invitations, but as the honour is done to the subject, not the sovereign, announces the purpose of royalty to partake of the subject's hospitalities. Manifestly our Lord speaks as knowing how the privilege would be appreciated. *joyfully*—Whence this so sudden "joy" in the cold bosom of an avaricious publican? The internal revolution was as perfect as instantaneous. "He spake and it was done." "Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah 35, 6). *to-day abide*—(cf. John 1, 39), probably over night. 7. *to be guest—or lodge*: something more than "eating with" such (ch. 15, 2). *a sinner*—that was one but a minute ago, but now is not. This mighty change, however, was all unknown to them. But they shall know it presently. "Sinner" would refer both to his office, vile in the eyes of a Jew, and to his character, which it is evident was not good. 8-10. *stood—before all. said unto the Lord, Behold, Lord*—Mark now frequently Luke uses this title, and always where *ordly authority, dignity, or power* is intended. *If I have—e., 'so far as I have,'* for evidently the "if" is so used as Philippians 4, 8). *taken by false accusation*—"demanded," "overcharged" (ch. 3, 12, 13). *fourfold*—The Roman law required this; the Jewish law, but the principal and a fifth more (Numbers 5, 7). There was no *demand* made for either; but, as if to revenge himself on his hitherto reigning sin (see on John 20, 28), and to testify the change he had experienced, besides surrendering the half of his *fair gains* to the poor, he voluntarily determines to give up all that was ill-gotten, quadrupled. He gratefully addressed this to the "Lord," to whom he owed the wonderful change. *Jesus said unto him*—but also before all. *This day, &c.*—memorable saying! *Salvation* already come, but not a day old. *to this house*—so expressed probably to meet the taunt, "He is gone to be guest," &c. The house is no longer polluted; it is now fit to receive Me. But *salvation to a house* is an exceedingly precious idea, expressing the new air that would henceforth breathe in it, and the new impulses from its head which would reach its members (Psalm 118, 15; Acts 16, 15, 16, 31). *son of Abraham*—He was that by birth, but here it means a partaker of his *faith*, being mentioned as the sufficient explanation of *salvation* having come to him. 10. *lost*—and such "lost" ones as this Zacchæus. See on ch. 15, 32. What encouragement is there in this narrative to hope for unexpected conversions!

from that of the Talents, Matthew 25, 14-30. For, (1.) This parable was spoken "when He was *nigh to Jerusalem*," v. 11; that one, some days after entering it, and from the Mount of Olives. (2.) This parable was spoken to the promiscuous crowd; that, to the Twelve alone. Accordingly, (3.) Besides the "servants" in this parable, who profess subjection to him, there is a class of "citizens" who refuse to own Him, and who are treated differently; whereas in the Talents, spoken to the *former* class alone, this latter class is omitted. (4.) In the Talents, each servant receives a different number of them (5, 2, 1); in the Pounds all receive the same one pound, which is but about the 60th part of a talent; also, in the talents, each shows the same fidelity by doubling what he received (the 5 are made 10, the 2, 4); in the Pounds, each receiving the same, render a *different* return (one making his pound 10, another 5). Plainly, therefore, the intended lesson is different: the one illustrating *equal fidelity with different degrees of advantage*; the other, *different degrees of improvement of the same opportunities*; yet with all this difference, the parables are remarkably similar. 12. *a far country*—said to put down the notion that He was just on His way to set up His kingdom, and to inaugurate it by His personal presence. *to receive a kingdom*—be invested with royalty; as when Herod went to Rome and was there made king; a striking expression of what our Lord went away for and received, "sitting down at the right hand of the Majesty on high," to return—at His second coming. 13. *Occupy—'negotiate,' 'do business,'* with the resources entrusted. 14. *his citizens*—His proper subjects; meaning the Jews, who expressly repudiating our Lord's claims said, "We have no king but Cesar" (John 19, 15). In Christendom, these correspond to infidel rejecters of Christianity, as distinguished from professed Christians 15-26. See on Matthew 25, 19-29. *ten . . . five cities*—different degrees of future gracious reward, proportioned to the measure of present fidelity. 27. *bring hither, &c.*—(Cf. 1 Samuel 15, 32, 33.) Referring to the awful destruction of Jerusalem, but pointing to the final destruction of all that are found in open rebellion against Christ.

28-44. CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM AND TEARS OVER IT. See on Matthew 21, 1-11. 29-38. *Bethphage*—"house of figs," a village which with Bethany lay along the further side of Mount Olivet, east of Jerusalem. *whereon, &c.*—See on John 19, 41. *the Lord hath need, &c.*—He both knew all and had the key of the human heart. See on v. 5. Perhaps the owner was a disciple. *set Jesus on*—He allowing this, as befitting the *state* He was for the first and only time assuming. *whole multitude, &c.*—The language here is very grand, intended to express a burst of admiration far wider and deeper than ever had been witnessed before. *blessed be the king, &c.*—Mark more fully, "Hosanna," *i. e., 'save now,'* the words of Psalm 118, 25, which were understood to refer to Messiah; and so they add, "to the Son of David, blessed is he that cometh in the name of the Lord (Psalm 118, 26), Hosanna in the highest." This was the very loftiest style in which He could be saluted the promised Deliverer. *peace, &c.*—See on ch. 2, 13, 14. 40. *the stones, &c.*—Hitherto the Lord had discouraged all demonstrations in His favour; latterly He had begun an opposite course; on this one occasion He seems to yield His whole soul to the wide and deep acclaim with a mysterious satisfaction, regarding it as *so necessary* a part of the regal dignity in which as Messiah He for this last time entered the city, that if not offered by the vast multitude, it would have been *wringing out of the stones* rather than be withheld (Habakkuk 2, 11). 41-44. *when beheld, wept, &c.*—Cf. Lamentations 3, 51 "Mine eye affecteth mine heart;" the heart again affecting the eye. Under this sympathetic law of the relation of mind and body, Jesus, in His beautiful, tender humanity, was constituted even as we. What a contrast to the immediately preceding profound joy! He yielded Himself alike freely to both. See on Matthew 23, 37. *at least in this, &c.*—even at this moving moment. See on ch. 18, 9. *thy peace*—'glancing perhaps at the name of the city,' Hebrews 7, 2. [WEBSTER and WILKINSON. How much is included in this word! now hid—11 was

His among His *last* open efforts to "gather them," but their eyes were judicially closed. a trench—a rampart; first of wood, and when this was burnt, a built wall, four miles in circuit, built in three days—so determined were they. This "cut off all hope of escape," and consigned the city to unparalleled horrors. (See JOSEPHUS, *Jewish War*, 7. 6. 2; 12. 3. 4.) All here predicted was with dreadful literality fulfilled.

45-48. SECOND CLEANSING OF THE TEMPLE, AND SUBSEQUENT TEACHING. 45, 46. As the first cleansing was on His *first* visit to Jerusalem (John 2. 13-22), so this second cleansing was on His last. den of thieves—banded together for plunder, reckless of principle. The mild term "house of merchandise," used on the former occasion, was now unsuitable. sought—'continued seeking,' *i. e.*, "dally," as He taught. were very attentive to hear him—'hung upon His words.'

CHAPTER XX

Ver. 1-19. THE AUTHORITY OF JESUS QUESTIONED, AND HIS REPLY—PARABLE OF THE WICKED HUSBANDMEN. See on Matthew 21. 23. 2. these things—particularly the clearing of the temple. 4. baptism of John—his whole ministry and mission, of which baptism was the seal. why then believed ye him not?—*i. e.*, in his testimony to Jesus, the sum of his whole witness. 7. could not tell—crooked, cringing hypocrites! No wonder Jesus gave you no answer (Matthew 7. 6). But what dignity and composure does our Lord display as He turns their question upon themselves! 9-13. vineyard—See on ch. 13. 6. In Matthew 21. 33 additional points are given, taken literally from Isaiah 5. 2, to fix down the application and sustain it by Old Testament authority. husbandmen—the ordinary spiritual guides of the people, under whose care and culture the fruits of righteousness might be yielded. went, &c.—leaving it to the laws of the spiritual husbandry during the whole length of the Jewish economy. (See on Mark 4. 26.) beat, &c.—Matthew 21. 35; *i. e.*, the prophets, extraordinary messengers raised up from time to time. See on Matthew 23. 37. my beloved son—Mark (12. 6) still more affectingly, "Having yet therefore one son, his well-beloved;" our Lord thus severing Himself from all merely human messengers, and claiming Sonship in its loftiest sense. (Cf. Hebrews 3. 3-6.) it may be—'surely,' implying the almost unimaginable guilt of not doing so. 14. said among themselves, &c.—Cf. Genesis 37. 18-20; John 11. 47-53. the heir—sublime expression of the great truth, that God's inheritance was destined for, and in due time to come into the possession of, His Son in our nature. (Hebrews 1. 2.) inheritance ours—and so from mere servants we may become lords; the deep aim of the depraved heart, and literally "the root of all evil." cast him out of the vineyard—Cf. Hebrews 13. 11-13; 1 Kings 21. 13; John 19. 17. 16. He shall come, &c.—This answer was given by the Pharisees themselves (Matthew 21. 41), thus pronouncing their own righteous doom. Matthew alone (21. 43) gives the naked application, that "the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof"—the great evangelical community of the faithful, chiefly Gentiles. God forbid—His whole meaning now bursting upon them. 17-19. written—in Psalm 118. 22, 23. (See on ch. 19. 38.) The Kingdom of God is here a Temple, in the erection of which a certain stone, rejected as unsuitable by the spiritual builders, is, by the great Lord of the House, made the keystone of the whole. On that Stone the builders were now "falling" and being "broken" (Isaiah 8. 15), "sustaining great spiritual hurt; but soon that Stone should 'fall upon them' and grind them to powder" (Daniel 2. 34, 35; Zechariah 12. 3)—in their corporate capacity in the tremendous destruction of Jerusalem, but personally, as unbelievers, in a more awful sense still. the same hour—hardly able to restrain their rage.

20-40. ENTANGLING QUESTIONS ABOUT TRIBUTE AND THE RESURRECTION—THE REPLIES. 20-26. sent forth—after consulting (Matthew 22. 15) on the best plan. spies—'of the Pharisees and Herodians' (Mark 12. 13). See on

Mark 3. 6. we know, &c.—hoping by flattery to throw Him off His guard. tribute—See on Matthew 17. 24 things which be Caesar's—Putting it in this general form, it was impossible for sedition itself to dispute it, and yet it dissolved the snare. and to God—How much there is in this profound but to them startling addition to the maxim, and how incomparable is the whole for fullness, brevity, clearness, weight! 27-34. no resurrection—"nor angel nor spirit," Acts 23. 8; the materialists of the day. said unto them—In Matthew 22. 29, the reply begins with this important statement:—"Ye do err, not knowing the Scriptures," regarding the future state, "nor the power of God," before which a thousand such difficulties vanish (also Mark 12. 24). 36. neither die any more—Marriage is ordained to perpetuate the human family; but as there will be no breaches by death in the future state, this ordinance will cease. equal—or 'like'—unto the angels—*i. e.*, in the immortality of their nature. children of God—not in respect of character but nature; "being the children of the resurrection" to an undecaying existence. (Romans 8. 21, 23.) And thus the children of their Father's immortality, 1 Timothy 6. 16. 37, 38. even Moses—whom they had just quoted to entangle Him. not of the dead, for all, &c.—To God, no human being is dead, or ever will be; but all sustain an abiding conscious relation to Him. But the "all" here meant "those who shall be accounted worthy to obtain that world." These sustain a gracious covenant relation to God, which cannot be dissolved. In this sense our Lord affirms that for Moses to call the Lord the "God" of his patriarchal servants if at that moment they had no existence, would be unworthy of Him. He "would be ashamed to be called their God, if He had not prepared for them a city," Hebrews 11. 16. How precious are these glimpses of the resurrection state! 39. scribes . . . well said—enjoying His victory over the Sadducees. they durst not—neither party, both for the time utterly foiled.

41-47. CHRIST Baffles THE PHARISEES BY A QUESTION ABOUT DAVID AND MESSIAH, AND DENOUNCES THE SCRIBES. 41. said, &c.—"What think ye of Christ (the promised and expected Messiah)? Whose son is He (to be)? They say unto Him, The son of David. He saith unto them, How then doth David in spirit (by the Holy Ghost, Mark 12. 36) call him LORD?" Matthew 22. 42, 43. The difficulty can only be solved by the higher and lower—the divine and human natures of our Lord. (Matthew 1. 23.) Mark the testimony here given to the inspiration of the Old Testament (cf. ch. 24. 44.) 46, 47. Beware, &c.—See on Matthew 23. 5; and on ch. 14. 7. devour, &c.—taking advantage of their helpless condition and confiding character, to obtain possession of their property, while by their "long prayers" they made them believe they were raised far above "filthy lucre." So much "the greater damnation" awaits them. What a life-like description of the Romish clergy, the true successors of "the scribes!"

CHAPTER XXI.

Ver. 1-4. THE WIDOW'S TWO MITES. looked up—He had "sat down over against the treasury" (Mark 12. 41) probably to rest, for He had continued long teaching on foot in the temple-court (Mark 11. 27), and "looking up He saw"—as in Zaccheus' case, not quite casually. the rich, &c.—"the people (says Mark 12. 41) cast money into the treasury, and many rich cast in much;" *i. e.*, into chests deposited in one of the courts of the temple to receive the offerings of the people towards its maintenance. (2 Kings 12. 9; John 8. 20.) two mites—"which make a farthing" (Mark 12. 42), the smallest Jewish coin. 'She might have kept one.' [BENGEL.] And he said—"to His disciples," whom He "called to Him" (Mark 12. 43), to teach from it a great future lesson. more than all—in proportion to her means, which is God's standard. (2 Corinthians 8. 12, of their abundance—"their superfluity," what they had 'to spare,' or beyond what they needed. of her penny—"or want" (Mark 12. 44)—'her deficiency,' of what was less than her own wants required, "all the living she had" Mark still more emphatically, "a. that she had—her

whole subsistence." *Note* (1.) *As temple offerings are needed still for the service of Christ at home and abroad, so "looking down" now, as then "up," He "sees" who "cast in," and how much.* (2.) *Christ's standard of commendable offering is not our superfluity, but our deficiency—*not what will never be missed, but what costs us some real sacrifice, and just in proportion to the relative amount of that sacrifice. See 2 Corinthians 8. 1-5.

5-38. CHRIST'S PROPHECY OF THE DESTRUCTION OF JERUSALEM, AND WARNINGS TO PREPARE FOR HIS SECOND COMING, SUGGESTED BY IT—HIS DAYS AND NIGHTS DURING HIS LAST WEEK. 5-7. See on Matthew 24. 1-3. 8. *the time of the Kingdom, in its full glory. go not after them—*'I come not so very soon,' 2 Thessalonians 2. 1, 2. *STIER.* 9-11. *not terrified—*See v. 19; Isaiah 8. 11-14. *end not by and by—or 'immediately:'* "not yet." Matthew 24. 6; Mark 13. 7; *q. d.,* 'Worse must come before all is over.' *nation, &c.*—Matthew and Mark add, "All these are the beginning of sorrows," or 'travail-pangs,' to which heavy calamities are compared, (Jeremiah 4. 31, &c.) 12. *brought before, &c.*—The book of Acts verifies all this. 13. *for a testimony—*an opportunity of bearing testimony. 19. *not a hair perish—*He had just said (v. 16) they should be *put to death*; showing that this precious promise is far above immunity from mere bodily harm, and furnishing a key to the right interpretation of Psalm 91., and such like. Matthew adds the following: "And because iniquity shall abound, the love of many" ("the many or the most")—the generality of professed disciples—"shall wax cold." But he that endureth to the end shall be saved. Sad illustrations of the effect of abounding iniquity in cooling the love of faithful disciples we have in the *Epistle of James*, written about this period referred to, and too frequently ever since (Hebrews 10. 38, 39; Revelation 2. 10). "And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come" (Matthew 24. 14). God never sends judgment without previous warning; and there can be no doubt that the Jews, already dispersed over most known countries, had nearly all heard the gospel "as a witness," before the end of the Jewish state. The same principle was repeated and will repeat itself to the end. 20, 21. *by armies—*'encamped armies,' *i. e.,* besieged: "and the abomination of desolation (meaning the Roman ensigns, as the symbols of an idolatrous, pagan, unclean power) spoken of by Daniel the prophet (Daniel 9. 27) stand in the holy place—"where it ought not." Mark 13. 14)—whoso readeth (that prophecy) let him understand." Matthew 24. 15. *Then flee, &c.*—EUSEBIUS says the Christians fled to *Pella*, at the north extremity of Perea, being "prophetically directed;" perhaps by some prophetic intimation "still more explicit than this, which still would be their *chart*." 23. *woe unto—*'alas for.' *with child, &c.*—from the greater suffering it would involve; as also "flight in winter, and on the sabbath," which they were to "pray" against (Matthew 24. 20), the one as more trying to the body, the other to the soul. "For then shall be tribulation such as was not since the beginning of the world, nor ever shall be"—language not unusual in the Old Testament for tremendous calamities, though of this it may perhaps be literally said, "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened" (Matthew 24. 21, 22). But for this merciful "shortening," brought about by a remarkable concurrence of causes, the whole nation would have perished, in which there yet remained a remnant to be afterwards gathered out. Here in Matthew and Mark are some particulars about "false Christs," who should, "if possible"—a precious clause—"deceive the very elect." Cf. 2 Thessalonians 2. 9-11; Revelation 13. 13. 24. *Jerusalem, trodden down until, &c.*—Implying (1.) that one day Jerusalem shall cease to be "trodden down by the Gentiles" (Revelation 11. 2), as then by Pagan so now by Mohammedan unbelievers; (2.) that this shall be at the "completion" of "the times of the Gentiles," which from Romans 11. 25 (taken from this) we conclude to mean till the Gentiles have had their *full time* of that place in the

Church which the Jews in *their time* had before them. after which, the Jews being again "grafted into their own olive tree," one Church of Jew and Gentile together shall fill the earth (Romans 11). What a vista this opens up! 25-28. *signs, &c.*—Though the grandeur of this language carries the mind over the head of all periods but that of Christ's second coming, nearly every expression will be found used of the Lord's coming in terrible national judgments, as of Babylon, &c.; and from v. 28, 32, it seems undeniable that its *immediate* reference was to the destruction of Jerusalem, though its *ultimate* reference beyond doubt is to Christ's final coming. *redemption—*from the oppression of ecclesiastical despotism and legal bondage by the total subversion of the Jewish state and the firm establishment of the evangelical kingdom (v. 31). But the words are of far wider and more precious import. Matthew (24. 30) says, "And then shall appear the sign of the Son of man in heaven," evidently something distinct from Himself, mentioned immediately after. What this was intended to mean, interpreters are not agreed. But as before Christ came to destroy Jerusalem some appalling portents were seen in the air, so before His personal appearing it is likely that something *analogous* will be witnessed, though of what nature it is vain to conjecture. 32. *this generation—*not 'this nation,' as some interpret it, which, though admissible in itself, seems very unnatural here. It is rather as in ch. 9. 27. 34-37. *surfeiting and drunkenness—*All animal excesses, quenching spirituality. *cares of this life—*See on Mark 4. 7, 19. *watch . . . pray, &c.*—The two great duties which in prospect of trial are constantly enjoined. These warnings, suggested by the need of preparedness for the tremendous calamities approaching, and the total wreck of the existing state of things, are the *general improvement* of the whole discourse, carrying the mind forward to Judgment and Vengeance of another kind and on a grander and more awful scale—not ecclesiastical or political but personal, not temporal but eternal—when all safety and blessedness will be found to lie in being able to "STAND BEFORE THE SON OF MAN" in the glory of His personal appearing. 37, 38. *in the day-time—*of this His last week. *abode in the mount—**i. e.,* at Bethany (Matthew 21. 17).

CHAPTER XXII.

Ver. 1-6. CONSPIRACY OF THE JEWISH AUTHORITIES TO PUT JESUS TO DEATH—COMPACT WITH JUDAS. 1, 2. See on Matthew 26. 1-5. 3. *Then entered Satan, &c.*—but not yet in the full sense. The awful stages of it were these: (1.) *Covetousness* being his master-passion, the Lord let it reveal itself and gather strength by entrusting him with "the bag" (John 12. 6), as Treasurer to Himself and the Twelve. (2.) In the discharge of that most sacred trust he became "a thief," appropriating its contents from time to time to his own use. Satan, seeing this door into his heart standing wide open, determines to enter by it, but cautiously (2 Corinthians 2. 11); first merely "putting it into his heart to betray Him" (John 13. 2), suggesting the thought to him that by this means he might enrich himself. (3.) This thought was probably converted into a settled purpose by what took place in Simon's house at Bethany. See on Matthew 26. 6, and John 12. 4-8. (4.) Starting back, perhaps, or mercifully held back, for some time, the determination to carry it into immediate effect was not consummated till, sitting at the Paschal supper, "Satan entered into him" (see on John 13. 27), and conscience effectually "tified, only rose again to be his tormentor. What lessons in all this for every one (Ephesians 4. 27. James 4. 7; 1 Peter 5. 8, 9)! 5. *money—*"thirty pieces of silver" (Matthew 26. 15); thirty shekels, the fine payable for man or maid-servant accidentally killed (Exodus 21. 32), and equal to between four and five pounds of our money—"a goodly price that I was prized at of them" (Zechariah 11. 13). See on John 19. 16. 6. *in the absence &c.*—See on Matthew 26. 5.

7-38. LAST PASSOVER—INSTITUTION OF THE SUPPER—DISCOURSE AT THE TABLE. 7. *the day of unleavened*

bread—strictly the 15th Nisan (part of our March and April) after the Paschal lamb was killed; but here, the 14th (Thursday). Into the difficult questions raised on this we cannot here enter. 10-13. **when ye enter the city**—He Himself stayed at Bethany probably during the day. **there shall a man, &c.**—See on ch. 19, 29-32. 14-18. **the hour**—about 6 P. M. Between three and this hour the lamb was killed (Exodus 12, 6, *Margin*). **with desire . . . desired**—‘earnestly have I longed’ (as Genesis 31, 30, “sore longedst”). Why? It was to be His last “before He suffered”—and so became “*Christ our Passover sacrificed for us*” (1 Corinthians 5, 7), when it was “fulfilled in the Kingdom of God,” the typical ordinance thenceforth disappearing. **took the cup**—the first of several partaken of in this service. **divide it for, &c.**—*q. d.*, ‘It is to be your last as well as Mine,’ “until the Kingdom of God come,” or as it is beautifully given in Matthew 26, 29, “until that day when I shall drink it new with you in my Father’s kingdom.” It was the point of transition between two economies and their two great festivals, the one about to close for ever, the other immediately to open and run its majestic career until from earth it be transferred to heaven. 21, 22. See on John 13, 21, &c. 24-30. **there was**—or ‘had been,’ referring probably to some symptoms of the former strife which had reappeared, perhaps on seeing the whole Paschal arrangements committed to two of the Twelve. See on Mark 10, 42-45. **benefactors**—a title which the vanity of princes eagerly coveted. **but ye not**—of how little avail has this condemnation of “lordship” and vain titles been against the vanity of Christian ecclesiastics? **continued, &c.**—affecting evidence of Christ’s tender susceptibility to human sympathy and support! (See on John 8, 68, 67; 16, 32.) **I appoint, &c.**—Who is this that dispenses kingdoms, nay, the Kingdom of kingdoms, within an hour or two of his apprehension, and less than a day of His shameful death? These sublime contrasts, however, perpetually meet and entrance us in this matchless history. **eat and drink, &c.**—See on v. 16, and on ch. 18, 23, &c. 31-34. **Simon, Simon**—See on ch. 10, 41. **desired to have**—rather, ‘hath obtained you,’ properly ‘asked and obtained;’ alluding to Job (1, 6-12; 2, 1-6), whom he solicited and obtained that he might sift him as wheat, insinuating as “the accuser of the brethren” (Revelation 12, 10), that he would find chaff enough in his religion, if indeed there was any wheat at all. **to have you**—not Peter only, but them all. **but I have prayed**—have been doing it already. **for thee**—as most in danger. See on v. 61, 62. **fall not**—*i. e.*, entirely, for partially it did fail. **converted**—brought back afresh as a penitent disciple. **strengthen, &c.**—*q. d.*, make use of thy bitter experience for the fortifying of thy tempted brethren. **I am ready, &c.**—honest-hearted, warmly-attached disciple, thinking thy present feelings immovable as a rock, thou shalt find them in the hour of temptation unstable as water: “I have been praying for thee,” therefore thy faith shall not perish; but thinking this superfluous, thou shalt find that “he that trusteth in his own heart is a fool” (Proverbs 28, 26). **cock crow**—“twice,” Mark 14, 30. 35-38. **but now**—that you are going forth not as before on a temporary mission, provided for without purse or scrip, but into scenes of continued and severe trial, your *methods* must be different; for purse and scrip will now be needed for support, and the usual means of defence. **the things concerning me**—decreed and written. **have an end**—are rapidly drawing to a close. **two swords . . . enough**—they thinking He referred to present defence, while His answer showed He meant something else.

39-40. **AGONY IN THE GARDEN.** 39. **as wont**—See John 18, 2. **the place**—the Garden of Gethsemane, on the west or city side of the mount. Comparing all the accounts of this mysterious scene, the facts appear to be these: (1.) He bid nine of the Twelve remain “here” while he went and prayed “yonder.” (2.) He “took the other three, Peter, James, and John, and began to be sore amazed (appalled), sorrowful, and very heavy (oppressed), and said, My soul is exceeding sorrowful even unto death”—‘I feel

as if nature would sink under this load, as if life were ebbing out, and death coming before its time”—“*leave ye here, and watch with me;*” not, ‘Witness for me,’ but ‘Bear me company.’ It did Him good, it seems, to have them beside Him. (3.) But soon even they were too much for Him: He must be alone. “He was withdrawn from them about a stone’s-cast”—though near enough for them to be competent witnesses—and knelt down, uttering that most affecting prayer (Mark 14, 36), that if possible “the cup,” of His approaching death, “might pass from Him, but if not, His Father’s will be done,” implying that *in itself* it was so purely revolting that only its being the Father’s will would induce Him to taste it, but that *in that view* of it He was perfectly prepared to drink it up. It is no struggle between a reluctant and a compliant will, but between two views of one event—an abstract and a relative view of it, in the one of which it was revolting, in the other welcome. By signifying how He felt in the one view, He shows His beautiful oneness with ourselves in nature and feeling; by expressing how He regarded it in the other light, He reveals His absolute obediential subjection to His Father. (4.) On this, having a momentary relief, for it came upon Him, we imagine, by surges, He returns to the three, and finding them sleeping, He addresses them affectingly, particularly Peter, as in Mark 14, 37, 38. He then (5.) goes back, not now to kneel, but fell on His face on the ground, saying the same words, but with this turn, “If this cup may not pass,” &c. (Matthew 26, 42)—*q. d.*, ‘Yes, I understand this mysterious silence (Psalm 22, 1-6); it may not pass; I am to drink it, and I will!’—“Thy will be done!” (6.) Again, for a moment relieved, He returns and finds them “sleeping for sorrow,” warns them as before, but puts a loving construction upon it, separating between the “willing spirit” and the “weak flesh.” (7.) Once more, returning to His solitary spot, the surges rise higher, beat more tempestuously, and seem ready to overwhelm Him. To fortify Him for this, “there appeared an angel unto Him from heaven strengthening Him”—not to minister light or comfort (He was to have none of that, and they were not needed nor fitted to convey it), but purely to sustain and brace up sinking nature for a yet hotter and fiercer struggle. And now, He is “in an agony, and prays more earnestly—even Christ’s prayer. It seems, admitted of and now demanded such increase—and His sweat was as it were great drops (literally clots) of blood falling down to the ground.” What was that? Not His proper sacrificial offering, though essential to it. It was just the internal struggle, apparently hushing itself before, but now swelling up again, convulsing His whole inner man, and this so affecting His animal nature that the sweat oozed out from every pore in thick drops of blood, falling to the ground. It was just *shuddering nature* and *indomitable will* struggling together. But again the cry, if it must be, *Thy will be done*, issues from His lips, and all is over. “The bitterness of death is past.” He has anticipated and rehearsed His final conflict, and won the victory—now on the theatre of an *invincible will* as then on the arena of the cross. ‘I will suffer,’ is the grand result of Gethsemane: “It is finished” is the shout that bursts from the Cross. The Will without the Deed had been all in vain; but His work was consummated when He carried the now manifested Will into the palpable Deed, “*by the which WILL we are sanctified THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL*” (Hebrews 10, 10). (8.) At the close of the whole scene, finding them still sleeping (worn out with continued sorrow and racking anxiety), He bids them, with an irony of deep emotion, “sleep on now and take their rest, the hour is come, the Son of man is betrayed into the hands of sinners, rise, let us be going, the traitor is at hand.” And while He spake, Judas approached with his armed band. Thus they proved “miserable comforters,” broken reeds; and thus in His whole work He was alone, and “of the people there was none with Him.”

47-54. **BETRAYAL AND APPREHENSION OF JESUS—FLIGHT OF HIS DISCIPLES**

66-68. **JESUS BEFORE CAIAPHAS—FALL OF PETER.** The particulars of these two sections require a combination of all the narratives, for which see on John 18. 1, &c.

68-71. **JESUS CONDEMNED TO DIE AND SHAMEFULLY ENTREATED.** See on Mark 14. 53-63; John 18. 19, &c. (See on v. 55-62.)

CHAPTER XXIII.

Ver. 1-5. **JESUS BEFORE PILATE.** See on Mark 15. 1-5; and John 18. 28, &c.

6-12. **JESUS BEFORE HEROD.** See on Mark 15. 6. *sent him to Herod*—hoping thus to escape the dilemma of an unjust condemnation or an unpopular release. *at Jerusalem . . . at that time*—to keep the Passover. *some miracle*—Fine sport thou expectedst, as the Philistines with Samson (Judges 16. 25), O coarse, crafty, cruel tyrant! But thou hast been balked before (see on ch. 13. 31-33), and shalt be again. *answered nothing*—See Matthew 7. 9. *stood and vehemently accused him*—no doubt both of *treason* before the king, and of *blasphemy*, for the king was a Jew, and his men of war—his body-guard, set him at naught, &c.—stung with disappointment at His refusal to amuse him with miracles or answer any of his questions. *gorgeous robe*—‘bright robe.’ If this mean (as sometimes) of shining white, this being the royal colour among the Jews, it may have been in derision of His claim to be “King of the Jews.” But if so, ‘He in reality honoured Him, as did Pilate with His true title plazoned on the cross.’ [BENGEL.] *sent him again to Pilate*—instead of releasing him as he ought, having established nothing against Him (v. 14, 15). ‘Thus he implicated himself with Pilate in all the guilt of His condemnation, and with him accordingly he is classed’ (Acts 1. 27). [BENGEL.] *at enmity*—perhaps about some point of disputed jurisdiction, which this exchange of the Prisoner might tend to heal.

13-38. **JESUS AGAIN BEFORE PILATE—DELIVERED UP—LED AWAY TO BE CRUCIFIED.** See on Mark 15. 6-15; and John 19. 2, &c. 26. **Cyrenian**—of Cyrene, in Libya, on the north coast of Africa, where were many Jews who had a *synagogue* at Jerusalem (Acts 6. 9, and see 2. 10). He was “the father of Alexander and Rufus” (Mark 15. 21), probably better known afterwards than himself, as disciples. See Romans 16. 13. *out of the country*—and casually drawn into that part of the crowd. *laid the cross*—“Him they compel to bear His cross” (Matthew 27. 32)—sweet compulsion, if it issued in him or his sons *voluntarily* “taking up their cross!” It would appear that our Lord had first to bear His own cross (John 19. 17), but being from exhaustion unable to proceed, it was laid on another to bear it “after Him.” 27-31. **women**—not the precious Galilean women (v. 49), but part of the crowd. *not for me, &c.*—noble spirit of compassion, rising above His own dread endurance, in tender commiseration of sufferings yet in the distance and far lighter, but *without His supports and consolations!* *mountains . . . hills, &c.*—(Hosea 10. 8), flying hither and thither as they did in despair for shelter, during the siege; a very slight premonition of cries of another and more awful kind (Isaiah 2. 10, 19, 21; Revelation 6. 16, 17). *green tree*—that naturally resists the fire. *the dry*—that attracts the fire, being its proper fuel. The proverb here plainly means: ‘If such sufferings alight upon the innocent One, the very Lamb of God, what must be in store for those who are provoking the flames?’

32-38, 44-46. **CRUCIFIXION AND DEATH OF THE LORD JESUS.** See on John 19. 17-30.

39-43. **THE TWO THIEVES.** 39. *railed on him*—catching up the universal derision, but with a turn of his own. Jesus, “reviled, reviles not again;” but another voice from the cross shall nobly wipe out this dishonour and turn it to the unspeakable glory of the dying Redeemer. *Dost not thou*—“Thou” is emphatic: ‘Let others jeer, but dost thou?’ *fear God*—‘Hast thou no fear of meeting Him so soon as thy righteous Judge?’ Thou art within an hour or two of eternity, and dost thou spend it in reckless disregard of coming judgment? *in the same condemnation*—‘He has been condemned to die, but is it better with

thee? Doth even a common lot kindle no sympathy in thy breast?’ *we justly, &c.*—He owns the worst of his crimes and deserts, and would fain shame his fellow into the same. *nothing amiss*—*lit.*, ‘out of place;’ hence ‘unnatural;’ a striking term here. Our Lord was not charged with *ordinary crime*, but only with laying claim to office and honours which amounted to blasphemy. The charge of treason had not even a show of truth, as Pilate told His enemies. In this defence then there seems more than meets the eye. ‘He made Himself the promised Messiah, the Son of God; but in this He “did nothing amiss;” He ate with publicans and sinners, and bid all the weary and heavy laden come and rest under His wing; but in this He “did nothing amiss;” He claimed to be Lord of the Kingdom of God, to shut it at will, but also to open it at pleasure even to such as we are; but in this He “did nothing amiss!”’ Does His next speech imply *less than this*? Observe (1.) His frank confession and genuine self-condemnation. (2.) His astonishment and horror at the very different state of his fellow’s mind. (3.) His anxiety to bring him to a better mind while yet there was hope. (4.) His noble testimony, not only to the innocence of Jesus, but to all that this implied of the rightfulness of His claims. *Said to Jesus, &c.*—Observe here (1.) The “kingdom” referred to was one *beyond the grave*; for it is inconceivable that he should have expected Him to come down from the cross to erect any *temporal* kingdom. (2.) This he calls Christ’s own (thy) kingdom. (3.) As such, he sees in Christ the absolute right to dispose of that kingdom to whom He pleased. (4.) He does not presume to ask a place in that kingdom, though that is what he means, but with a humility quite affecting, just says, “Lord, remember me when,” &c. Yet was there mighty faith in that word. If Christ will but “think upon him” (Nehemiah 5. 19), at that august moment when He “cometh into His kingdom,” it will do. ‘Only assure me that then Thou wilt not forget such a wretch as I, that once hung by thy side, and I am content.’ Now contrast with this bright act of faith the darkness even of the apostles’ minds, who could hardly be got to believe that their Master would die at all, who now were almost despairing of Him, and who when dead had almost buried their hopes in His grave. Consider, too, the man’s previous *disadvantages and bad life*. And then mark how his faith comes out—not in protestations, ‘Lord, I cannot doubt, I am firmly persuaded that Thou art Lord of a kingdom, that death cannot disannul thy title nor impede the assumption of it in due time,’ &c.—but as having no shadow of doubt, and rising above it as a question altogether, he just says, “Lord, remember me when thou comest,” &c. Was ever faith like this exhibited upon earth? It looks as if the brightest crown had been reserved for the Saviour’s head at His darkest moment! *Jesus said, &c.*—The dying Redeemer speaks as if He Himself viewed it in this light. It was a “song in the night.” It ministered cheer to His spirit in the midnight gloom that now enwrapped it. *verily I say unto thee*—‘Since thou speakest as to the king, with kingly authority speak I to thee.’ *to-day*—‘Thou art prepared for a long delay before I come into my kingdom, but not a day’s delay shall there be for thee; thou shalt not be parted from me even for a moment, but together we shall go, and with Me, ere this day expire, shalt thou be in Paradise’ (future bliss, 2 Corinthians 12. 4; Revelation 2. 7). Learn (1.) How “One is taken and another left;” (2.) How easily Divine teaching can raise the rudest and worst above the best instructed and most devoted servants of Christ; (3.) How *presumption and despair* on a death hour are equally discountenanced here, the one in the impenitent thief, the other in his penitent fellow.

47-56. **SIGNS AND CIRCUMSTANCES FOLLOWING HIS DEATH—HIS BURIAL.** See on Matthew 27. 51-58, 62-66; John 19. 31-42.

CHAPTER XXIV.

Ver. 1-12. **ANGELIC ANNOUNCEMENT TO THE WOMEN THAT CHRIST IS RISEN—PETER’S VISIT TO THE EMPTY SEPULCHRE.** See on Mark 16. 1-8, and Matthew 28. 1-6. 5

why, &c.—Astonishing question! not 'the risen,' but "*the Living One*" (cf. Revelation 1, 18); and the surprise expressed in it implies an *incongruity* in His being there at all, as if, though he might *submit* to it, "it was impossible He should be *holden* of it" (Acts 2, 24). **6. In Galilee**—to which these women themselves belonged, ch. 23, 55. **7. saying, &c.**—How remarkable it is to hear angels quoting a whole sentence of Christ's to the disciples, mentioning where it was uttered, and wondering it was not fresh on their memory, as doubtless it was in theirs! (1 Timothy 4, 16, "seen of angels," and 1 Peter 1, 12.) **10. Joanna**—See on ch. 8, 1-3. **12. Peter, &c.**—See on John 20, 1, &c.

13-35. CHRIST APPEARS TO THE TWO GOING TO EMMAS. **13. Two of them**—one was *Cleopas* (18), who the other was is mere conjecture. *Emmaus*—about seven and a half miles from Jerusalem. They probably lived there, and were going home after the Passover. **14-16. communed and reasoned**—exchanged views and feelings, weighing afresh all the facts, as detailed in v. 18-24. **drew near**—coming up behind them as from Jerusalem. **eyes holden**—Partly He was "in another form" (Mark 16, 12), and partly there seems to have been an operation on their own vision; though certainly, as they did not believe that He was alive, His company as a fellow-traveller was the last thing they would expect. **17-24. communications, &c.**—The words imply the earnest discussion that had appeared in their manner. **18. knowest not, &c.**—If he knew not the events of the last few days in Jerusalem, he must be a mere sojourner; if he did, how could he suppose they would be talking of anything else? How artless all this! concerning Jesus, &c.—As if feeling it a relief to have some one to unburden his thoughts and feelings to, this disciple goes over the main facts in his own desponding style, and this was just what our Lord wished. **we trusted, &c.**—They expected the promised Deliverance at His hand, but in the current sense of it, not by His death. **besides all this**—not only did his death seem to give the fatal blow to their hopes, but He had been two days dead already, and this was the third. It is true, they add, some of our women gave us a surprise, telling us of a vision of angels they had at the empty grave this morning that said He was alive, and some of ourselves who went thither confirmed their statement; but then Himself they saw not. A doleful tale truly, told out of the deepest despondency. **25-27. fools—senseless, without understanding. ought not Christ—the Christ, 'the Messiah,' to suffer . . . and enter—i. e., through the gate of suffering (and suffering "these things," or such a death) to enter into His glory. 'Ye believe in the glory; but these very sufferings are the predicted gate of entrance into it.' Moses and all the prophets, &c.**—Here our Lord both teaches us the reverence due to Old Testament Scripture, and the great burden of it—"Himself." **28-31. made as though, &c.**—Cf. Mark 3, 48; Genesis 18, 3, 5; 32, 24-26. **constrained, &c.**—But for this, the whole design of the interview had been lost; but *it was not to be lost*, for He who only wished to be constrained had kindled a longing in the hearts of His travelling companions which was not to be so easily put off. And does not this still repeat itself in the interviews of the Saviour with His loving, longing disciples? Else why do they say,

Abide with me from morn to eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I cannot die.—KEBLE.

he took . . . and blessed . . . and their eyes were opened—The stranger first startles them by taking the place of master at their own table, but on proceeding to that act which reproduced the whole scene of the last Supper, a rush of associations and recollections disclosed their guest, and He stood confessed before their astonished gaze—THEIR RISEN LORD! They were going to gaze on Him, perhaps embrace Him, but that moment He is gone! It was enough. **34-35.** They now tell each to the other how their hearts burned—were fired—within them at His talk and His expositions of Scripture. 'Ab' this accounts

for it: We could not understand the glow of self-evidencing light, love, glory that ravished our hearts; but now we do.' They cannot rest—how could they?—they must go straight back and tell the news. They find the eleven, but ere they have time to tell their tale, their ears are saluted with the thrilling news, "The Lord is risen indeed, and hath appeared to *Simon*." Most touching and precious intelligence this. The only one of the Eleven to whom He appeared *alone* was he, it seems, who had so shamefully denied Him. What passed at that interview we shall never know here. Probably it was too sacred for disclosure. See on Mark 16, 7. The two from Emmaus now relate what had happened to them, and while thus comparing notes of their Lord's appearances, lo! Himself stands in the midst of them. What encouragement to doubting, dark, true-hearted disciples!

36-53. JESUS APPEARS TO THE ASSEMBLED DISCIPLES—HIS ASCENSION. **36. Jesus stood**—See on John 20, 19. **37, 38. a spirit**—the ghost of their dead Lord, but not Himself in the body. (Acts 12, 15; Matthew 14, 26.) **thoughts**—rather 'reasonings;' *i. e.*, whether He were risen or no, and whether this was His very self. **39-43. Behold, &c.** lovingly offering them both *ocular* and *tangible* demonstration of the reality of His resurrection. **a spirit hath not**—an important statement regarding "spirits." **flesh and bones**—He says not "flesh and blood;" for the blood is the life of the animal and corruptible body (Genesis 9, 4), which "cannot inherit the kingdom of God," 1 Corinthians 15, 50; but "flesh and bones," implying the *identity*, but *with diversity of laws*, of the resurrection-body. See on John 20, 24-28. **believed not for joy, &c.**—They did believe, else they had not rejoiced. [BENGEL.] But it seemed *too good* to be true. (Psalm 126, 1, 2.) **honeycomb**—common frugal fare, anciently. **eat before them—i. e.**, let them see Him doing it: not for His own necessity, but their conviction. **44-49. These are the words, &c.—q. d.**, "Now you will understand what seemed so dark to you when I told you about "the Son of man being put to death and rising again" (ch. 18, 31-34). **while yet with you**—a striking expression, implying that He was now, as the dead and risen Saviour, virtually dis severed from this scene of mortality, and from all ordinary intercourse with His mortal disciples. **law . . . prophets . . . psalms**—The three Jewish divisions of the Old Testament Scriptures. **then opened he, &c.**—a statement of unspeakable value; expressing, on the one hand, Christ's *immediate access to the human spirit* and *absolute power over it*, to the adjustment of its vision, and permanent rectification for spiritual discernment (than which it is impossible to conceive a stronger evidence of His proper divinity); and, on the other hand, making it certain that the *manner of interpreting the Old Testament which the apostles afterwards employed* (see the Acts and Epistles), *has the direct sanction of Christ Himself.* **behoved Christ**—See on v. 26. **beginning at Jerusalem**—(1.) As the metropolis and heart of the then existing kingdom of God:—"to the Jew first," Romans 1, 16; Acts 13, 46; Isaiah 2, 3 (see on Matthew 10, 6). (2.) As the great reservoir and laboratory of all the sin and crime of the nation, thus proclaiming for all time that there is mercy in Christ for the chief of sinners. (See on Matthew 23, 37.) **witness**—Cf. Acts 1, 8, 22. **I send**—the present tense, to intimate its nearness. **promise of my Father—i. e.**, 'what my Father hath promised;' the Holy Ghost, of which Christ is the authoritative Dispenser. (John 14, 7; Revelation 3, 1; 5, 6.) **endued**—'invested,' or 'clothed with;' implying, as the parallels show (Romans 13, 14; 1 Corinthians 15, 53; Galatians 3, 27; Colossians 3, 9, 10), their being *so penetrated and acted upon by conscious supernatural "power"* (in the full sense of that word) *as to stamp with Divine authority the whole exercise of their apostolic office*, including, of course, their *pen* as well as their *mouth*. **50-53. to Bethany**—not to the village itself, but on the descent to it from Mount Olivet. **while he blessed . . . parted, &c.**—Sweet intimation! Incarnate Love, Crucified Love, Risen Love, now on the wing for heaven, waiting only those odorous gales which were to waft Him to the skies, goes away in benedictions, that in the character of Glorified, Enthroned Love, He might continue

His benedictions, but a yet higher form, until He come again! And oh if angels were so transported at His birth into this scene of tears and death, what must have been their ecstasy as they welcomed and attended Him "far above all heavens" into the presence-chamber, and conducted Him to the right hand of the Majesty on High! Thou hast an everlasting right, O my Saviour, to that august place. The brightness of the Father's glory, enshrined in our nature, hath won it well, for He poured out His soul unto death, and led captivity captive, receiving gifts for men, yea for therebellious, that the Lord God might dwell among them. 'Thou art the King of glory, O Christ.' Lift up your heads, O ye gates, be lifted up, ye everlasting doors, that the King of glory may come in!

Even so wilt thou change these vile bodies of ours, that they may be like unto thine own glorious body; and then with gladness and rejoicing shall they be brought they shall enter into the King's palace! worshipped him—certainly in the strictest sense of adoration. returned to Jerusalem—as instructed to do; but not till after gazing, as if entranced, up into the blue vault in which he had disappeared, they were gently checked by two shining ones, who assured them He would come again to them in the like manner as He had gone into heaven. (See on Acts i. 10, 11.) This made them return, not with disappointment at His removal, but "with great joy." were continually in the temple—i. e. every day at the regular hours of prayer till the day of Pentecost.

THE GOSPEL ACCORDING TO S. J O H N. INTRODUCTION.

THE author of the Fourth Gospel was the younger of the two sons of Zebedee, a fisherman on the Sea of Galilee, who resided at Bethsaida, where were born Peter and Andrew his brother, and Philip also. His mother's name was Salome, who, though not without her imperfections (Matthew 20. 20, &c.), was one of those dear and honoured women who accompanied the Lord on one of His preaching circuits through Galilee, ministering to his bodily wants; who followed Him to the cross, and bought sweet spices to anoint Him after His burial, but, on bringing them to the grave, on the morning of the First Day of the week, found their loving services gloriously superseded by His resurrection ere they arrived. His father, Zebedee, appears to have been in good circumstances, owning a vessel of his own and having hired servants (Mark i. 20). Our Evangelist, whose occupation was that of a fisherman with his father, was beyond doubt a disciple of the Baptist, and one of the two who had the first interview with Jesus. He was called while engaged at his secular occupation (Matthew 4. 21, 22), and again on a memorable occasion (Luke 5. 1-11), and finally chosen as one of the Twelve Apostles (Matthew 10. 2). He was the youngest of the Twelve—the "Benjamin," as DA COSTA calls him—and he and James his brother were named in the native tongue by Him who knew the heart, "Boanerges," which the Evangelist Mark (3. 17) explains to mean "Sons of thunder;" no doubt from their natural vehemence of character. They and Peter constituted that select triumvirate of whom see on Luke 9. 28. But the highest honour bestowed on this disciple was his being admitted to the bosom-place with his Lord at the table, as "the disciple whom Jesus loved" (John 13. 23; 20. 2; 21. 7, 20. 24), and to have committed to him by the dying Redeemer the care of His mother (19. 26, 27). There can be no reasonable doubt that this distinction was due to a sympathy with His own spirit and mind on the part of John which the all-penetrating Eye of their common Master beheld in none of the rest; and although this was probably never seen either in his life or in his ministry by his fellow-apostles, it is brought wonderfully out in his writings, which, in Christ-like spirituality, heavenliness, and love, surpass, we may freely say, all the other inspired writings.

After the effusion of the Spirit on the day of Pentecost, we find him in constant but silent company with Peter, the great spokesman and actor in the infant Church until the accession of Paul. While his love to the Lord Jesus drew him spontaneously to the side of His eminent servant, and his chastened vehemence made him ready to stand courageously by him, and suffer with him, in all that his testimony to Jesus might cost him, his modest humility, as the youngest of all the apostles, made him an admiring listener and faithful supporter of his brother apostle rather than a speaker or separate actor. Ecclesiastical history is uniform in testifying that John went to Asia Minor; but it is next to certain that this could not have been till after the death both of Peter and Paul; that he resided at Ephesus, whence, as from a centre, he superintended the churches of that region, paying them occasional visits; and that he long survived the other apostles. Whether the mother of Jesus died before this, or went with John to Ephesus, where she died and was buried, is not agreed. One or two anecdotes of his later days have been handed down by tradition, one at least bearing marks of reasonable probability. But it is not necessary to give them here. In the reign of Domitian (A. D. 81-96) he was banished to "the isle that is called Patmos" (a small rocky and then almost uninhabited island in the Ægean Sea), "for the word of God and for the testimony of Jesus Christ" (Revelation 1. 9). Irenæus and Eusebius say that this took place about the end of Domitian's reign. That he was thrown into a caldron of boiling oil, and miraculously delivered, is one of those legends which, though reported by Tertullian and Jerome, is entitled to no credit. His return from exile took place during the brief but tolerant reign of Nerva; he died at Ephesus in the reign of Trajan [EUSEBIUS, *Ecclesiastical History*, 3. 23], at an age above 90, according to some, according to others, 100; and even 120, according to others still. The intermediate number is generally regarded as probably the nearest to the truth.

As to the *date* of this Gospel, the arguments for its having been composed before the destruction of Jerusalem (though relied on by some superior critics) are of the slenderest nature; such as the expression in ch. 5. 2, "there is at Jerusalem, by the sheep-gate, a pool," &c.; there being no allusion to Peter's martyrdom as having occurred according to the prediction in ch. 21. 18—a thing too well known to require mention? That it was composed long after the destruction of Jerusalem, and after the decease of all the other apostles, is next to certain, though the precise time cannot be determined. Probably it was before his banishment, however; and if we date it between the years 90 and 100 we shall probably be pretty near the truth.

As to the *readers* for whom it was more immediately designed, that they were Gentiles we might naturally presume

from the lateness of the date; but the multitude of explanations of things familiar to every Jew puts this beyond all question.

No doubt was ever thrown upon the genuineness and authenticity of this Gospel till about the close of the last century, nor were these embodied in any formal attack upon it till BRETSCHNEIDER, in 1820, issued his famous treatise ('Probealla,' &c.), the conclusions of which he afterwards was candid enough to admit had been satisfactorily disproved. To advert to these would be as painful as unnecessary; consisting as they mostly do of assertions regarding the Discourses of our Lord recorded in this Gospel which are revolting to every spiritual mind. The Tübingen school did their best, on their peculiar mode of reasoning, to galvanize into fresh life this theory of the post-Joannean date of the Fourth Gospel; and some Unitarian critics in this country still cling to it. But to use the striking language of VAN OSTERZEE regarding similar speculations on the Third Gospel, 'Behold, the feet of them that shall carry it out dead are already at the door' (Acts 5. 9). Is there one mind of the least elevation of spiritual discernment that does not see in this Gospel marks of historical truth and a surpassing glory such as none of the other Gospels possess, brightly as they too attest their own verity; and who will not be ready to say that if not historically true, and true *just as it stands*, it never could have been by mortal man composed or conceived?

Of the peculiarities of this Gospel, we note here only two. The one is its *reflective* character. While the others are purely *narrative*, the Fourth Evangelist 'pauses, as it were, at every turn,' as DA COSTA says ('Four Witnesses,' p. 234), 'at one time to give a reason, at another to fix the attention, to deduce consequences, or make applications, or to give utterance to the language of praise.' See chs. 2. 20, 21, 23-25; 4. 1, 2; 7. 37-39; 11. 12, 13, 49-52; 21. 18, 19, 23, 23. The other peculiarity of this Gospel is its *supplementary* character. By this, in the present instance, we mean something more than the studiousness with which he omits many most important particulars in our Lord's history, for no conceivable reason but that they were already familiar as household words to all his readers, through the three preceding Gospels, and his substituting in place of these an immense quantity of the richest matter not found in the other Gospels. We refer here more particularly to the *nature* of the additions which distinguish this Gospel; particularly the notices of the different Passovers which occurred during our Lord's public ministry, and the record of His teaching at Jerusalem, without which it is not too much to say that we could have had but a most imperfect conception either of the duration of His ministry or of the plan of it. But another feature of these additions is quite as noticeable and not less important. 'We find,' to use again the words of DA COSTA (pp. 238, 239), slightly abridged, 'only six of our Lord's miracles recorded in this Gospel, but these are all of the most remarkable kind, and surpass the rest in depth, speciality of application, and fulness of meaning. Of these six we find only one in the other three Gospels—the multiplication of the loaves. That miracle chiefly, it would seem, on account of the important instructions of which it furnished the occasion (ch. 6.), is here recorded anew. The five other tokens of Divine power are distinguished from among the many recorded in the three other Gospels by their furnishing a still higher display of power and command over the ordinary laws and course of nature. Thus we find recorded here the first of all the miracles that Jesus wrought—the changing of water into wine (ch. 2.), the cure of the nobleman's son *at a distance* (ch. 4.); of the numerous cures of the lame and the paralytic by the word of Jesus, only one—of the man impotent for *thirty and eight years* (ch. 5.); of the many cures of the blind, one only—of the man *born blind* (ch. 9.); the restoration of Lazarus, not from death-bed, like Jairus' daughter, nor from a bier, like the widow of Nain's son, but *from the grave*, and after lying there four days, and there sinking into corruption (ch. 11.); and lastly, after His resurrection, the miraculous draught of fishes on the Sea of Tiberias (ch. 21). But these are all recorded chiefly to give occasion for the record of those astonishing discourses and conversations, alike with friends and with foes, with His disciples and with the multitude which they drew forth.'

Other illustrations of the peculiarities of this Gospel will occur, and other points connected with it be adverted to, in the course of the Commentary.

CHAPTER I.

Ver. 1-14. THE WORD MADE FLESH. 1. In the beginning—of all time and created existence, for this Word gave it being (v. 3, 10); therefore, "before the world was" (ch. 17. 5, 24); or, *from all eternity. was the Word—He who is to God what man's word is to himself, the manifestation or expression of himself to those without him.* (See on v. 18.) On the origin of this most lofty and now for ever consecrated title of Christ, this is not the place to speak. It occurs only in the writings of this seraphic apostle. *was with God—having a conscious personal existence distinct from God* (as one is from the person he is "with"), but *inseparable from Him and associated with Him* (v. 13; ch. 17. 1; 1 John 1. 2), where "THE FATHER" is used in the same sense as "God" here. *was God—in substance and essence God; or was possessed of essential or proper divinity.* Thus, each of these brief but pregnant statements is the complement of the other, correcting any misapprehensions which the others might occasion. Was the Word *eternal*? It was *not* the eternity of "the Father," but of a conscious personal existence *distinct from Him and associated with Him.* Was the Word thus "with God?" It was not the distinctness and the fellowship of *another being*, as if there were *more Gods than one*, but of *One who was Himself God—in such sense that the absolute unity of the Godhead, the great principle of all religion, is only transferred from the region of shadowy abstraction to the region of essential life and love.* But why all this definition? Not to give us any abstract information

about certain mysterious distinctions in the Godhead, but solely to let the reader know *Who it was that* in the fulness of time "*was made flesh.*" After each verse, then, the reader must say, "It was He who is thus, and thus, and thus described, Who was made flesh." 2. *The same, &c.*—See what property of the Word the stresses laid upon—His *eternal distinctness*, in unity, from God—the Father. (John 1. 2.) 3. *all things, &c.*—all things *absolutely*, as is evident from v. 10; 1 Corinthians 8. 6; Colossians 1. 16, 17; but put beyond question by what follows. "Without Him was *not one thing* made (brought into being) that *was made.*" This is a denial of the *eternity* and *non-creation* of matter, which was held by the whole thinking world *outside of Judaism and Christianity*; or rather, its proper *creation* was never so much as dreamt of save by the children of revealed religion. 4. *In Him was life—essentially and originally*, as the previous verses show to be the meaning. Thus He is *the Living Word*, or, as He is called in 1 John 1. 1, 2, "the Word of Life," *the life the light of men*—all that in men which is *true light*—knowledge, integrity, intelligent, willing subjection to God, love to Him and to their fellow-creatures, wisdom, purity, holy joy, rational happiness—all this "light of men" has its fountain in the essential original "life" of "the Word," (1 John 1. 5-7; Psalm 36. 9.) 5. *shineth in darkness, &c.* in this dark, fallen world, or in mankind "sitting in darkness and the shadow of death," *with no ability to find the way either of truth or of holiness.* In this thick darkness, and consequent intellectual and moral obliquity, "the light of the Word" shineth—*by all the rays whether of nature*

ural or revealed teaching which men (apart from the Incarnation of the Word) are favoured with, the darkness comprehended it not—'did not take it in,' a brief summary of the effect of all the strivings of this unincarnate Word throughout this wide world from the beginning, and a hint of the necessity of His putting on *flesh*, if any recovery of men was to be effected. (1 Corinthians 1. 21.)

6-9. The Evangelist here approaches his grand thesis, so paving his way for the full statement of it in v. 14, that we may be able to bear the bright light of it, and take in its length and breadth and depth and height, through him—John, not that Light—See on ch. 5. 35. What a testimony to John to have to explain that "he was not that Light!" Yet was he but a foil to set it off, his night-taper dwindling before the Day-spring from on high (ch. 3. 30). *lighteth every man*, &c.—rather, 'which, coming into the world, enlighteneth every man;' or, is "the Light of the world" (ch. 9. 5). "Coming into the world" is a superfluous and quite unusual description of "every man;" but it is of all descriptions of Christ amongst the most familiar, especially in the writings of this Evangelist (ch. 12. 46; 13. 28; 18. 37; 1 John 4. 9; 1 Timothy 1. 15, &c.).

10-13. *He was in the world*, &c.—The language here is nearly as wonderful as the thought. Observe its compact simplicity, its sonorousness—"the world" resounding in each of its three members—and the enigmatic form in which it is couched, startling the reader and setting his ingenuity a-working to solve the stupendous enigma of *Christ ignored in His own world*. "The world," in the first two clauses, plainly means the *created* world, "Into which He came," says v. 9; "in it He was," says this verse. By His Incarnation, He became an *Inhabitant* of it, and bound up with it. Yet it "was made by Him" (v. 3, 4, 5). Here, then, it is merely alluded to, in contrast partly with His being *in* it, but still more with the reception He met with from it. "The world that knew Him not" (1 John 3. 1) is of course the intelligent world of mankind. (See on v. 11, 12.) Taking the first two clauses as one statement, we try to apprehend it by thinking of the infant Christ conceived in the womb and born in the arms of His own creature, and of the Man Christ Jesus breathing His own air, treading His own ground, supported by substances to which Himself gave being, and the Creator of the very men whom He came to save. But the most vivid commentary on this entire verse will be got by tracing (in His matchless history) Him of whom it speaks walking amidst all the elements of nature, the diseases of men and death itself, the secrets of the human heart, and "the rulers of the darkness of this world" in all their number, subtlety, and malignity, not only with absolute ease, as their conscious Lord, but, as we might say, with full consciousness on their part of the presence of their Maker, whose will to one and all of them was law. And this is He of whom it is added, "the world knew Him not!" *his own*—'His own' (property or possession), for the word is in the *neuter* gender. It means His own land, city, temple, Messianic rights and possessions. *and his own*—'His own' (people); for now the word is *masculine*. It means the Jews, as the "peculiar people." Both *they* and their *land*, with all that this included, were "His own," not so much as part of "the world which was made by Him," but as "THE HEIR" of the inheritance, Luke 20. 14. (See also on Matthew 22. 1.) *received him not*—*nationally*, as God's chosen witnesses, but as many—*individuals*, of the "disobedient and gainsaying people," gave *he power*—The word signifies both *authority* and *ability*, and both are certainly meant here. To become—Mark these words: Jesus is the Son of God; He is never said to have *BECOME* such. the sons—or more simply 'sons of God,' in *name* and in *nature*. *believe on his name*—a phrase never used in Scripture of any mere creature, to express the credit given to human testimony, even of prophets or apostles, inasmuch it carries with it the idea of trust proper only towards God. In this sense of *supreme faith*, as due to Him who "gives those that believe in Himself power to become sons of God," it is manifestly used here. *which were born*—a sonship therefore not of mere title and privilege, but of *nature*, the soul

being made conscious of the vital capacities, *perceptions* and emotions of a *child of God*, before unknown. *not of blood*, &c.—not of superior human descent, not of human generation at all, not of man in any manner of way. By this elaborate threefold denial of the *human* source of this sonship, immense force is given to what follows—"but of God." Right royal gift, which Who confers must be absolutely Divine. For who would not worship Him who can bring him into the family, and evoke within him the very life, of the sons of God? 14. *And the Word*, &c.—To raise the reader to the attitude of this climax were the *thirteen foregoing verses written*. *was made flesh*—*BECAME MAN*, and in man's present frail, mortal condition, denoted by the word "flesh" (Isaiah 40. 6; 1 Peter 1. 24.) It is directed probably against the *Docetæ*, who held that Christ was not really but only *apparently* man; against whom this gentle spirit is vehement in his Epistles, 1 John 4. 3; 2 John 7. 10, 11. [LUCKE, &c.] Nor could He be too much so, for with the verity of the Incarnation all substantial Christianity vanishes. But now, married to our nature, henceforth He is as *personally conscious of all that is strictly human as of all that is properly Divine*; and our nature is in His Person redeemed and quickened, ennobled and transfigured. *and dwelt*—'tabernacled' or 'pitched his tent;' a word peculiar to John, who uses it four times, all in the sense of a *permanent stay* (Revelation 7. 15; 12. 12; 13. 6; 21. 3). For ever wedded to our "*flesh*," He has entered this tabernacle to "go no more out." The allusion is to that Tabernacle where dwelt the *Shekinah* (see on Matthew 23. 38, 39), or manifested "GLORY OF THE LORD," and with reference to God's *permanent dwelling amongst His people* (Leviticus 26. 11; Psalm 68. 18; 132. 13, 14; Ezekiel 37. 27). This is put almost beyond doubt by what immediately follows, "And we beheld His glory." [LUCKE, MEYER, DE WETTE, which last critic, rising higher than usual, says that thus were perfected all former partial manifestations of God in an *essentially Personal and historically Human* manifestation.] *full of grace and truth*—So it should read. "He dwelt among us full of grace and truth;" or, in Old Testament phrase, "Mercy and truth," denoting the whole fruit of God's purposes of love towards sinners of mankind, which until now existed only in *promise*, and the *fulfilment* at length of that promise in Christ; in one great word, "*the SURE MERCIES OF DAVID*" (Isaiah 55. 3; Acts 13. 34; cf. 2 Samuel 23. 5). In His Person all that Grace and Truth which had been floating so long in shadowy forms, and darting into the souls of the poor and needy its broken beams, took everlasting possession of human flesh and filled it full. By this Incarnation of Grace and Truth, the teaching of thousands of years was at once transcended and beggared, and the family of God sprang into Manhood. *and we beheld his glory*—not by the eye of *sense*, which saw in Him only "the carpenter." His glory was "spiritually discerned" (1 Corinthians 2. 7-15; 2 Corinthians 3. 18; 4. 4, 6; 5. 16)—the glory of surpassing grace, love, tenderness, wisdom, purity, spirituality; majesty and meekness, richness and poverty, power and weakness, meeting together in unique contrast; ever attracting and at times ravishing the "babes" that followed and forsook all for Him. *the glory as of the only begotten of the Father*—See on Luke 1. 35—not *like*, but 'such as (belongs to),' such as *became* or was *befitting* the only begotten of the Father [CHRYSOSTOM in LUCKE, CALVIN, &c.], according to a well-known use of the word "as."

15. A SAYING OF THE BAPTIST CONFIRMATORY OF THIS. *after me*—in official manifestation. *before me*—in rank and dignity. *for he was before me*—in existence; "His goings forth being from of old, from everlasting" (Micah 5. 2) (Anything lower than this His words cannot mean); *q. d.* 'My Successor is my Superior, for He was my Predecessor.' This enigmatic play upon the different senses of the words "before" and "after" was doubtless employed by the Baptist to arrest attention, and rivet the thought and the Evangelist introduces it just to clinch his own statements.

16-18. SAME SUBJECT CONTINUED. *of his fulness*—of

grace and truth," resuming the thread of v. 14. *grace*—*for grace*—i. e., grace upon grace (as all the best interpreters), in successive communications and larger measures, *as such* was able to take it in. Observe, the word "truth" was here dropped. GRACE being the chosen New Testament word for the whole fulness of the new covenant, all that dwells in Christ for men. For, &c.—'The Law elicits the consciousness of sin and the need of redemption;' it only typifies the reality. The Gospel, on the contrary, actually communicates reality and power from above (cf. Romans 1. 16). Hence Paul terms the Old Testament "shadow," while he calls the New Testament "substance," Colossians 2. 17. [OLSHAUSEN.] No man—No one, in the widest sense, hath seen God—by immediate gaze, or direct intuition—in the bosom of the Father—A remarkable expression, here only used, presupposing the Son's conscious existence distinct from the Father, and expressing His immediate and most endeared access to, and absolute acquaintance with Him. He—Emphatic; q. d., 'He and He only hath declared him,' because He only can.

19-36. THE BAPTIST'S TESTIMONY TO CHRIST. 19. record—"testimony." the Jews—i. e., the heads of the nation, the members of the Sanhedrim. In this peculiar sense our Evangelist seems always to use the term. 20. confessed, &c.—q. d., 'While many were ready to hail him as the Christ, he neither gave the slightest ground for such views, nor the least entertainment to them.' 21. Elias—in His own proper person. that prophet—announced in Deuteronomy 18. 15, &c., about whom they seem not to have been agreed whether he were the same with the Messiah or no. 25. Why baptizest thou, if not, &c.—Thinking he disclaimed any special connection with Messiah's kingdom, they demand his right to gather disciples by baptism. 26. there standeth—This must have been spoken after the Baptism of Christ, and possibly just after His Temptation (see on v. 29). 28. Bethabara—Rather 'Bethany' (with nearly all the best and most ancient MSS.); not the Bethany of Lazarus, but another of the same name, and distinguished from it as lying "beyond Jordan," on the east. 29. seeth Jesus—fresh, probably, from the scene of the temptation. coming to him—as to congenial company (Acts 4. 23), and to receive from him His first greeting. and saith—catching a sublime inspiration at the sight of Him approaching. the Lamb of God—the one God-ordained, God-gifted sacrificial offering. that taketh away—taketh up and taketh away. The word signifies both, as does the corresponding Hebrew word. Applied to sin, it means to be chargeable with the guilt of it (Exodus 28. 38; Leviticus 5. 1; Ezekiel 18. 20), and to bear it away (as often). In the Levitical victims both ideas met, as they do in Christ, the people's guilt being viewed as transferred to them, avenged in their death, and so borne away by them (Leviticus 4. 15; 16. 15, 21, 22; and cf. Isaiah 53. 6-12; 2 Corinthians 5. 21). the sin—The singular number being used to mark the collective burden and all-embracing efficacy. of the world—not of Israel only, for whom the typical victims were exclusively offered. Wherever there shall live a sinner throughout the wide world, sinking under that burden too heavy for him to bear, he shall find in this "Lamb of God," a shoulder equal to the weight. The right note was struck at the first—balm, doubtless, to Christ's own spirit; nor was ever after, or ever will be, a more glorious utterance. 31-33. knew him not—Living mostly apart, the one at Nazareth, the other in the Judean desert—to prevent all appearance of collusion, John only knew that at a definite time after his own call, his Master would show Himself. As He drew near for baptism one day, the last of all the crowd, the spirit of the Baptist heaving under a Divine presentiment that the moment had at length arrived, and an air of unwonted serenity and dignity, not without traits, probably, of the family features, appearing in this Stranger, the Spirit said to him as to Samuel of his youthful type, "Arise, anoint Him, for this is He!" (1 Samuel 16. 12). But the sign which he was told to expect was the visible descent of the Spirit upon Him as He emerged out of the baptismal water. Then, catching up the voice from heaven, "he saw and bare record that this is the Son of

God." 35, 36. John stood—"was standing," at his accustomed place. looking—"having fixed his eyes," with significant gaze, on Jesus. as he walked—but not now to Him. To have done this once (see on v. 29) was humility enough. [BENGEL.] Behold, &c.—The repetition of that wonderful proclamation, in identical terms and without another word, could only have been meant as a gentle hint to go after Him—as they did.

37-51. FIRST GATHERING OF DISCIPLES—JOHN, ANDREW, SIMON, PHILIP, NATHANAEL. 38. What seek ye—gentle, winning question, remarkable as the Redeemer's first public utterance. (See on Matthew 12. 18-20.) Where dwellest thou—q. d., 'That is a question we cannot answer in a moment; but had we thy company for a calm hour in private, gladly should we open our burden.' 39. Come and see—His second utterance, more winning still. tenth hour—not 10 A. M. (as some), according to Roman, but 4 P. M., according to Jewish reckoning, which John follows. The hour is mentioned to show why they stayed out the day with him—because little of it remained. 40. One . . . was Andrew—The other was doubtless our Evangelist himself. 'His great sensitiveness is touchingly shown in his representation of this first contact with the Lord; the circumstances are present to him in the minutest details; he still remembers the very hour.' But 'he reports no particulars of those discourses of the Lord by which he was bound to Him for the whole of His life; he allows everything personal to retire.' [OLSHAUSEN.] Peter's brother—and the elder of the two. 41. have found the Messiah—The previous preparation of their simple hearts under the Baptist's ministry, made quick work of this blessed conviction, while others hesitated till doubt settled into obduracy. So it is still. 42. brought him to Jesus—Happy brothers that thus do to each other! behold him—"fixed his eyes on him," with significant gaze (as v. 36). Cephas . . . stone—(See on Matthew 16. 18.) 43, 44. would go into Galilee—for from His baptism He had sojourned in Judea (showing that the calling at the Sea of Galilee (Matthew 4. 18) was a subsequent one, see on Luke 5. 1). follow me—the first express call given, the former three having come to Him spontaneously. the city of Andrew and Philip—of their birth probably, for they seem to have lived at Capernaum (Mark 1. 29). 45. Nathanael—(See on Matthew 10. 3.) Moses—(See ch. 5. 46.) son of Joseph—the current way of speaking. (See Luke 3. 23.) any good out of Nazareth—remembering Bethlehem, perhaps, as Messiah's predicted birth-place, and Nazareth having no express prophetic place at all, besides being in no repute. The question sprang from mere dread of mistake in a matter so vital. Come and see—Noble remedy against preconceived opinions. [BENGEL.] Philip, though he could not perhaps solve his difficulty, could show him how to get rid of it. (See on ch. 6. 68.) 47, 48. an Israelite indeed . . . no guile—not only no hypocrite, but with a guileless simplicity not always found even in God's own people, ready to follow wherever truth might lead him, saying, Samuel-like, "Speak, Lord, for thy servant heareth." Whence knowest thou me—conscious that his very heart had been read, and at this critical moment more than ever before. Before Philip called thee—showing He knew all that passed between Philip and him at a distance. when under the fig tree, &c.—where retirement for meditation and prayer was not uncommon. [LIGHTFOOT.] Thither, probably—hearing that his master's Master had at length appeared, and heaving with mingled eagerness to behold Him and dread of deception—he had retired to pour out his guileless heart for light and guidance, ending with such a prayer as this, "Show me a token for good!" (See on Luke 2. 8.) Now he has it, 'Thou guileless one, that fig tree scene, with all its heaving anxieties, deep pleadings and tremulous hopes—I saw it all.' The first words of Jesus had astonished, but this quite overpowered and won him. 49. Son of God . . . King of Israel—the one denoting His person, the other His office. How much loftier this than anything Philip had said to him! But just as the earth's vital powers, the longer they are frost-bound, take the greater spring when at length set free so souls, like

Nathanael and Thomas (see on ch. 20, 28), the outgoings of whose faith are hindered for a time, take the start of their more easy-going brethren when loosed and let go. **50, 51. Because I said, &c.—q. d.,** 'So quickly convinced, and on this evidence only'—an expression of admiration. **Hereafter, &c.**—The key to this great saying is Jacob's vision (Genesis 28, 12, &c.), to which the allusion plainly is. To show the patriarch that though alone and friendless on earth his interests were busying all heaven, he was made to see "heaven opened and the angels of God ascending and descending upon a" mystic "ladder reaching from heaven to earth." 'By and by,' says Jesus here, 'ye shall see this communication between heaven and earth thrown wide open, and the Son of man the real Ladder of this intercourse.'

CHAPTER II.

Ver. 1-12. **FIRST MIRACLE, WATER MADE WINE—BRIEF VISIT TO CAPERNAUM.** **1. third day**—He would take two days to reach Galilee, and this was the third. **mother there**—it being probably some relative's marriage. *John never names her.* [BENGEL.] **3. no wine**—evidently expecting some display of His glory, and hinting that now was His time. **4, 5. Woman**—no term of disrespect in the language of that day (ch. 19, 28). **what . . . to do with thee—q. d.,** 'In my Father's business I have to do with Him only.' 'Twas a gentle rebuke for *officious interference*, entering a region from which all creatures were excluded (cf. Acts 4, 19, 20). **mine hour, &c.**—hinting that He would do something, but at His own time; and so she understood it (v. 5). **6. firkins**—about seven and a half gallons in Jewish, or nine in Attic measure; each of these huge water jars, therefore, holding some twenty or more gallons, for washings at such feasts. (Mark 7, 4.) **7, 8. Fill . . . draw . . . bear, &c.**—directing all, but Himself touching nothing, to prevent all appearance of collusion. **9, 10. well drunk**—'drunk abundantly' (as Song of Solomon 5, 1), speaking of the general practice. **the good till now**—thus testifying, while ignorant of the source of supply, not only that it was real wine, but better than any at the feast. **11. manifested forth his glory**—Nothing in the least like this is said of the miracles of prophet or apostle, nor could without manifest blasphemy be said of any mere creature. Observe, (1.) At a marriage Christ made His first public appearance in any company, and at a marriage He wrought His first miracle—the noblest sanction that could be given to that God-given institution. (2.) As the miracle did not make *bad good*, but *good better*, so Christianity only redeems, sanctifies, and ennobles the beneficent but abused institution of marriage; and Christ's whole work only turns the water of earth into the wine of heaven. Thus "this beginning of miracles" exhibited the character and "manifested forth the glory" of His entire Mission. (3.) As Christ countenanced our seasons of festivity, so also that greater *fulness* which befits each; so far was He from encouraging that *asceticism* which has since been so often put for all religion. (4.) The character and authority ascribed by Romanists to the Virgin is directly in the teeth of this and other scriptures. **12. Capernaum**—on the Sea of Galilee. (See on Matthew 2, 1.) **his mother and brethren**—See on Luke 2, 51, and Matthew 13, 54-56.

13-25. CHRIST'S FIRST PASSOVER—FIRST CLEANSING OF THE TEMPLE. **14-17. in the temple**—not the temple itself, as v. 19-21, but the *temple-court*. **sold oxen, &c.**—for the convenience of those who had to offer them in sacrifice. **changers of money**—of Roman into Jewish money, in which the temple-dues (see on Matthew 17, 24) had to be paid. **small cords**—likely some of the rushes spread for bedding, and when twisted used to tie up the cattle there collected. 'Not by this slender whip but by Divine mastery was the ejection accomplished, the whip being but a sign of the scourge of Divine anger.' [GROTIUS.] **poured out . . . overthrew, &c.**—thus expressing the mingled indignation and authority of the impulse. **my Father's house**—How close the resemblance of these remarkable words to Luke 2, 49; the same consciousness of intrinsic rela-

tion to the Temple—as the seat of His Father's most august worship, and so the symbol of all that is due to Him on earth—dictating both speeches. Only, when but a youth, *with no authority*, He was simply "a Son in His own house," now He was "a Son over His own house" (Hebrews 3, 6), the proper Representative, and in flesh "the Heir," of his Father's rights. **house of merchandise**—There was nothing wrong in the merchandise; but to bring it, for their own and others' convenience, into that most sacred place, was a high-handed profanation which the eye of Jesus could not endure. **eaten me up**—a glorious feature in the predicted character of the suffering Messiah (Psalm 69, 9), and rising high even in some not worthy to loose the latchet of his shoes. (Exodus 32, 19 &c.) **18-22. What sign, &c.**—Though the act and the words of Christ, taken together, were sign enough, they were unconvinced: yet they were *awed*, and though at His very next appearance at Jerusalem they "sought to kill him" for speaking of "His Father" just as He did now (ch. 5, 18), they, at this early stage, only ask a sign. **Destroy this temple, &c.**—(See on Mark 14, 58, 59.) **forty-six years**—From the eighteenth year of Herod till then was just forty-six years. [JOSEPHUS, *Antiquities*, xv. 11. 1.] **temple of his body**—in which was enshrined the glory of the eternal Word. (See on ch. 1, 14.) By its resurrection the true Temple of God upon earth was reared up, of which the stone one was but a shadow; so that the allusion is not quite exclusively to Himself, but takes in that Temple of which He is the foundation, and all believers are the "lively stones." (1 Peter 2, 4, 5.) **believed the Scriptures**—on this subject, *i. e.*, what was meant, which was hid from them till then. Mark (1.) *The act by which Christ signified His first public appearance in the Temple.* Taking "His fan in His hand, He purges His floor," not thoroughly indeed, but enough to *foreshadow His last act towards that faithless people—to sweep them out of God's house.* (2.) The sign of His authority to do this is the announcement, at this first outset of His ministry, of that coming death by their hands, and resurrection by His own, which were to pave the way for their judicial ejection. **23-25. in the feast-day**—the foregoing things occurring probably before the feast began. **many believed**—superficially, struck merely by "the miracles He did." Of these we have no record. **did not commit—entrust,** or let himself down familiarly to them, as to His genuine disciples. **knew what was in man**—It is impossible for language more clearly to assert of Christ what in Jeremiah 17, 9, 10, and elsewhere, is denied of all mere creatures.

CHAPTER III.

Ver. 1-21. **NIGHT-INTERVIEW OF NICODEMUS WITH JESUS.** **1, 2. Nicodemus**—In this member of the Sanhedrim sincerity and timidity are seen struggling together. One of those superficial "believers" mentioned in ch. 2, 23, 24, yet inwardly craving further satisfaction, he comes to Jesus in quest of it, but comes "by night" (see ch. 19, 38, 39; 12, 42); he avows his conviction that He was "come from God"—an expression never applied to a merely human messenger, and probably meaning more here—but only as "a teacher," and in His miracles he sees a proof merely that "God is with him." Thus, while unable to repress his convictions, he is afraid of committing himself too far. **3. Except, &c.**—This blunt and curt reply was plainly meant to shake the whole edifice of the man's religion, in order to lay a deeper and more enduring foundation. Nicodemus probably thought he had gone a long way, and expected, perhaps, to be complimented on his candour. Instead of this, he is virtually told that he has raised a question which he is not in a capacity to solve, and that before approaching it, *his spiritual vision required to be rectified by an entire revolution on his inner man.* Had the man been less sincere, this would certainly have repelled him; but with persons in his mixed state of mind—to which Jesus was no stranger (ch. 2, 25)—such methods speed better than more honeyed words and gradual approaches. **a man—not a Jew merely**; the necessity is universal one. **born again**—or, as it were, *begin life anew*

a relation to God; his manner of thinking, feeling, and acting, with reference to spiritual things, undergoing a *fundamental and permanent revolution*. cannot see—can have no part in (just as one is said to “see life,” “see death,” &c.). the kingdom of God—whether in its beginnings here (Luke 16. 16), or its consummation hereafter. (Matthew 25. 34; Ephesians 5. 5.) 4. How, &c.—The figure of the new birth, if it had been meant only of *Gentile proselytes* to the Jewish religion, would have been intelligible enough to Nicodemus, being quite in keeping with the language of that day; but that *Jews themselves* should need a new birth was to him incomprehensible. 5. of water and of the Spirit—A twofold explanation of the “new birth,” so startling to Nicodemus. To a Jewish ecclesiastic, so familiar with the symbolical application of water, in every variety of way and form of expression, this language was fitted to show that the thing intended was no other than a *thorough spiritual purification by the operation of the Holy Ghost*. Indeed, element of water and operation of the Spirit are brought together in a glorious evangelical prediction of Ezekiel (36. 25–27), which Nicodemus might have been reminded of had such spiritualities not been almost lost in the reigning formalism. Already had the symbol of water been embodied in an initiatory ordinance, in the baptism of the Jewish expectants of Messiah by the Baptist, not to speak of the baptism of Gentile proselytes before that; and in the Christian Church it was soon to become the great visible door of entrance into “the kingdom of God,” *the reality being the sole work of the Holy Ghost*. [Titus 3. 5.] 6–8. That which is born, &c.—A great universal proposition; ‘That which is begotten carries within itself the nature of that which begat it.’ [OLSHAUSEN.] *flesh*—Not the mere material body, but all that comes into the world by birth, *the entire man*; yet not humanity simply, but in its corrupted, depraved condition, *in complete subjection to the law of the fall* (Romans 8. 1–9). So that though a man “could enter a second time into his mother’s womb and be born,” he would be no nearer this “new birth” than before (Job 14. 4; Psalm 51. 5). *is spirit*—Partakes of and possesses His spiritual nature. Marvel not, &c.—If a spiritual nature only can see and enter the kingdom of God; if all we bring into the world with us be the reverse of spiritual; and if this spirituality be solely of the Holy Ghost, no wonder a new birth is indispensable. *ye must*—‘Ye, says Jesus, not we.’ [BENGEL.] After those universal propositions, about what “a man” must be, to “enter the kingdom of God,”—this is remarkable, showing that our Lord meant to hold himself forth as “*separate from sinners*.” The wind, &c.—*Breath and spirit* (one word both in Hebrew and Greek) are constantly brought together in Scripture as analogons (Job 27. 8; 33. 4; Ezekiel 37. 9–14). *canst not tell, &c.*—The laws which govern the motion of the winds are even yet but partially discovered; but the risings, fallings, and change in direction many times in a day, of those *gentle breezes* here referred to, will probably ever be a mystery to us: So of the operation of the Holy Ghost in the new birth. 9, 10. How, &c.—Though the subject still confounds him, the necessity and possibility of the new birth is no longer the point with him, but the nature of it and how it is brought about. [LUTHARDT.] ‘From this moment Nicodemus says nothing more, but has sunk unto a disciple who has found his true teacher. Therefore the Saviour now graciously advances in his communications of truth, and once more solemnly brings to the mind of this teacher in Israel, now become a learner, his own not guiltless ignorance, that He may then proceed to utter, out of the fulness of His Divine knowledge, such farther testimonies both of earthly and heavenly things as his docile scholar may to his own profit receive.’ [STIER.] *master, ‘teacher.’* The question clearly implies that the doctrine of regeneration is so far disclosed in the Old Testament that Nicodemus was culpable in being ignorant of it. Nor is it merely as something that should be experienced under the Gospel that the Old Testament holds it forth—as many distinguished critics allege, denying that there was any such thing as regeneration before Christ. For our

Lord’s proposition is universal that no fallen man is or can be spiritual without a regenerating operation of the Holy Ghost, and the necessity of a *spiritual obedience* under whatever name, in opposition to mere mechanical services, is proclaimed throughout all the Old Testament 11–13. *We speak that we know, and . . . have seen*—i. e., by absolute knowledge and immediate vision of God, which “the only-begotten Son in the bosom of the Father” claims as exclusively His own, ch. 1. 18. The “we” and “our” are here used, though Himself only is intended, in emphatic contrast, probably, with the opening words of Nicodemus, ‘*Rabbi, we know, &c. ye receive not, &c.*’—referring to the class to which Nicodemus belonged, but from which he was beginning to be separated in spirit. *earthly things*—such as *regeneration*, the gate of entrance to the kingdom of God on earth, and which Nicodemus should have understood better, as a truth even of that more *earthly* economy to which he belonged *heavenly things*—The things of the new and more heavenly evangelical economy, only to be fully understood after the effusion of the Spirit from heaven through the exalted Saviour. *no man hath ascended, &c.*—There is something paradoxical in this language—‘No one has gone up but He that came down, even He who is at once both up and down.’ Doubtless it was intended to startle and constrain His auditor to think that there must be mysterious elements in His Person. The old Socinians, setzed upon this passage as teaching that the man Jesus was secretly caught up to heaven to receive His instructions, and then “came down from heaven” to deliver them. But the sense manifestly is this: ‘The perfect knowledge of God is not obtained by any man’s going up from earth to heaven to receive it—no man hath so ascended—but He whose *proper habitation*, in His essential and eternal nature, is heaven, hath, by taking human flesh, descended as the “Son of man” to disclose the Father, whom He knows by immediate gaze alike in the flesh as before He assumed it, being essentially and unchangeably “in the bosom of the Father”’ (ch. 1. 18). 14–16. *And as Moses, &c.*—Here now we have the “heavenly things,” as before the “earthly,” but under a veil, for the reason mentioned in v. 12. The crucifixion of Messiah is twice after this veiled under the same lively term—“*uplifting*,” ch. 8. 28; 12. 32, 33. Here it is still farther veiled—though to us who know what it means, rendered vastly more instructive—by reference to the brazen serpent. The venom of the fiery serpents, shooting through the veins of the rebellious Israelites, was spreading death through the camp—lively emblem of the perishing condition of men by reason of sin. In both cases the remedy was divinely provided. In both the way of cure strikingly resembled that of the disease. Stung by serpents, by a serpent they are healed. By “fiery serpents” bitten—serpents, probably, with skin spotted fiery-red (KURTZ)—the instrument of cure is a serpent of brass or copper having at a distance the *same appearance*. So in redemption, as by man came death, by Man also comes life—Man, too, “*in the likeness of sinful flesh*,” differing in nothing *outward and apparent* from those who, pervaded by the poison of the serpent, were ready to perish. But as the uplifted serpent had none of the venom of which the serpent-bitten people were dying, so while the whole human family were perishing of the deadly wound inflicted on it by the old serpent, “the Second Man,” who arose over humanity with healing in His wings, was without spot or wrinkle, or any such thing. In both cases the remedy is *conspicuously displayed*; in the one case on a pole, in the other on the cross, to “draw all men unto Him” (ch. 12. 32). In both cases it is by *directing the eye to the uplifted Remedy* that the cure is effected; in the one case the bodily eye, in the other the gaze of the soul by “believing in Him,” as in that glorious ancient proclamation—“*Look unto me and be ye saved, all the ends of the earth,*” &c. (Isaiah 45. 22). Both methods are stumbling to human reason. What, to any thinking Israelite, could seem more unlikely than that a deadly poison should be dried up in his body by simply looking on it

reptile of brass? Such a stumbling-block to the Jews and to the Greeks foolishness was faith in the crucified Nazarene as a way of deliverance from eternal perdition. Yet was the warrant in both cases to expect a cure equally rational and well grounded. As the serpent was *God's ordinance* for the cure of every bitten Israelite, so 's Christ for the salvation of every perishing sinner—the one however a purely arbitrary ordinance, the other divinely adapted to man's complicated maladies. In both cases the efficacy is the same. As one simple look at the serpent, however distant and however weak, brought an instantaneous cure, even so, real faith in the Lord Jesus, however tremulous, however distant—be it but *real* faith—brings certain and instant healing to the perishing soul. In a word, the consequences of disobedience are the same in both. Doubtless many bitten Israelites, galling as their case was, would *reason* rather than *obey*, would *speculate* on the absurdity of expecting the bite of a living serpent to be cured by looking at a piece of dead metal in the shape of one—speculate thus *till they died*. Alas! Is not salvation by a crucified Redeemer subjected to like treatment? Has "the offence of the cross" yet ceased? (Cf. 2 Kings 5. 12.) **For God so loved, &c.**—What proclamation of the Gospel has been so oft on the lips of missionaries and preachers in every age since it was first uttered? what has sent such thrilling sensations through millions of mankind? what has been honoured to bring such multitudes to the feet of Christ? what to kindle in the cold and selfish breasts of mortals the fires of self-sacrificing love to mankind, as these words of transparent simplicity, yet overpowering majesty? The picture embraces several distinct compartments: "**THE WORLD**"—in its widest sense—ready "*to perish*;" the immense "**LOVE OF GOD**" to that perishing world, measurable only, and conceivable only, by the gift which it drew forth from Him; **THE GIFT** itself—"He so loved the world that He gave His only begotten Son," or, in the language of Paul, "*spared not His own Son*" (Romans 8. 32), or in that addressed to Abraham when ready to offer Isaac on the altar, "*withheld not His Son, His only Son, whom He loved*" (Genesis 22. 16); the **FRUIT** of this stupendous gift—not only deliverance from impending "*perdition*," but the bestowal of everlasting life; and the **MODE** in which all takes effect—by "*believing*" on the Son. How would Nicodemus' narrow Judaism become invisible in the blaze of this Sun of righteousness seen rising on "the world" with healing in His wings! **17-21. not to condemn, &c.**—A statement of vast importance. Though "condemnation" is to many the *issue* of Christ's mission (v. 19), it is not the *object* of His mission, which is purely a *saving* one. **is not condemned**—Having, immediately on his believing, "*passed from death unto life*," ch. 5. 24. **condemned already**—Rejecting the one way of deliverance from that "*condemnation*" which God gave His Son to *remove*, and so wilfully *remaining* condemned. **this is the condemnation, &c.**—Emphatically so, *revealing* the condemnation already existing, and *sealing up* under it those who will not be delivered from it. **light is come into the world**—in the Person of Him to whom Nicodemus was listening. **loved darkness, &c.**—This can only be known by the deliberate rejection of Christ, but that *does* fearfully reveal it. **reproved**—by detection. **doeth truth**—whose only object in life is to be and do what will bear the light. Therefore he loves and "*comes to the light*," that all he is and does, being thus thoroughly tested, may be seen to have nothing in it but what is divinely wrought and divinely approved. This is the "*Israelite, indeed, in whom is no guile*."

22-33. JESUS IN THE NEIGHBOURHOOD OF THE BAPTIST—His NOBLE TESTIMONY TO HIS MASTER. **23-24. land of Judea**—The rural parts of that province, the foregoing conversation being held in the capital. **baptized**—in the sense explained in ch. 4. 2. **Ænon . . . Salim**—on the west of Jordan. (Cf. v. 26 with ch. 1. 28.) **John not yet cast into prison**—Hence it is plain that our Lord's ministry did not commence with the imprisonment of John, though, but for this, we should have drawn that inference from Matthew 4. 12, &c. and Mark's (1. 14) express state-

ment. **25, 26. between some of—rather,** (on the part of) **and the Jews**—rather (according to the best MSS.) "*and a Jew*." **about purifying**—i. e., baptizing, the symbolical meaning of washing with water being put (as in ch. 2. 6) for the act itself. As John and Jesus were the only teachers who baptized *Jews*, discussions might easily arise between the Baptist's disciples and such Jews as declined to submit to that rite. **Rabbi, &c.**—Master, this man tells us that He to whom thou barest such generous witness beyond Jordan is requiting thy generosity by drawing all the people away to Himself. At this rate, thou shalt soon have no disciples at all.' The reply to this is one of the noblest and most affecting utterances that ever came from the lips of man. **27-30. A man, &c.**—'I do my heaven-prescribed work, and that is enough for me. Would you have me mount into my Master's place? Said I not unto you, I am not the Christ? The Bride is not mine, why should the people stay with me? Mine it is to point the burdened to the Lamb of God that taketh away the sin of the world, to tell them there is Balm in Gilead, and a Physician there. And shall I grudge to see them, in obedience to the call, flying as a cloud, and as doves to their windows? Whose is the Bride but the Bridegroom's? Enough for me to be the Bridegroom's friend, sent by Him to negotiate the match, privileged to bring together the Saviour and those He is come to seek and to save, and rejoicing with joy unspeakable if I may but "stand and hear the Bridegroom's voice," witnessing the blessed espousals. Say ye, then, they go from me to Him? Ye bring me glad tidings of great joy. He must increase, but I must decrease; this, my joy, therefore is fulfilled.' **A man can receive, &c.**—'can assume nothing,' i. e., lawfully and with any success; *q. d.*, Every man has his work and sphere appointed him from above. Even Christ Himself came under this law (Hebrews 5. 4). **31-34. He that, &c.**—Here is the reason why He must increase while all human teachers must decrease. The Master "cometh from above"—descending from His proper element, the region of those "*heavenly things*" which He came to reveal, and so, although mingling with men and things on the earth, is not "*of the earth*," either in Person or Word. The servants, on the contrary, springing of earth, are of the earth, and their testimony, even though Divine in authority, partakes necessarily of their own earthiness. (So strongly did the Baptist feel this contrast that the last clause just repeats the first.) It is impossible for a sharper line of distinction to be drawn between Christ and all human teachers, even when divinely commissioned and speaking by the power of the Holy Ghost. And who does not perceive it? The words of prophets and apostles are undeniable and most precious truth; but in the words of Christ we hear a voice as from the excellent Glory, the Eternal Word making Himself heard in our own flesh. **what he hath seen and heard**—(See on v. 11 and ch. 1. 18.) **no man receiveth, &c.**—John's disciples had said, "*Art thou come to Him*" (v. 26). The Baptist here virtually says, 'Would it were so, but alas! they are next to "*none*.'" [BENGEL.] They were far readier to receive himself, and obliged him to say, I am not the Christ, and he seems pained at this. **hath set to His seal, &c.**—gives glory to God whose words Christ speaks, not as prophets and apostles by a partial communication of the Spirit to them. **for God giveth not the Spirit by measure**—Here, again, the sharpest conceivable line of distinction is drawn between Christ and all human-inspired teachers: 'They have the Spirit in a *limited* degree; but God giveth not [to Him] the Spirit *by measure*.' It means the entire fulness of Divine life and Divine power. The present tense "*giveth*," very aptly points out the permanent communication of the Spirit by the Father to the Son, so that a constant flow and reflow of living power is to be understood. (Cf. ch. 1. 51.) [OLSHAUSEN.] **35, 36. The Father loveth, &c.**—See on Matthew 11. 27, where we have the "*delivering over* of all things into the hands of the Son," while here we have the deep spring of that august act in the Father's ineffable "*love of the Son*." **hath everlasting life—already hath it**. See on v. 18 and ch. 5. 24. **shall not see life**—The contrast here is striking: The one has already a life that

will endure for ever—the other not only has it not now, but shall never have it—never see it. **abideth on him**—it was on Him before, and not being removed in the only possible way, by “believing on the Son,” it necessarily remaineth on him! *N. B.*—How flatly does this contradict the teaching of many in our day, that there neither was, nor is, anything in God against sinners which needed to be removed by Christ, but only in men against God!

CHAPTER IV.

Ver. 1-42. CHRIST AND THE WOMAN OF SAMARIA—THE SAMARITANS OF SYCHAR. 1-4. **the Lord knew**—not by report, but in the sense of ch. 2. 25, for which reason He is here styled “the Lord.” **Jesus baptized not**—John being a servant baptized with his own hand; Christ as the Master, “baptizing with the Holy Ghost,” administered the outward symbol only through His disciples. **left Judea**—to avoid persecution, which at that early stage would have marred His work. **departed into Galilee**—by which time John had been cast into prison (Mark 1. 14). **must needs go through Samaria**—for a geographical reason, no doubt, as it lay straight in his way, but certainly not without a higher design. 5. **cometh to—i. e.**, as far as: for He remained at some distance from it. **Sychar**—the “Shechem” of the Old Testament, about thirty-four miles from Jerusalem, afterwards called “Neapolis,” and now “Nablous.” 6-8. **wearied . . . sat thus—i. e.**, ‘as you might fancy a weary man would;’ an instance of the graphic style of St. John. [WEBSTER and WILKINSON.] In fact, this is perhaps the most human of all the scenes of our Lord’s earthly history. We seem to be beside Him, overhearing all that is here recorded, nor could any painting of the scene on canvas, however perfect, do other than lower the conception which this exquisite narrative conveys to the devout and intelligent reader. But with all that is human, how much also of the Divine have we here, both blended in one glorious manifestation of the majesty, grace, pity, patience with which “the Lord” imparts light and life to this unlikeliest of strangers, standing midway between Jews and heathens. **the sixth hour—noonday**, reckoning from 6 A. M. From Song of Solomon 1. 7 we know, as from other sources, that the very flocks “rested at noon.” But Jesus, whose maxim was, “I must work the works of Him that sent me while it is day” (ch. 9. 4), seems to have denied Himself that repose, at least on this occasion, probably that He might reach this well when He knew the woman would be there. Once there, however, He accepts the grateful ease of a seat on the patriarchal stone. But what music is that which I hear from His lips, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11. 28). **Give me to drink**—for the heat of a noonday sun had parched His lips. But “in the last, that great day of the feast,” Jesus stood and cried, saying, “If any man thirst let him come unto me and drink” (ch. 7. 37). 9-12. **How is it that thou**—not altogether refusing, yet wondering at so unusual a request from a Jew, as his dress and dialect would at once discover him to be, to a Samaritan. **For, &c.**—It is this national antipathy that gives point to the parable of the good Samaritan (Luke 10. 30, &c.), and the thankfulness of the Samaritan leper (Luke 17. 16, 18). **If thou knewest, &c.—q. d.**, ‘In Me thou seest only a petitioner to thee; but if thou knewest Who that Petitioner is, and the Gift that God is giving to men, thou wouldest have changed places with Him, gladly suing of Him living water—nor shouldst thou have sined in vain’ (gently reflecting on her for not immediately meeting His request). **Art thou greater, &c.**—already perceiving in this Stranger a claim to some mysterious greatness. **our father Jacob**—for when it went well with the Jews they claimed kindred with them, as being descended from Joseph, but when misfortunes befel the Jews they disowned all connection with them. [JOSEPHUS, 9. 14. 3.] 13, 14. **thirst again . . . never thirst, &c.**—The contrast here is fundamental and all comprehensive. “This water” plainly means ‘this natural water and all satisfactions of a like earthly and perishable nature.’ Coming to us from without, and reaching only the superficial parts of our

nature, they are soon spent, and need to be anew supplied as much as if we had never experienced them before while the deeper wants of our being are not reached by them at all; whereas the “water” that Christ gives—*spiritual life*—is struck out of the very depths of our being, making the soul not a cistern, for holding water poured into it from without, but a fountain (the word had been better so rendered, to distinguish it from the word rendered “well” in v. 11), springing, gushing, bubbling up and flowing forth within us, ever fresh, ever living. *The indwelling of the Holy Ghost as the Spirit of Christ* is the secret of this life with all its enduring energies and satisfactions, as is expressly said (ch. 7. 37-39). “Never thirsting,” then, means simply that such souls have the supplies at home. **into everlasting life**—carrying the thoughts up from the eternal freshness and vitality of these waters to the great ocean in which they have their confluence. “Thither may I arrive!” [BENGEL.] 15-18. **give me this water, &c.**—This is not obtuseness—that is giving way—it expresses a wondering desire after she scarce knew what from this mysterious Stranger. **call thy husband**—now proceeding to arouse her slumbering conscience by laying bare the guilty life she was leading, and by the minute details which that life furnished, not only bringing her sin vividly up before her, but preparing her to receive in His true character that wonderful Stranger to whom her whole life, in its minutest particulars, evidently lay open. 19, 20. **Sir, I perceive, &c.**—Seeing herself all revealed, does she now break down and ask what hopes there might be for one so guilty? Nay, her convictions have not reached that point yet. She ingeniously shifts the subject from a personal to a public question. It is not, ‘Alas, what a wicked life am I leading!’ but ‘Lo, what a wonderful prophet I got into conversation with! He will be able to settle that interminable dispute between us and the Jews. Sir, you must know all about such matters—our fathers hold to this mountain here,’ pointing to *Gerizim* in Samaria, ‘as the divinely-consecrated place of worship, but ye Jews say that *Jerusalem* is the proper place—which of us is right?’ How slowly does the human heart submit to thorough humiliation! (compare the prodigal; see on Luke 15. 15). Doubtless our Lord saw through the fetch; but does He say, ‘That question is not the point just now, but have you been living in the way described, yea or nay? Till this is disposed of I cannot be drawn into theological controversies.’ The Prince of preachers takes another method: He humours the poor woman, letting her take her own way, allowing her to lead while He follows—but thus only the more effectually gaining his object. He answers her question, pours light into her mind on the spirituality of all true worship, as of its glorious Object, and so brings her insensibly to the point at which He could disclose to her wondering mind Whom she was all the while speaking to. 21-24. **Woman, &c.** Here are three weighty pieces of information: (1.) ‘The point raised will very soon cease to be of any moment, for a total change of dispensation is about to come over the Church.’ (2.) ‘The Samaritans are wrong, not only as to the place, but the whole grounds and nature of their worship, while in all these respects the truth lies with the Jews.’ (3.) ‘As God is a Spirit, so He both invites and demands a spiritual worship, and already all is in preparation for a spiritual economy, more in harmony with the true nature of acceptable service than the ceremonial worship by consecrated persons, place, and times, which God for a time has seen meet to keep up till fullness of the time should come.’ **neither in this mountain nor at Jerusalem—i. e., exclusively.** (Malachi 1. 11; 1 Timothy 2. 8.) **worship the Father**—She had talked simply of “worship;” our Lord brings up before her the great OBJECT of all acceptable worship—“THE FATHER.” **Ye worship ye know not what**—without any revealed authority, and so very much in the dark. In this sense, the Jews knew what they were about. But the most glorious thing here is the reason assigned, “FOR SALVATION IS OF THE JEWS,” intimating to her that *Salvation* was not a thing left to be reached by any one who might vaguely desire it of a God of mercy, but something that had been revealed, prepared

disposed with a particular people, and must be sought in connection with, and as issuing from them; and that people "the Jews," *hour cometh and now is*—evidently meaning her to understand that this new economy was in some sense being set up while He was talking to her, a sense which would in a few minutes so far appear, when He told her plainly He was the Christ. 25, 26. *I know Messias cometh . . . when He is come, &c.*—If we take our Lord's immediate disclosure of Himself, in answer to this, as the proper key to its meaning to *His ear*, we can hardly doubt that the woman was already *all but prepared for even this startling announcement*, which indeed she seems (from v. 29) to have already begun to suspect by His revealing her to herself. Thus quickly, under so matchless a Teacher, was she brought up from her sunken condition to a frame of mind and heart capable of the noblest revelations. *tell us all things*—an expectation founded probably on Deuteronomy 18. 15. *I that speak . . . am he*—He scarce ever said anything like this to His own people, the Jews. He had magnified them to the woman, and yet to themselves He is to the last far more reserved than to her—*proving* rather than plainly *telling* them He was the Christ. But what would not have been *safe* among them was safe enough with her, whose *simplicity* at this stage of the conversation appears from the sequel to have become perfect. What now will the woman say? We listen, the scene has changed, a new party arrives, the disciples have been to Sychar, at some distance, to buy bread, and on their return are astonished at the company their Lord has been holding in their absence. 27. *marvelled that he talked with the woman*—It never probably occurred to them to marvel that He talked with *themselves*; yet in His eye, as the sequel shows, He was quite as nobly employed. How poor, if not false, are many of our most plausible estimates! *none said . . . What! . . . Why!*—awed by the spectacle, and thinking there must be something under it. 28-30. *left her water-pot*—How exquisitely natural! The presence of strangers made her feel that it was time for her to withdraw, and He who knew what was in her heart, and what she was going to the city to do, let her go without exchanging a word with her in the hearing of others. Their interview was too sacred, and the effect on the woman too overpowering (not to speak of His own deep emotion) to allow of its being continued. But this one artless touch—that she "left her water-pot"—speaks volumes. The living water was already beginning to spring up within her; she found that man doth not live by bread nor by water only, and that there was a water of wondrous virtue that raised people above meat and drink, and the vessels that held them, and all human things. In short, she was transported, forgot everything but One; and her heart running over with the tale she had to tell, she hastens home and pours it out. *Is not this the Christ*—The form of the question (in the Greek) is a distant, modest way of only half insinuating what it seemed hardly fitting for her to affirm; nor does she refer to what He said of Himself, but solely to His disclosure to her of the particulars of her own life. *they went out, &c.*—How different from the Jews! and richly was their openness to conviction rewarded. 31-38. *meantime*—*i. e.*, while the woman was away. *Master, eat—Fatigue and thirst we saw He felt*; here is revealed another of our common infirmities to which the Lord was subject—*hunger, meat ye know not of*—What spirituality of mind! 'I have been eating all this while, and such food as ye dream not of.' What can that be? they ask each other; have any supplies been brought Him in our absence? He knows what they are saying though he hears it not. *My meat is, &c.*—A servant here to fulfil a prescribed work, to *do* and to *finish* that is "meat" to *me*; and of this, while you were away, I have had my fill.' And of what does He speak thus? Of the condescension, pity, patience, wisdom He had been laying out upon *one word*—a very humble woman, and in some respects repulsive too! But He had gained her, and through her was going to gain more, and lay perhaps the foundations of a great work in the country of Samaria: and this

filled His whole soul, and raised Him above the sense of natural hunger (Matthew 4. 4). *yet four months, and then harvest—q. d.*, 'In current speech, ye say thus at this season; but lift up your eyes and look upon those fields in the light of another husbandry, for lo! *in this sense*, they are even now white to harvest, ready for the sickle.' The simple beauty of this language is only surpassed by the glow of holy emotion in the Redeemer's own soul which it expresses. It refers to the *ripeness* of these Sycharites for accession to Him, and the joy of this great Lord of the reapers over the anticipated ingathering. Oh could we but so "lift up our eyes and look" upon many fields abroad and at home, which to dull sense appear unpromising, as He beheld those of Samaria, what movements, as yet scarce in embryo, and accessions to Christ, as yet seemingly far distant, might we not discern as quite near at hand, and thus, amidst difficulties and discouragements too much for nature to sustain, be cheered—as *our Lord Himself* was in circumstances far more overwhelming—with "songs in the night!" *he that reapeth, &c.*—As our Lord could not mean that the reaper only, and not the sower, received "wages," in the sense of *personal reward* for his work, the "wages" here can be no other than the joy of having such a harvest to gather in—the joy of "gathering fruit unto life eternal." *rejoice together*—The blessed issue of the whole ingathering is the interest alike of the sower as of the reaper; it is no more the fruit of the last operation than of the first; and just as there can be no reaping without previous sowing, so have those servants of Christ, to whom is assigned the pleasant task of merely reaping the spiritual harvest, no work to do, and no joy to taste, that has not been prepared to their hand by the toilsome and often thankless work of their predecessors in the field. *The joy, therefore, of the great harvest festivity will be the common joy of all who have taken any part in the work from the first operation to the last.* (See Deuteronomy 18. 11, 14; Psalm 126. 6; Isaiah 9. 3.) What encouragement is here for those "fishers of men" who "have toiled all the night" of their official life, and, to human appearance, "have taken nothing!" *I sent you, &c.*—The *I* is emphatic—I, the Lord of the whole harvest: "sent you," points to their *past* appointment to the apostleship, though it has reference only to their *future* discharge of it, for they had nothing to do with the present ingathering of the Sycharites. *ye bestowed no labour*—meaning that much of their future success would arise from the *preparation already made* for them. See on v. 42. *others laboured*—Referring to the Old Testament labourers, the Baptist, and by implication Himself, though He studiously keeps this in the background, *that the line of distinction between Himself and all His servants might not be lost sight of*. 'Christ represents Himself as the Husbandman [rather the Lord of the labourers], who has the direction both of the sowing and of the harvest, who commissions all the agents—those of the Old Testament as well as of the New—and therefore does not stand on a level with either the sowers or the reapers.' [OLSHAUSEN.] 39-42. *many believed, &c.*—The truth of v. 35 begins to appear. These Samaritans were the foundation of the Church afterwards built up there. No miracle appears to have been wrought there [but unparalleled supernatural knowledge displayed]: "*we have heard Him ourselves*" sufficed to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples—that He was "the Saviour of the world." [ALFORD.] This incident is further remarkable as a rare instance of the Lord's ministry producing *an awakening on a large scale*. [OLSHAUSEN.] *abode two days*—Two precious days, surely, to the Redeemer Himself! Unsought, He had come to His own, yet His own received Him not; now those who were not His own had come to Him, been won by Him, and invited Him to their town that others might share with them in the benefit of His wonderful ministry. Here, then, would He solace His already wounded spirit and have in this outfield village triumph of His grace, a sublime foretaste of the inbringing of the whole Gentile world into the Church.

§ 54. SECOND GALILEAN MIRACLE—HEALING OF THE COURTIER'S SON. 43, 44. After two days—*lit.*, 'the two days' of His stay at Sychar. For Jesus testified, &c.—This verse has occasioned much discussion. For it seems strange, if "His own country" here means *Nazareth*, which was in Galilee, that it should be said He came to Galilee *because* in one of its towns He expected no good reception. But all will be simple and natural if we fill up the statement thus: 'He went into the region of Galilee, but not, as might have been expected, to that part of it called "His own country," Nazareth (see Mark 6. 4; Luke 4. 24), for He acted on the maxim which He oft repeated, that a prophet, &c. 45. received—'welcomed' Him, having seen . . . at the feast—prond, perhaps, of their Countryman's wonderful works at Jerusalem, and possibly won by this circumstance to regard His claims as at least worthy of respectful investigation. Even this our Lord did not despise, for saving conversion often begins in less than this (so Zaccheus, Luke 19. 3, &c.). for they also went—*i. e.*, it was their practice to go up to the feast. 46, 47. nobleman—courtier, king's servant, or one connected with a royal household; such as Chuza (Luke 8. 3), or Manaen (Acts 13. 1). heard that Jesus was come out of Judea—'where he had doubtless seen or heard what things Jesus had done at Jerusalem' (v. 45). [BENGEL.] come down—for Capernaum was down on the north-west shore of the Sea of Galilee. 48-51. Except ye see signs, &c.—He *did* believe, both as his coming and his urgent entreaty show; but how imperfectly we shall see; and our Lord would deepen his faith by such a blunt and seemingly rough answer as He made to Nicodemus. Come down ere my child die—'While we talk, the case is at its crisis, and if thou come not instantly, all is over.' This was faith, but partial, and our Lord would perfect it. The man cannot believe the cure could be wrought without the Physician coming to the patient—the thought of such a thing evidently never occurred to him. But Jesus will in a moment bring him up to this. Go thy way; thy son liveth—Both effects instantaneously followed:—"The man believed the word," and the cure, shooting quicker than lightning from Cana to Capernaum, was felt by the dying youth. In token of faith, the father takes his leave of Christ—in the circumstances this evidenced full faith. The servants hasten to convey the joyful tidings to the anxious parent, whose faith now only wants one confirmation. "When began he to amend?" "Yesterday, at the seventh hour, the fever left him"—the very hour in which was uttered that great word, "Thy son liveth!" So "himself believed and his whole house." He *had* believed before this, first very imperfectly; then with assured confidence of Christ's word; but now with a faith crowned by "sight." And the wave rolled from the head to the members of his household. "To-day is salvation come to this house" (Luke 19. 9); and no mean house this! second miracle Jesus did—*i. e.*, in Cana; done "after he came out of Judea," as the former before.

CHAPTER V.

Ver. 1-47. THE IMPOTENT MAN HEALED—DISCOURSE OCCASIONED BY THE PERSECUTION ARISING THEREUPON. 1. a feast of the Jews—*What feast?* No question has more divided the Harmonists of the Gospels, and the duration of our Lord's ministry may be said to hinge on it. For if, as the majority have thought (until of late years) it was a *Passover*, His ministry lasted three and a half years; if not, probably a year less. Those who are dissatisfied with the *Passover*-view all differ among themselves what other feast it was, and some of the most acute think there are no grounds for deciding. In our judgment the evidence is in favour of its being a *Passover*, but the reasons cannot be stated here. 2, 3. Sheep [market]—The supplement should be (as in *Margin*) 'sheep [gate]', mentioned Nehemiah 3. 1, 32. Bethesda—*i. e.*, 'house (place) of mercy,' from the cures wrought there. *five porches*—for shelter to the patients. *impotent—or infirm.* 4. An angel, &c.—This miracle differed in two points from all other miracles recorded in Scripture: (1)

It was not one, but a succession of miracles periodically wrought: (2) As it was only wrought "when the waters were troubled," so only upon one patient at a time, and that the patient "who first stepped in after the troubling of the waters." But this only the more undeniably fixed its miraculous character. We have heard of many waters having a medicinal virtue; but what water was ever known to cure *instantaneously* a single disease? And who ever heard of any water curing all, even the most diverse diseases—"blind, halt, withered"—*alike?* Above all, who ever heard of such a thing being done "only at a certain season," and most singularly of all, doing it only to the first person who stepped in after the moving of the waters? Any of these peculiarities—much more all taken together—must have proclaimed the supernatural character of the cures wrought. (If the text here be genuine, there can be no doubt of the miracle, as there were multitudes living when this Gospel was published who, from their own knowledge of Jerusalem, could have exposed the falsehood of the Evangelist, if no such cure had been known there. The want of v. 4 and part of v. 3 in some good MSS., and the use of some unusual words in the passage, are more easily accounted for than the evidence in their favour if they were not originally in the text. Indeed v. 7 is unintelligible without v. 4. The internal evidence brought against it is merely the *unlikelihood* of such a miracle—a principle which will carry us a great deal farther if we allow it to weigh against positive evidence.) 5-9. thirty-eight years—but not all that time at the pool. This was probably the most pitiable of all the cases, and therefore selected. saw him lie and knew, &c.—As He doubtless visited the spot just to perform this cure, so He knows where to find His patient, and the whole previous history of his case (ch. 2. 25). Wilt thou be made whole?—Could anyone doubt that a sick man would like to be made whole, or that the patients came thither, and this man had returned again and again, just in hope of a cure? But our Lord asked the question. (1.) To fasten attention upon Himself; (2.) By making him detail his case to deepen in him the feeling of entire helplessness; (3.) By so singular a question to beget in his desponding heart the hope of a cure. (Cf. Mark 10. 51.) Sir, I have no man, &c.—Instead of saying he wished to be cured, he just tells with piteous simplicity how fruitless had been all his efforts to obtain it, and how *helpless* and all but *hopeless* he was. Yet not quite. For here he is at the pool, waiting on. It seemed of no use; nay, only tantalizing—"While I am coming, another stepeth down before me"—the fruit was snatched from his lips. Yet he will not go away. He may get nothing by staying, he may drop into his grave ere he get into the pool; but by going from the appointed, Divine way of healing, he can get nothing. Wait therefore he will, wait he does, and when Christ comes to heal him, lo! he is waiting his turn. What an attitude for a sinner at Mercy's gate! The man's hopes seemed low enough ere Christ came to him. He might have said, just before "Jesus passed by that way," 'This is no use; I'll never get in; let me die at home.' Then all had been lost. But he *held on*, and his perseverance was rewarded with a glorious cure. Probably some rays of hope darted into his heart as he told his tale before those Eyes whose glance measured his whole case. But the word of command consummates his preparation to receive the cure, and instantaneously works it. Rise, take up thy bed, &c.—"Immediately" he did so. "He spake and it was done." The slugging of his portable couch over his shoulders was designed to show the perfection of the cure. the same day was the sabbath—beyond all doubt this was intentional, as in so many other healings, in order that when opposition arose on this account men might be compelled to listen to His claims and His teaching. 10-16. The Jews—*i. e.*, those in authority. See on ch. 1. 19. It is not lawful to carry thy bed—a glorious testimony to the cure, as *instantaneous* and *complete*, from the lips of the most prejudiced! (And what a contrast does it, as all our Lord's miracles, present to the bungling miracles of the Church of Rome!) In ordinary circumstances, the rulers had the

law on their side. (Nehemiah 13. 15; Jeremiah 17. 21.) But when the man referred them to "Him that had made him whole" as His authority, the argument was resistless. Yet they ingeniously parried the thrust, asking him, not who had "made him whole"—that would have condemned themselves and defeated their purpose—but who had bidden him "take up his bed and walk," in other words, who had dared to order a breach of the sabbath? 'Tis time we were looking after him—thus hoping to shake the man's faith in his Healer. **he that was healed wist not, &c.**—That some one, with unparalleled generosity, tenderness and power, had done it, the man knew well enough: but as he had never heard of Him before, so he disappeared too quickly for any inquiries. **conveyed Himself away**—or 'slipped out' of the crowd that had gathered to avoid both hasty popularity and precipitate hatred. (Matthew 12. 14-19.) **findeth him in the temple**—saying, perhaps, "I will go into thy house with burnt offerings, I will pay my vows which my lips have uttered and my mouth hath spoken when I was in trouble." (Psalm 68. 13, 14.) Jesus, there Himself for His own ends, "findeth him there"—*not all accidentally*, be assured. **Sin no more, &c.**—a glimpse this of the reckless life he had probably led before his thirty-eight years' infirmity had come upon him, and which not improbably had brought on, in the just judgment of God, his chronic complaint. Fearful illustration this of "the severity of God," but glorious manifestation of our Lord's insight into "what was in man." The man departed and told, &c.—little thinking how unwelcome his grateful and eager testimony would be. 'The darkness received not the light which was pouring its rays upon it,' John 1. 5, 11. [OLSHAUSEN.] **because he had done these things on the sabbath-day**—What to these hypocritical religionists was the doing of the most glorious and beneficent miracles, compared with the atrocity of doing them on the sabbath-day! Having given them this handle, on purpose to raise the first public controversy with them, and thus open a fitting opportunity of laying His claims before them, He rises at once to the whole height of them, in a statement which for grandeur and terseness exceeds almost any thing that ever afterwards fell from Him, at least to His enemies. 17, 19. **My Father worketh hitherto and I work**—The "I" is emphatic; *q. d.*, 'The creative and conservative activity of My Father has known no sabbath-cessation from the beginning until now, and that is the law of My working.' **God was his Father—his**, 'his own (or peculiar) Father,' as in Romans 8. 32. The addition is their own, but a very proper one. **making himself equal with God**—rightly gathering this to be His meaning, not from the mere words "My Father," but from His claim of right to act as His Father did in the like high sphere, and by the same law of ceaseless activity in that sphere. And as, instead of instantly disclaiming any such meaning—as He must have done if it was false—He positively sets His seal to it in the following verses, merely explaining how consistent such claim was with the prerogatives of His Father, it is beyond all doubt that we have here an assumption of *peculiar personal Sonship*, or participation in the Father's essential nature. 19, 20. **the Son can do nothing of himself—i. e., apart from and in rivalry of the Father**, as they supposed. The meaning is, 'The Son can have no separate interest or action from the Father.' **for what things, &c.—q. d.**, 'On the contrary, whatever the Father doeth that same doeth the Son,' likewise—'in the like manner.' What claim to absolute equality with the Father could exceed this: not only to do the same things, but to do them as the Father does them? **Father loveth . . . and sheweth him all, &c.**—As love has no concealments, so it results from the perfect fellowship and mutual endearment of the Father and the Son (see on ch. 1. 1, 13), whose interests are one, even as their nature, that the Father communicates to the Son all His counsels, and what has been thus shown to the Son is by Him executed in His mediatorial character. 'With the Father, doing in willing; it is only the Son who acts in Time.' [ALFORD.] Three things here are clear: (1.) The *personal distinctions* in the Godhead. (2.) Unity of action among the

Persons results from unity of nature. (3.) Their oneness of interest is no unconscious or involuntary thing, but a thing of glorious consciousness, will, and love, of which the Persons themselves are the proper Objects. **show him greater things, &c.**—referring to what He goes on to mention (v. 21-31), comprised in two great words, **LIFE and JUDGMENT**, which STIER beautifully calls God's *Regatta*. Yet these Christ says the Father and He do in common 21-23. **raiseth the dead and quickeneth them**—one act in two stages. This is His absolute prerogative as God **so the Son quickeneth—i. e., raiseth up and quickeneth whom He will**—not only doing the same Divine act, but doing it as the result of His own will, even as the Father does it. This statement is of immense importance in relation to the miracles of Christ, distinguishing them from similar miracles of prophets and apostles, who as *human instruments* were employed to perform supernatural actions, while Christ did all as the Father's *commissioned Servant* indeed, but in the exercise of His own absolute right of action. **For the Father judgeth no man, &c.**—rather, 'For neither doth the Father judge any man,' implying that the same "thing was meant in the former verse of the quickening of the dead"—both acts being done, not by the Father and the Son, as though twice done, but by the Father through the Son as His voluntary Agent. **all judgment**—judgment in its most comprehensive sense, or as we should say, all *administration*. **honour the Son as . . . the Father**—As he who believes that Christ in the foregoing verses has given a true account of His relation to the Father must of necessity hold Him entitled to the same honour as the Father, so He here adds that it was the Father's express intention in making over all judgment to the Son, that men should thus honour Him. **honoureth not the Father, &c.**—does not do it in fact, whatever he may imagine, and will be held as not doing it by the Father Himself, who will accept no homage which is not accorded to His own Son. 24. **believeth on Him that sent me—i. e., believeth in him as having sent Me.** *q. d.*, I have spoken of the Son's right not only to heal the sick but to raise from the dead, and quicken whom He will: And now I say unto you, *That life-giving operation has already passed upon all who receive my words as the Sent of the Father on the great errand of mercy.* **hath everlasting life**—immediately on his believing (cf. ch. 3. 18; 1 John 5. 12, 13). **is passed**—' hath passed over' "from death unto life." What a transition! Cf. 1 John 3. 14. 25-29. **the hour cometh**—in its wholeness, at Pentecost. **and now is**—in its beginning. **the dead—the spiritually dead**, as is clear from v. 28. Here He rises from the calmer phrase "hearing his word" (v. 24), to the grander expression, "hearing the voice of the Son of God," to signify that as it finds men in a dead condition, so it carries with it a resurrection-power. **shall live**—in the sense of v. 24. **given to the Son, &c.**—Does this refer to the essential life of the Son before all time (ch. 1. 4) [as most of the Fathers, and OLSHAUSEN, STIER, ALFORD, &c., among the moderns], or to the purpose of God that this essential life should reside in the Person of the Incarnate Son, and be manifested thus to the world? [CALVIN, LUCKE, LUTHARDT, &c.] The question is as difficult as the subject is high. But as all that Christ says of His essential relation to the Father is intended to explain and exalt his mediatorial functions, so the one seems in our Lord's own mind and language mainly the starting-point of the other. **because he is the Son of man**—This seems to confirm the last remark, that what Christ had properly in view was the indwelling of the Son's essential life in humanity as the great theatre and medium of Divine display, in both the great departments of His work—*life-giving and judgment*. The appointment of a Judge in our own nature is one of the most beautiful arrangements of Divine wisdom in redemption. **Marvel not at this**—this committal of all judgment to the Son of man. **for the hour is coming**—He adds not in this case (as in v. 25), "and now is," because this was not to be till the close of the whole dispensation of mercy. **resurrection of life—i. e., 'to life' everlasting.** (Matthew 25. 46.) **of damnation**—It would have been harsh to say 'the resurrection of death,' though

that is meant, for sinners rise *from death to death*. [BEN-GEL.] The resurrection of both classes is an exercise of *sovereign authority*; but in the one case it is an act of *grace*, in the other of *justice*. (Cf. Daniel 12. 2, from which the language is taken.) How awfully grand are these unfoldings of His dignity and authority from the mouth of Christ Himself! And they are all in the *third person*; in what follows He resumes the *first person*. **30-32. of mine own self do nothing—i. e.,** apart from the Father, or in any interest than my own. (See on v. 19.) **as I hear—q. d.,** 'My judgments are all anticipated in the bosom of my Father, to which I have immediate access, and by me only responded to and reflected. They cannot therefore err, as I live for one end only, to carry into effect the will of Him that sent me. **If I witness of myself—**standing alone, and setting up any separate interest. **There is another—i. e., the Father,** as is plain from the connection. How brightly the distinction of the Persons shines out here! **and I know that the witness, &c.—**This is the Son's testimony to the Father's truth (see ch. 7. 28; 8. 26, 35). It testifies to the full consciousness on the part of the Son, even in the days of His humiliation, of the righteousness of the Father.' [ALFORD.] And thus he cheered His spirit under the cloud of human opposition which was already gathering over His head. **33-35. Ye sent unto John—**(See ch. 1. 19, &c.) **receive not test . . . from men—i. e.,** depend not on human testimony. **but . . . that ye may be saved—**'I refer to him merely to aid your salvation.' **He was a burning and a shining light—lit.,** 'the burning and shining lamp' (or torch):—**q. d.,** 'the great light of his day.' Christ is never called by the humble word here applied to John—a *light-bearer*—studiously used to distinguish him from his Master, but ever the *Light* in the most absolute sense. See on ch. 1. 6. **willing for a season—i. e.,** till they saw that it pointed whither they were not prepared to go. **to rejoice in his light—**There is a play of irony here, referring to the hollow delight with which his testimony tickled them. **36-38. I have greater witness—**rather, 'The witness which I have is greater.' **the works . . . bear witness of me—**not simply as *miracles* nor even as a miracle of *mercy*, but these miracles, as *He did them*, with a *will* and a *power*, a *majesty* and a *grace* manifestly *His own*. **The Father himself hath borne witness of me—**not referring, probably, to the voice of His baptism, but (as seems from what follows) to the testimony of the Old Testament Scripture. [CALVIN, LUCKE, MEYER, LUTHARDT, &c.] **neither heard his voice, &c.—**never recognized him in this character. The words are 'designedly mysterious, like many others which our Lord uttered.' [STIER.] **not his word abiding in you—**passing now from the *Witness* to the *testimony* borne by him in "the lively oracles;" both were alike strangers to their breasts, as was evidenced by their rejecting Him to whom all that witness was borne. **39-42. Search the Scriptures, &c.—q. d.,** 'In the Scriptures ye find your charter of eternal life; go search them then, and you will find that I am the Great Burden of their testimony; yet ye will not come to Me for that life eternal which you profess to find there, and of which they tell you I am the appointed Dispenser.' (Cf. Acts 17. 11, 12.) How touching and gracious are these last words! Observe here (1.) The honour which Christ gives to the Scriptures, as a record which all *have a right* and *are bound* to search—the reverse of which the Church of Rome teaches; (2.) The opposite extreme is, resting in the mere *Book*, without the *living Christ*, to direct the soul to Whom is its main use and chiefest glory. **I receive not honour from men—**contrasting His own end with theirs, which was to obtain *human applause*. **not the love of God in you—**which would inspire you with a single desire to know His mind and will, and yield yourselves to it, in spite of prejudice and regardless of consequences. **43-47. If another shall come, &c.—**How strikingly has this been verified in the history of the Jews! 'From the time of the true Christ to our time, sixty-four false Christs have been reckoned by whom they have been deceived.' [BEN-GEL.] **How can ye believe? &c.—**(See on v. 40, 41.) The 'will not' of v. 40, and "cannot" here are just different

features of the same awful state of the human heart. **Do not think I will accuse you—q. d.,** 'My errand hither is not to collect evidence to condemn you at God's bar.' **one that judgeth you, Moses, &c.—q. d.,** 'Alas! that will be too well done by another, and him the object of all your religious boastings—Moses,' here put for "the Law," the basis of the Old Testament Scriptures. **he wrote of me—**'an important testimony to the subject of the whole Pentateuch—"of Me."' [ALFORD.] **if ye believe not, &c.—**(See on Luke 16. 31.) **his writings . . . my words—**a remarkable contrast, not *absolutely* exalting Old Testament Scripture above His own words, but pointing to the office of those venerable documents to *prepare Christ's* way, to the necessity universally felt for *documentary* testimony in revealed religion, and perhaps (as STIER adds) to the relation which the comparative "*letter*" of the Old Testament holds to the more flowing "*words*" of "*spirit and life*" which characterize the New Testament.

CHAPTER VI.

Ver. 1-13. FIVE THOUSAND MIRACULOUSLY FED. (See on Mark 6. 31-44.) **3. a mountain—**somewhere in that hilly range which skirts the east side of the lake. **4. Passover . . . was nigh—**but for the reason mentioned, ch. 7. 1, Jesus kept away from it, remaining in Galilee.

14-21. JESUS WALKS ON THE SEA. See also on Mark 6. 45-56. **14, 15. that prophet—**(See on ch. 1. 21.) **15. departed to a mountain himself alone—**(1.) *to rest*, which He came to this "desert place" on purpose to do before the miracle of the loaves, but could not for the multitude that followed Him (see on Mark 6. 31); and (2.) "*to pray*," Matthew 14. 23; Mark 6. 46. But from His mountain-top He kept watching the ship (see on v. 18), and doubtless prayed both for them, and with a view to the new manifestation which He was to give them of His glory. **16, 17. when even was come—**(See on Mark 6. 35.) **entered into a ship—**"constrained" to do so by their Master (Matthew 14. 22; Mark 6. 45), in order to put an end to the misdirected excitement in His favour (v. 15), into which the disciples themselves may have been somewhat drawn. The word "constrained" implies reluctance on their part, perhaps from unwillingness to part with their Master and embark at night, leaving Him alone on the mountain. **went—**rather, 'were proceeding,' towards Capernaum—Mark says (6. 45), "unto Bethsaida," meaning "Bethsaida of Galilee" (ch. 12. 21) on the west side of the lake. The place they left was of the same name (see on Mark 6. 31). **Jesus was not come to them—**They probably lingered in hopes of His still joining them, and so let the darkness come on. **18. the sea arose, &c.—**and they were "now in the midst o. it" (Matthew 14. 24). Mark adds the graphic and touching particular, "He saw them toiling in rowing" (6. 48), putting forth all their strength to buffet the waves and beat on against a head wind, but to little effect. **He saw this** from His mountain-top, and through the darkness of the night, for His heart was all with them; yet would He not go to their relief till His own time came. **they see Jesus—**"about the fourth watch of the night" (Matthew 14. 25; Mark 6. 48), or between three and six in the morning. **walking on the sea—**What Job (9. 8) celebrates as the distinguishing prerogative of God, "Who alone spreadeth out the heavens, and treadeth upon the waves of the sea"—what AGUR challenges as God's unapproachable prerogative, to "GATHER THE WIND IN HIS FISTS, and BIND THE WATERS IN A GARMENT" (Proverbs 30. 4)—lo! this is here done *in flesh*, by "THE SON OF MAN," drawing nigh to the ship—yet as though He "*would have passed by them*," Mark 6. 48 (cf. Luke 24. 28; Genesis 18. 2, 5. 32. 24-26). **they were afraid—**"cried out for fear" (Matthew 14. 26), "supposing it had been a spirit" (Mark 6. 49). He would appear to them at first like a dark moving speck upon the waters; then as a human figure, but—in the dark tempestuous sky, and not dreaming that it could be their Lord—they take it for a spirit. (How often thus we miscall our chiefest mercies—not only thinking them distant when they are near, but thinking the best the

worst!) 20. It is I; be not afraid—Matthew and Mark give before these exhilarating words, that to them well-known one, "Be of good cheer!" 21. Willingly received him into the ship—their first fears being now converted into wonder and delight, and immediately the ship was at the land—This additional miracle, for as such it is manifestly related, is recorded here alone. Yet all that is meant seems to be that as the storm was suddenly calmed, so the little bark—propelled by the secret power of the Lord of Nature now sailing in it—glided through the now unruffled waters, and while they were wrapt in wonder at what had happened, not heeding their rapid motion, was found at port, to their still further surprise.

22-71. JESUS, FOLLOWED BY THE MULTITUDES TO CAPERNAUM, DISCOURSES TO THEM IN THE SYNAGOGUE OF THE BREAD OF LIFE—EFFECT OF THIS ON TWO CLASSES OF THE DISCIPLES. 22-24. These verses are a little involved, from the Evangelist's desire to mention every circumstance, however minute, that might call up the scene as vividly to the reader as it stood before his own view. The day following—the miracle of the loaves, and the stormy night; the day on which they landed at Capernaum. the people which stood on the other side of the sea—not the whole multitude that had been fed, but only such of them as remained over night about the shore, *i. e.*, on the east side of the lake; for we are supposed to have come, with Jesus and his disciples in the ship, to the west side, to Capernaum. saw that there was none other boat there, &c.—The meaning is, the people had observed that there had been only one boat on the east side where they were, namely, the one in which the disciples had crossed at night to the other, the west side, and they had also observed that Jesus had not gone on board that boat, but His disciples had put off without Him: "Howbeit," adds the Evangelist, in a lively parenthesis, "there came other boats from Tiberias" (which lay near the south-west coast of the lake), whose passengers were part of the multitude that had followed Jesus to the east side, and been miraculously fed; these boats were fastened somewhere (says the Evangelist) "nigh unto the place where they did eat bread, after that the Lord had given thanks"—thus he refers to the glorious "miracle of the loaves"—and now they were put in requisition to convey the people back again to the west side. For when "the people saw that Jesus was not there, neither his disciples, they also took shipping (in these boats) and came to Capernaum, seeking for Jesus." 25. when they found him on the other side (at Capernaum) they said, &c.—astonished at His being there, and wondering how he could have accomplished it, whether by land or water, and when He came; for being quite unaware of His having walked upon the sea and landed with the disciples in the ship, they could not see how, unless He had travelled all night round the head of the lake alone, he could have reached Capernaum, and even then, how he could have arrived before themselves. 26. Ye seek me, &c.—Jesus does not put them through their difficulty, says nothing of His treading on the waves of the sea, nor even notices their question, but takes advantage of the favourable moment for pointing out to them how forward, flippant, and superficial were their views, and how low their desires. "Ye seek me not because ye saw the miracles"—*lit.*, 'the signs,' *i. e.*, supernatural tokens of a higher presence, and a Divine commission, "but because ye did eat of the loaves and were filled." From this He proceeds at once to that other Bread, just as, with the woman of Samaria, to that other Water (ch. 4). We should have supposed all that follows to have been delivered by the wayside, or wherever they happened first to meet. But from v. 59 we gather that they had probably met about the door of the synagogue—for that was the day in which they assembled in their synagogues [LIGHTFOOT]—and that on being asked, at the close of the service, if He had any word of exhortation to the people, He had taken the two breads, the *perishing* and the *living* bread, for the subject of His profound and extraordinary discourse. 27. which the Son of man—taking that title of Himself which denoted His incarnate life. shall give unto you—in the sense of v. 51. Him

hath God the Father sealed—marked out and authenticated for that transcendent office, to impart to the world the bread of an everlasting life, and this in the character of "the Son of man." 28-31. What shall we do . . . the works of God—such works as God will approve. Different answers may be given to such a question, according to the *spirit* which prompts the inquiry. (See Hosea 6. 6-8; Luke 8. 12-14.) Here our Lord, knowing whom He had to deal with, shapes His reply accordingly. This is the work of God, &c.—That lies at the threshold of all acceptable obedience, being not only the prerequisite to it, but the proper spring of it—in that sense, the work of works, emphatically "the work of God." What sign showest thou, &c.—But how could they ask "a sign," when many of them scarce a day before had witnessed such a "sign" as had never till then been vouchsafed to men; when after witnessing it, they could hardly be restrained from making Him a king; when they followed Him from the one side of the lake to the other; and when, in the opening words of this very discourse, He had chid them for seeking Him, "not because they saw the signs," but for the loaves? The truth seems to be, that they were confounded by the novel claims which our Lord had just advanced. In proposing to make Him a king, it was for far other purposes than dispensing to the world the bread of an everlasting life; and when He seemed to raise His claims even higher still, by representing it as the grand "work of God," that they should believe on Himself as His Sent One, they saw very clearly that He was making a demand upon them beyond anything they were prepared to accord to Him, and beyond all that man had ever before made. Hence their question, "What dost thou work?" Our fathers did eat manna, &c.—insinuating the inferiority of Christ's miracle of the loaves to those of Moses: *q. d.*, 'When Moses claimed the confidence of the fathers, "he gave them bread from heaven to eat"—not for a few thousands, but for millions, and not once only, but daily throughout their wilderness journey.' 32, 33. Moses gave you not, &c.—*q. d.*, 'It was not Moses that gave you the manna, and even it was but from the lower heavens; "but My Father giveth you the true bread," and that "from heaven." The bread of God is He, &c.—This verse is perhaps best left in its own transparent grandeur—holding up the Bread Itself as *living*, *spiritual*, and *eternal*; its ordained Fountain and essential Substance, "Him who came down from heaven to give it" (that Eternal Life which was with the Father and was manifested unto us, 1 John 1. 2); and its designed objects, "the world." 34. Lord evermore give us this bread—speaking now with a certain reverence (as at v. 25), the perpetuity of the manna floating perhaps in their minds, and much like the Samaritan woman, when her eyes were but half opened, "Sir, give me this water," &c. (ch. 4. 15). 35. I am the Bread of Life—Henceforth the discourse is all in the first person, "I," "Me," which occur in one form or other, as STIER reckons, thirty-five times. He that cometh to me—to obtain what the soul craves, and as the only all-sufficient and ordained source of supply. hunger. Thirst—shall have conscious and abiding satisfaction. 36. But ye have seen me and believe not—seen Him not in His mere bodily presence, but in all the majesty of His life, His teaching, His works. 37-40. All that, &c.—This comprehensive and very grand passage is expressed with a peculiar artistic precision. The opening general statement (v. 37) consists of two members: (1.) "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME"—*q. d.*, 'Though ye, as I told you, have no faith in me, my errand into the world shall in no wise be defeated; for all that the Father giveth me shall infallibly come to me.' Observe, what is given Him by the Father is expressed in the singular number and neuter gender—*lit.*, 'everything;' while those who come to Him are put in the masculine gender and singular number—'every one.' The whole mass, so to speak, is gifted by the Father to the Son as a *unity*, which the Son evolves, one by one, in the execution of His trust. So ch. 17. 2, "that He should give eternal life to all that which Thou hast given Him." [BENGEL.] This "shall" expresses the glor-

was *certainly* of it, the Father being pledged to see to it that the gift be no empty mockery. (2.) "AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT." As the former was the *Divine*, this is just the *human* side of the same thing. True, the "coming" ones of the second clause are just the "given" ones of the first. But had our Lord merely said, 'When those that have been given me of my Father shall come to me, I will receive them'—besides being very flat, the impression conveyed would have been quite different, sounding as if there were *no other laws in operation*, in the movement of sinners to Christ, but such as are wholly *Divine* and *inscrutable* to us; whereas, though He does speak of it as a sublime certainty which men's *refusals* cannot frustrate, he speaks of that certainty as taking effect only by men's *voluntary advances* to Him and acceptance of Him—"Him that cometh to me," "whosoever will," throwing the door wide open. Only it is not the simply *willing*, but the *actually coming*, whom He will not cast out; for the word here employed usually denotes *arrival*, as distinguished from the ordinary word, which rather expresses the *act of coming*; see ch. 8. 42, *Greek*. [WEBSTER and WILKINSON.] "In no wise" is an emphatic negative, to meet the fears of the timid (as in Revelation 21. 27, to meet the presumption of the hardened). These, then, being the two members of the general opening statement, what follows is meant to take in both, "For I came down from heaven not to do mine own will"—to play an independent part—"but (in respect to both the foregoing things, the *Divine* and the *human* side of salvation) the will of Him that sent me." What this twofold will of Him that sent Him is, we are next sublimely told (v. 39, 40): "And this"—in the *first* place—"is the will of Him that sent me, that of all ('everything') which He hath given me (taking up the identical words of v. 37), I should lose nothing, but should raise it up at the last day." The meaning is not, of course, that He is charged to keep the objects entrusted to Him as *He received them*, so as they should merely suffer nothing in His hands. For as they were just "perishing" *sinner*s of Adam's family, to let "nothing" of such "be lost," but "raise them up at the last day," must involve, *first*, "giving His flesh for them" (v. 51), that they "might not perish, but have everlasting life;" and *then*, after "keeping them from falling," raising their sleeping dust in incorruption and glory, and presenting them, body and soul, perfect and entire, wanting nothing, to Him who gave them to Him, saying, "Behold I and the children which God hath given me." So much for the *first* will of Him that sent Him, the *Divine* side of man's salvation, whose every stage and movement is inscrutable to us, but infallibly certain. "And this"—in the *second* place—"is the will of Him that sent me, that every one which seeth the Son and believeth (or 'seeing the Son believeth') on Him, may have everlasting life, and I will raise him up at the last day." This is the *human* side of the same thing as in the foregoing verse, and answering to "Him that cometh unto me I will in no wise cast out:" *q. d.*, 'I have it expressly in charge that every one that so "beholdeth" ('so vieweth') the Son as to believe on Him shall have everlasting life; and, that *none* of Him be lost, "I will raise him up at the last day.'" See on v. 54. 41-46. *Jews murmured*—or 'muttered,' not in our Lord's hearing, but He knew it, v. 43 (ch. 2. 25). he said, *I am the bread, &c.*—Missing the sense and glory of this, and having no relish for such sublimities, they harp upon the "Bread from heaven." 'What *can* this mean? Do we not know all about Him—where, when, and of whom He was born? And yet He says He came down from heaven!' *Murmur not . . . No man—q. d.*, 'Be not either startled or stumbled at these sayings; for it needs Divine teaching to understand them, Divine drawing to submit to them.' *can come to me*—in the sense of v. 35. *except the Father which hath sent me—i. e.*, the Father as the *Sender of Me* and to carry out the design of *My mission*. *draw him*—by an *internal* and *effluacious* operation; though by all the means of rational conviction, and in a way altogether consonant to their moral nature (Song of Solomon 1. 4; Jeremiah 31. 3; Hosea 11. 3, 4). *raise him up, &c.*—See on

v. 54. *written in the prophets*—In Isaiah 54. 13; Jeremiah 31. 33, 34; other similar passages may also have been in view. Our Lord thus falls back upon Scripture authority for this seemingly hard saying. *all taught of God*—not by *external* revelation merely, but by *internal illumination*, corresponding to the "drawing" of v. 44. *every man therefore, &c.—i. e.*, who hath been thus efficaciously taught of Him. *cometh unto me—with absolute certainty*, yet in the sense above given of "drawing:" *q. d.*, 'As none can come to me but as divinely drawn, so none thus drawn shall fail to come.' *Not that any man hath seen, &c.*—Lest they should confound that "hearing and learning of the Father," to which believers are admitted by Divine teaching, with His own immediate access to Him, He here throws in a parenthetical explanation; stating, as explicitly as words could do it, how totally different the two cases were, and that only He who is "from God" hath this naked, immediate access to the Father. (See ch. 1. 18.) 47-51. *He that believeth, &c.*—See on ch. 3. 36; 5. 24. *I am the bread of life, &c.*—As he that believeth in Me hath everlasting life, so I am Myself the everlasting *Sustenance* of that life. (Repeated from v. 33.) *Your fathers*—of whom ye spake (v. 31); not 'ours,' by which He would hint that *He* had a higher descent, of which they dreamt not. [BENGEL.] *did eat manna . . . and are dead*—recurring to their own point about the manna, as one of the noblest of the *ordained* preparatory illustrations of His own office: 'Your fathers, ye say, ate manna in the wilderness; and ye say well, for so they did, *but they are dead*—even they whose carcasses fell in the wilderness did eat of that bread; the Bread whereof I speak cometh down from heaven, which the manna never did, that men, eating of it, may *live for ever*.' *I am, &c.*—Understand, it is of MYSELF I now speak as the Bread from heaven; of ME if a man eat he shall live for ever; and "THE BREAD WHICH I WILL GIVE IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD." Here, for the first time in this high discourse, our Lord explicitly introduces His sacrificial *death*—for only rationalists can doubt this—not only as that which constitutes Him the Bread of life to men, but as THAT very element IN HIM WHICH POSSESSES THE LIFE-GIVING VIRTUE.—'From this time we hear no more (in this discourse) of "Bread;" this figure is dropped, and the reality takes its place.' [STIER.] The words "I will give" may be compared with the words of institution at the Supper, "This is my body which is given for you" (Luke 22. 19), or in Paul's report of it, "broken for you." (1 Corinthians 11. 24.) 52. *Jews strove among themselves*—arguing the point together. *How can, &c.—q. d.*, 'Give us his flesh to eat? Absurd.' 53-58. *Except ye eat the flesh . . . and drink the blood . . . no life, &c.*—The harshest word He had yet uttered in their ears. They asked how it was *possible* to eat his flesh. He answers, with great solemnity, 'It is *indispensable*.' Yet even here a thoughtful hearer might find something to temper the harshness. He says they must not only "eat His flesh" but "drink His blood," which could not but suggest the idea of His *death*—implied in the separation of one's flesh from his blood. And as He had already hinted that it was to be something very different from a *natural* death, saying, "My flesh I will give for the life of the world" (v. 51), it must have been pretty plain to candid hearers that he meant something above the gross idea which the bare terms expressed. And farther, when he added that they "had no *life* in them unless they thus ate and drank," it was impossible they should think He meant that the *temporal* life they were then living was dependent on their eating and drinking, in this gross sense, His flesh and blood. Yet the whole statement was certainly confounding, and beyond doubt was meant to be so. Our Lord had told them that in spite of all they had "seen" in Him they "did not believe" (v. 36). For *their* conviction therefore he does not here lay Himself out; but having the ear not only of them but of the more *candid* and *thoughtful* in the crowded synagogue, and the miracle of the loaves having led up to the most exalted of all views of His Person and Office, He takes advantage of their very difficulties and objections to announce, for

all time, those most profound truths which are here expressed, regardless of the disgust of the unteachable, and the prejudices even of the most sincere, which His language would seem only designed to deepen. The *truth* really conveyed here is no other than that expressed in v. 31, though in more emphatic terms—that Himself, in the virtue of His sacrificial death, is the spiritual and eternal life of men; and that unless men voluntarily appropriate to themselves this death, in its sacrificial virtue, so as to become the very life and nourishment of their inner man, they have no spiritual and eternal life at all. Not as if His death were the *only* thing of value, but it is what gives all else in Christ's Incarnate Person, Life, and Office, their whole value to us sinners. **Whoso eateth . . . hath, &c.**—The former verse said that *unless* they partook of Him they had no life; this adds, that *whoever* does so "hath eternal life." **And I will raise him up at the last day**—For the *fourth* time this is repeated (see v. 39, 40, 44)—showing most clearly that the "eternal life" which such a man "*hath*" cannot be the same with the *future* resurrection-life, from which it is carefully distinguished each time, but a life communicated *here below* immediately on believing (en. 3. 36; 5. 24, 25); and giving to the *resurrection of the body* as that which consummates the redemption of the *entire man*, a prominence which in the current theology, it is to be feared, it has seldom had. (See Romans 8. 23; 1 Corinthians 15., throughout.) **He that eateth . . . dwelleth in me and I in him**—As our food becomes incorporated with ourselves, so Christ and those who eat His flesh and drink His blood become spiritually *one life*, though *personally* distinct. **As the living Father hath sent me—to communicate His own life, and I live by the Father—*lit.*, 'because of the Father;'** My life and his being one, but Mine that of a *Son*, whose it is to be "*of the Father.*" (See ch. 1. 18; 5. 26.) **he that eateth me shall live by me—*lit.*, 'because of me.'** So that though *one spiritual life* with Him, "the Head of every man is Christ, as the head of Christ is God." (1 Corinthians 11. 3; 3. 23.) **This is that bread, &c.**—a sort of summing up of the whole discourse, on which let this one further remark suffice—that as our Lord, instead of softening down His figurative sublimities, or even putting them in naked phraseology, leaves the great truths of His Person and Office, and our participation of Him and it, enshrined for all time in those glorious forms of speech, so when we attempt to strip the truth of these figures, figures though they be, it goes away from us, like water when the vessel is broken, and our wisdom lies in raising our own spirit, and attending our own ear, to our Lord's chosen modes of expression. (It should be added that although this discourse has nothing to do with the Sacrament of the Supper, the Sacrament has every thing to do with it, as *the visible embodiment* of these figures, and, to the believing partaker, a *real*, yea, and the most lively and affecting participation of His flesh and blood, and nourishment thereby of the spiritual and eternal life, here below.) **59. These things said he in the synagogue**—which seems to imply that what follows took place after the congregation had broken up. **60-65. Many of his disciples**—His pretty constant followers, though an outer circle of them. **hard saying**—not merely harsh, but insufferable, as the word often means in the Old Testament. **who can hear**—submit to listen to it. **Doth this offend . . . What and if, &c.—*g. d.*, 'If ye are stumbled at what I have said, how will ye bear what I now say?'** Not that His ascension itself would stumble them more than His death, but that after recollecting from the *mention* of the one they would not be in a state of mind to take in the other. **the flesh profiteth nothing**—Much of His discourse was about "flesh;" but flesh as such, mere flesh, could profit nothing, much less impart that *life* which the Holy Spirit alone communicates to the soul. **the words I speak are spirit and life**—the whole burden of the discourse is "*spirit*," not mere *death*, and "*life*" in its highest, not its lowest sense, and the words I have employed are to be interpreted solely in that sense. **But there are some, &c.—*g. d.*, 'But it matters little to some of you in what sense I speak, for ye believe not.'** This was said, adds the Evangelist, not

merely of the outer but of the inner circle of His disciples; for he knew the traitor, though it was not yet time to expose him. **Therefore said I, &c.—*g. d.*, 'That was why I spoke to you of the necessity of Divine teaching, which some of you are strangers to.'** except it were given him—plainly showing that by the Father's "*drawing*" (v. 44) was meant an *internal* and *efficacious* operation, for in recalling the statement here He says, it must be "*given to a man to come to Christ.*" **66-71. From that time, &c.**—or, in consequence of this. Those last words of our Lord seemed to have given them the finishing stroke—they could not stand it any longer. **walked no more**—Many a journey, it may be, they had taken with Him, but now they gave Him finally up! **the Twelve**—the first time they are thus mentioned in this Gospel. **Will ye also go away!**—Affecting appeal! Evidently Christ *felt* the desertion of Him even by those miserable men who could not abide His statements; and seeing a disturbance even of the *wheat* by the violence of the wind which blew away the *chaff* (not yet visibly showing itself, but open to His eyes of fire), He would *nip it in the bud* by this home question. **Then Simon Peter**—whose forwardness in this case was noble, and to the wounded spirit of His Lord doubtless very grateful. **Lord, to whom, &c.—*g. d.*, 'We cannot deny that we have been staggered as well as they, and seeing so many go away who, as we thought, might have been retained by teaching a little less hard to take in, our own endurance has been severely tried, nor have we been able to stop short of the question, Shall we follow the rest, and give it up? But when it came to this, our light returned, and our hearts were reassured. For as soon as we thought of going away, there arose upon us that awful question, "To whom shall we go?" To the lifeless formalism and wretched traditions of the elders? to the gods many and lords many of the heathen around us? or to blank unbelief? Nay, Lord, we are shut up. They have none of that "ETERNAL LIFE" to offer us whereof Thou hast been discoursing, in words rich and ravishing as well as in words staggering to human wisdom. That life we cannot want; that life we have learnt to crave as a necessity of the deeper nature which Thou hast awakened: "the words of that eternal life" (the authority to reveal it and the power to confer it) Thou hast: Therefore will we stay with Thee—'we must.' And we believe, &c.—(See on Matthew 16. 16.) Peter seems to have added this not merely—probably not so much—as an assurance to his Lord of his heart's belief in Him, as for the purpose of fortifying himself and his faithful brethren against that recoil from his Lord's harsh statements which he was probably struggling against with difficulty at that moment. *N. B.*—There are seasons when one's faith is tried to the utmost, particularly by speculative difficulties; the spiritual eye then swims, and all truth seems ready to depart from us. At such seasons, a clear perception that to abandon the faith of Christ is to face blank desolation, ruin and death; and on recollecting from this, to be able to fall back, not merely on first principles and immovable foundations, but on personal experience of a Living Lord in whom all truth is wrapt up and made flesh for our very benefit—this is a relief unspeakable. Under that blessed Wing taking shelter, until we are again fit to grapple with the questions that have staggered us, we at length either find our way through them, or attain to a calm satisfaction in the discovery that they lie beyond the limits of present apprehension. **Have not I chosen . . . and one of you is a devil!**—*g. d.*, 'Well said, Simon-Barjonas, but that "we" embraces not so wide a circle as in the simplicity of thine heart thou thinkest; for though I have chosen you but twelve, one even of these is a "devil" (the temple, the tool of that wicked one).'**

CHAPTER VII.

Ver. 1-53. CHRIST AT THE FEAST OF TABERNACLES. **2. After these things—*i. e.*, all that is recorded after ch. 6. 15 walked in Galilee**—continuing His labours there, instead of going to Judea, as might have been expected. **sought to kill him, &c.**—referring back to ch. 5. 18. Hence it is

years that our Lord did not attend the Passover mentioned at ch. 6, 4—being the third since His ministry began, if the feast mentioned in ch. 5, 1 was a Passover. **Feast of tabernacles at hand**—This was the last of the three annual festivals, celebrated on the 15th of the 7th month (September). See Leviticus 23, 33, &c.; Deuteronomy 16, 13, &c.; Nehemiah 8, 14-18. **3-5. His brethren said**—See on Matthew 13, 54-58. **Depart . . . into Judea, &c.**—In v. 5 this speech is ascribed to their *unbelief*. But as they were in the "upper room" among the one hundred and twenty disciples who waited for the descent of the Spirit after the Lord's ascension (Acts 1, 14), they seem to have had their prejudices removed, perhaps after His resurrection. Indeed here their language is more that of strong prejudice and suspicion (*such as near relatives, even the best, too frequently show in such cases*), than from unbelief. There was also, probably, a tincture of *vanity* in it. 'Thou hast many disciples in Judea; here in Galilee they are fast dropping off; it is not like one who advances the claims thou dost to linger so long here, away from the city of our solemnities, where surely "the kingdom of our father David" is to be set up: "seeking," as thou dost, "to be known openly," those miracles of thine ought not to be confined to this distant corner, but submitted at headquarters to the inspection of "the world." (See Psalm 34, 8, "I am become a stranger to my brethren, an alien unto my mother's children!")' **6-10. My time not yet come**—*i. e.*, for "showing Himself to the world." **your time always ready, &c.**—*q. d.*, 'It matters little when we go up, for ye have no great plans in life, and nothing hangs upon your movements. With Me it is otherwise; on every movement of Mine there hangs what ye know not: The world has no quarrel with you, for ye bear no testimony against it, and so draw down upon yourselves none of its wrath; but I am here to lift up My voice against its hypocrisy, and denounce its abominations; therefore it cannot endure Me, and one false step might precipitate its fury on its Victim's head before the time. Away, therefore, to the feast as soon as it suits you; I follow at the fitting moment, but "My time is not yet full come." then went he . . . not openly—not "in the caravan) company." [MEYER.] (See on Luke 2, 44.) as it were in secret—rather, 'in a manner secretly;' perhaps by some other route, and in a way not to attract notice. **11-13. Jews (the rulers) sought him**—for no good end. Where is he?—He had not been at Jerusalem for probably a year and a half. much murmuring—'buzzing,' among the people—the multitudes; 'the natural expression of a Jewish writer, indicating without design the crowded state of Jerusalem at this festival.' [WEBSTER and WILKINSON.] **a good man . . . Nay . . . deceiveth, &c.**—the two opposite views of His claims, that they were *honest*, and that they were an *imposture*. none spake openly of him—*i. e.*, in His favour, "for fear of the (ruling) Jews." **14, 15. about the midst of the feast**—the fourth or fifth day of the eight, during which it lasted. **went up into the temple and taught**—The word denotes *formal and continuous teaching*, as distinguished from mere casual sayings. This was probably the first time that He did so thus openly in Jerusalem. He had kept back till the feast was half through, to let the stir about Him subside, and entering the city unexpectedly, had begun His "teaching" at the temple, and created a certain awe, before the wrath of the rulers had time to break it. **How knoweth . . . letters**—learning. (Acts 26, 24.) **having never learned**—at any rabbinical school, as Paul under Gamaliel. These rulers knew well enough that He had not *studied* under any human teacher—an important admission against ancient and modern attempts to trace our Lord's wisdom to human sources. [MEYER.] Probably His teaching on this occasion was *expository*, manifesting that unrivalled faculty and depth which in the Sermon on the Mount had excited the astonishment of all. **16-18. doctrine . . . not mine, &c.**—*i. e.*, from Myself unauthorized; I am here by commission. **If any man will do the will, &c.**—'is willing,' or 'wishes to do,' **whether of God or . . . of myself**—from above or from beneath; **a Divine or an imposture of mine**. A principle of im-

mense importance, showing, on the one hand, that *single-ness of desire to please God is the grand inlet to light on all questions vitally affecting one's eternal interests*, and on the other, that *the want of this, whether perceived or not, is the chief cause of infidelity amidst the light of revealed religion—seeketh his own glory, &c.*—See on ch. 5, 41-44. **19, 20. Did not Moses, &c.**—*q. d.*, 'In opposing Me ye pretend zeal for Moses, but to the spirit and end of that law which he gave ye are total strangers, and in "going about to kill me" ye are its greatest enemies.' **The people answered, Thou hast a devil: who goeth about to kill thee?**—This was said by 'the multitude,' who as yet had no bad feeling to Jesus, and were not in the secret of the plot hatching, as our Lord knew, against Him. **21-24. I have done one work, &c.**—Taking no notice of the popular appeal, as there were those there who knew well enough what He meant, He recalls His cure of the impotent man, and the murderous rage it had kindled (ch. 5, 9, 16, 18). It may seem strange that He should refer to an event a year and a half old, as if but newly done. But their present attempt "to kill Him" brought the past scene all fresh up, not only to Him, but without doubt to them too, if indeed they had ever forgotten it; and by this fearless reference to it, exposing their hypocrisy and dark designs, He gave His position great moral strength. **Moses gave you circumcision, &c.**—Though servile work was forbidden on the sabbath, the circumcision of males on that day (which certainly was a servile work) was counted no infringement of the Law. How much less ought fault to be found with One who had made a man "every whit whole"—or rather, 'a man's entire body whole'—on the sabbath-day? What a testimony to the reality of the miracle, none daring to meet the bold appeal. **judge not, &c.**—*q. d.*, 'Rise above the letter into the spirit of the law.' **25-27. some of them of Jerusalem**—the citizens, who, knowing the long-formed purpose of the rulers to put Jesus to death, wondered they were now letting him teach openly. **Do the rulers know, &c.**—Have they got some new light in favour of His claims? **Howbeit we know this man, &c.**—This seems to refer to some current opinion that Messiah's origin would be mysterious (not altogether wrong), from which they concluded that Jesus could not be he, since they knew all about His family at Nazareth. **28, 29. Jesus cried**—in a louder tone, and more solemn, witnessing style than usual. **Ye both, &c.**—*q. d.*, 'Yes, ye know both myself and my local parentage, "and (yet) I am not come of myself." he that sent me is true, &c.—Probably the meaning is, 'He that sent me is the only real Sender of any one.' **30-32. sought to take . . . none laid hands**—their *impotence* being equal to their *malignity*. **When Christ cometh, will he, &c.**—*q. d.*, 'If this be not the Christ, what can the Christ do, when He does come, which has not been anticipated and eclipsed by this man? This was evidently the language of friendly persons, overborne by their spiteful superiors, but unable to keep quite silent. **heard that they murmured**—that mutterings to this effect were going about, and thought it high time to stop Him if He was not to be allowed to carry away the people. **33, 34. Yet a little while, &c.**—*q. d.*, 'Your desire to be rid of Me will be for you all too soon fulfilled. Yet a little while and we part company—for ever; for I go whither ye cannot come, nor, even when ye at length seek to Him whom ye now despise, shall ye be able to find Him'—referring not to any penitential, but to purely selfish cries in their time of desperation. **35, 36. whither will he go, &c.**—They cannot comprehend him, but seem awed by the solemn grandeur of His warning. He takes no notice, however, of their questions. **37-39. the last, the great day of the feast**—the eighth (Leviticus 23, 39). It was a sabbath, the last feast day of the year, and distinguished by very remarkable ceremonies. 'The generally joyous character of this feast broke out on this day into loud jubilation, particularly at the solemn moment when the priest, as was done on every day of this festival, brought forth, in golden vessels, water from the stream of Siloah, which flowed under the temple-mountain, and solemnly poured it upon the altar. Then the words of Isaiah 12, 3 were sung, 'With joy shall

ye draw water out of the wells of Salvation," and thus the symbolical reference of this act, intimated in v. 39, was expressed. [OLSHAUSEN.] So ecstatic was the joy with which this ceremony was performed—accompanied with sound of trumpets—that it used to be said, 'Whoever had not witnessed it had never seen rejoicing at all.' [LIGHTFOOT.] On this high occasion, then, He who had already drawn all eyes upon Him by His supernatural power and unrivalled teaching—"JESUS stood," probably in some elevated position, "and cried," as if making proclamation in the audience of all the people, "IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK!" What an offer! The deepest cravings of the human spirit are here, as in the Old Testament, expressed by the figure of "thirst," and the eternal satisfaction of them by "drinking." To the woman of Samaria He had said almost the same thing, and in the same terms, John 4. 13, 14. But what to her was simply affirmed to her as a *fact*, is here turned into a world-wide proclamation; and whereas there, the gift by Him of the living water is the most prominent idea—in contrast with her hesitation to give Him the perishable water of Jacob's well—here, the prominence is given to *Himself* as the Well-spring of all satisfaction. He had in Galilee invited all the WEARY AND HEAVY-LADEN of the human family to come under His wing and they should find REST (Matthew 11. 28), which is just the same deep want, and the same profound relief of it, under another and equally grateful figure. He had in the synagogue of Capernaum (ch. 6.) announced Himself, in every variety of form, as "the BREAD of Life," and as both able and authorized to appease the "HUNGER," and quench the "THIRST," of all that apply to Him. There is, and there can be, nothing beyond that here. But what was on all those occasions uttered in private, or addressed to a provincial audience, is here sounded forth in the streets of the great religious metropolis, and in language of surpassing majesty, simplicity, and grace. *It is just Jehovah's ancient proclamation now sounding forth through human flesh,* "HO, EVERY ONE THAT THIRSTETH, COME YE TO THE WATERS, AND HE THAT HATH NO MONEY!" (Isaiah 55. 1.) In this light we have but two alternatives; either to say with Calaphas of Him that uttered such words, "*He is guilty of death,*" or falling down before Him to exclaim with Thomas, "MY LORD AND MY GOD!" as the Scripture hath said—These words belong to what follows, "Out of his belly, as the Scripture hath said, shall flow," &c., referring not to any particular passage, but to such as Isaiah 58. 11; Joel 3. 18; Zechariah 14. 8; Ezekiel 47. 1-12; in most of which the idea is that of waters issuing from beneath the Temple, to which our Lord compares Himself and those who believe in Him. *out of his belly—i. e., his inner man, his soul,* as in Proverbs 20. 27. *rivers of living water*—See on ch. 4. 13, 14. It refers primarily to the *copiousness*, but indirectly also to the *diffusiveness*, of this living water to the good of others. *This spake he of the spirit*—Who, by His direct personal agency, opens up this spring of living waters in the human spirit (ch. 3. 5), and by His indwelling in the renewed soul ensures their *unfailing flow*. *they that believe, &c.*—As the Holy Ghost is, in the redemption of man, entirely *at the service of Christ*, as His Agent, so it is *only in believing connection with Christ* that any one "receives" the Spirit. *For the Holy Ghost was not yet [given]*—beyond all doubt the word "given," or some similar word, is the right supplement. In ch. 16. 7 the Holy Ghost is represented not only as the *gift of Christ*, but a gift the communication of which was dependent upon His own departure to the Father. Now as Christ was not yet gone, so the Holy Ghost was not yet given. *Jesus not yet glorified*—the word "*glorified*" is here used advisedly, to teach the reader not only that the departure of Christ to the Father was indispensable to the giving of the Spirit, but that this illustrious Gift, direct from the hands of the ascended Saviour, was God's intimation to the world that He whom it had cast out, crucified, and slain, was "His Elect, in whom His soul delighted," and that it was through the smiting of that Rock that the waters of the Spirit—for which the Church was waiting, and with pomp at the feast of tabernacles proclaim-

ing its expectation—had gushed forth upon a thirsty world. 40-43. Many . . . when they heard this . . . said, *Of a truth, &c.*—The only wonder is they did not all say it. "But their minds were blinded." Others, *This is the Christ*—See on ch. 1. 21. *Shall Christ come out of Galilee . . . Scripture said . . . of the seed of David and out of Bethlehem, &c.*—We accept this spontaneous testimony to our David-descended, Bethlehem-born Saviour. Had those who gave it made the inquiry which the case demanded, they would have found that Jesus "came out of Galilee" and "out of Bethlehem" both, alike in fulfilment of prophecy as in point of fact, (Matthew 2. 23; 4. 13-16.) 44-49. *would have taken him, but, &c.*—See on v. 30. *Then came the officers*—"sent to take him," v. 32. *Why not brought him?*—already thirsting for their Victim, and thinking it an easy matter to seize and bring Him. *Never man spake like this man*—Noble testimony of unsophisticated men! Doubtless they were strangers to the profound intent of Christ's teaching, but there was that in it which by its mysterious grandeur and transparent purity and grace, held them spell-bound. No doubt it was of God that they should so feel, that their arm might be paralyzed, as Christ's hour was not come; but even in human teaching there has sometimes been felt such a Divine power, that men who came to kill them (*e. g., ROWLAND HILL*) have confessed to all that they were unmanned. *ye also deceived?*—In their own servants this seemed intolerable. *any of the rulers and Pharisees believed?*—"Many of them" did, including Nicodemus and Joseph, but not one of these had openly "confessed him" (ch. 12. 42), and this appeal must have stung such of them as heard it to the quick. *But this people—lit., 'multitude,' meaning the ignorant rabble.* [Pity these important distinctions, as marked in the original of this gospel, should not be also in our version.] *knoweth not the law—i. e., by school learning, which only subverted it by human traditions, are cursed*—a cursed set (a kind of swearing at them, out of mingled rage and scorn). 50-53. *Nicodemus*—reappearing to us after nearly three years' absence from the history, as a member of the council, probably then sitting. *Doth our law, &c.*—A very proper, but all too tame rejoinder, and evidently more from pressure of conscience than any design to pronounce *positively* in the case. 'The feebleness of his defence of Jesus has a strong contrast in the fierceness of the rejoinders of the Pharisees.' [WEBSTER and WILKINSON.] *Thou of Galilee?*—in this taunt expressing their scorn of the party. Even a word of caution, or the gentlest proposal to inquire before condemning, was with them equivalent to an espousal of the hated One. *Search . . . out of Galilee . . . no prophet*—Strange! For had not *Jonah* (of Gath-hepher) and even *Elijah* (of Thibse) arisen out of Galilee? and it may be more, of whom we have no record. But rage is blind, and deep prejudice distorts all facts. Yet it looks as if they were afraid of losing Nicodemus, when they take the trouble to reason the point at all. *It was just because he had "searched," as they advised him, that he went the length even that he did. every man went to his own home—finding their plot could not at that time be carried into effect.* Is your rage thus impotent, ye chief priests?

CHAPTER VIII.

Ver. 1-11. THE WOMAN TAKEN IN ADULTERY. 1, 2. *Jesus went unto the Mount of Olives*—This should have formed the last verse of the foregoing chapter. 'The return of the people to the inert quiet and secularity of their dwellings' (ch. 7. 53), at the close of the feast, is designedly contrasted with our Lord's *homeless* way, so to speak, of spending the short night, who is early in the morning on the scene again. One cannot well see why what is recorded in Luke 21. 37, 38 may not even thus early have taken place; it might have been the Lord's ordinary custom from the beginning to leave the brilliant misery of the city every night, that so He might compose His sorrowful and interceding heart, and collect His energies for new labours of love; preferring for His resting-place

Bethany, and *the Mount of Olives*, the scene thus consecrated by many preparatory prayers for His final humiliation and exaltation. [STIER.] 3-6. Scribes and Pharisees—foiled in their yesterday's attempt, and hoping to succeed better in this. *woman . . . in adultery . . . Moses commanded . . . should be stoned*—simply put to death (Deuteronomy 22. 22), but in aggravated cases, at least in later times, this was probably by stoning (Ezekiel 16. 40). *but what sayest thou*—hoping, whatever He might answer, to put Him in the wrong:—if He said, stone her, that would seem a stepping out of His province; if He forbade it, that would hold Him up as a relaxer of the public morals. But these cunning hypocrites were overmatched. *stooped down*—It will be observed He was "*sitting*" when they came to Him. *wrote with his finger on the ground*—The words of our translators in Italics ("as though he heard them not") have hardly improved the sense, for it is scarcely probable He could wish that to be thought. Rather He wished to show them His aversion to enter on the subject. But as this did not suit them, they "continue asking him," pressing for an answer. At last, raising Himself He said—*He that is without sin*—not meaning sinless altogether; nor yet, guiltless of a literal breach of the Seventh Commandment; but probably, he whose conscience acquits him of *any such sin*. *cast a stone*—*the stone*, meaning the first one (Deuteronomy 17. 7). *again stooped down and wrote*—The design of this second stooping and writing on the ground was evidently to give her accusers an opportunity to slink away unobserved *by Him*, and so avoid an exposure to His eye which they could ill have stood. Accordingly it is added—*they . . . convicted . . . went out one by one . . . Jesus left alone*—*i. e.*, without one of her accusers remaining; for it is added—*the woman in the midst*—*i. e.*, of the remaining audience. While the trap failed to catch Him for whom it was laid, it caught those who laid it. Stunned by the unexpected home-thrust, they immediately made off—which makes the impudence of those impure hypocrites in dragging such a case before the public eye the more disgusting. *Woman, &c.*—What inimitable tenderness and grace! Conscious of her own guilt, and till now in the hands of men who had talked of stoning her, wondering at the *skill* with which her accusers had been dispersed, and the *grace* of the few words addressed to herself, she would be disposed to listen, with reverence and teachableness before unknown, to our Lord's admonition, "And Jesus said unto her, Neither do I condemn thee, go and sin no more." He pronounces no pardon upon the woman (like "Thy sins are forgiven thee")—"Go in peace"), much less does He say that she had done nothing condemnable; He simply leaves the matter where it was. He meddles not with the magistrate's office, nor acts the *Judge* in any sense (ch. 12. 47). But in saying "Go and sin no more," which had been before said to one who undoubtedly believed (ch. 5. 14), more is probably implied than expressed. If brought suddenly to conviction of sin, admiration of her Deliverer, and a willingness to be admonished and guided by Him, this call to begin a new life may have carried with it what would ensnare and naturally bring about a permanent change. (This whole narrative is wanting in some of the earliest and most valuable MSS., and those which have it vary to some extent. The internal evidence in its favour is almost overpowering. It is easy to account for its omission, though genuine; but if not so, it is next to impossible to account for its insertion.)

12-59. FURTHER DISCOURSES OF JESUS—ATTEMPT TO STONE HIM. 12. *I am the light of the world*—As the former references to *water* (ch. 4. and 7.) and to *bread* (ch. 6.) were occasioned by outward occurrences, so this one to *light*. In "the Treasury" where it was spoken (see on v. 31) stood two colossal golden lamp-stands, on which hung a multitude of lamps, lighted after the evening sacrifice (probably every evening during the feast of tabernacles), diffusing their brilliancy, it is said, over all the city. Around these the people danced with great rejoicing. Now, as amidst the festivities of the *water* from Siloam Jesus cried, saying, "If any man thirst let him come unto

me and drink," so now amidst the blaze and the joyousness of this illumination, He proclaims, "*I AM THE LIGHT OF THE WORLD*"—plainly in the most *absolute* sense. For though He gives his disciples the same title, they are only "*light in the Lord*" (Ephesians 5. 8); and though He calls the Baptist "the burning and shining light" (or '*lamp*' of his day, ch. 5. 35), yet "he was *not that Light*, but was sent to bear witness of that Light: that was *THE TRUE LIGHT* which, coming into the world, *lighteth every man*" (ch. 1. 8, 9). Under this magnificent title Messiah was promised of old, Isaiah 42. 6; Malachi 4. 2, &c. *he that followeth me*—as one does a light going before him, and as the Israelites did the pillar of bright cloud in the wilderness. *but shall have the light of life*—the light, as of a new world, a newly-awakened spiritual and eternal life. 13-19. *hearest record of thyself; thy record is not true*—How does He meet this specious cavil? Not by disputing the wholesome human maxim that 'self-praise is no praise,' but by affirming that He was *an exception to the rule*, or rather, that *it had no application to Him*. *for I know whence I came, and whither I go*, &c.—See on ch. 7. 28, 29. *Ye judge after the flesh*—with no spiritual apprehension. *I judge no man . . . yet if I judge, my judgment is true*, &c.—*q. d.*, 'Ye not only *form* your carnal and warped judgments of Me, but are bent on carrying them into effect; I, though I *form* and utter my judgment of you, am not here to carry this into execution—that is reserved to a future day; yet the judgment I now pronounce and the witness I now bear is not mine only as ye suppose, but His also that sent me. (See on ch. 5. 31, 32.) And these are the two witnesses to any fact which your law requires.' 20. *These words spake he in the treasury*—a division, so called, of the fore-court of the temple, part of the court of the women [JOSEPHUS, Antiquities, xix. 6. 2, &c.], which may confirm the genuineness of v. 2-11, as the place where the woman was brought. *no man laid hands on him*, &c.—See on ch. 7. 30. In the dialogue that follows, the conflict waxes sharper on both sides, till rising to its climax, they take up stones to stone him. 21-25. *then said Jesus again unto them, I go my way, &c.*—See on ch. 7. 34. *then said the Jews, Will he kill himself?*—seeing something more in his words than before (ch. 7. 35), but their question more malignant and scornful. *Ye are from beneath . . . I from above*—contrasting Himself, not as in ch. 3. 31, simply with *earth-born messengers of God*, but with *men sprung from and breathing an opposite element* from His, which rendered it impossible that He and they should have any present fellowship, or dwell eternally together. See again on ch. 7. 34; also v. 44. *If ye believe not that I am he, ye shall die in your sins*—They knew well enough what He meant. (Mark 13. 6, *Gr.*; cf. Matthew 24. 5.) But he would not, by speaking it out, give them the materials for a charge for which they were watching. At the same time, one is irresistibly reminded by such language, so far transcending what is becoming in *men*, of those ancient declarations of the God of Israel, "*I AM HE*," &c. (Deuteronomy 32. 39; Isaiah 43. 10, 13; 46. 4; 48. 12.) See on ch. 6. 20. *Who art thou?*—hoping thus to extort an explicit answer; but they are disappointed. 26, 27. *I have many things to say and to judge of you; but He that sent me is true, &c.*—*q. d.*, 'I could, and at the fitting time will say and judge many things of you (referring perhaps to the work of the Spirit which is for *judgment* as well as *salvation*, ch. 16. 8), but what I do say is just the message my Father hath given me to deliver.' 28-30. *When ye have lifted up the Son of man*—The plainest intimation He had yet given *in public* of the *manner* and the *authors* of His death. *ye shall know that I am he, &c.*—*i. e.*, find out, or have sufficient evidence, how true was all He said, though they would be far from owning it. *the Father hath not left me alone; for I do always those things that please Him*. &c.—*q. d.*, 'To you, who gnash upon me with your teeth, and frown down all open appearance for me, I seem to stand uncoun tenanced and alone; but I have a sympathy and support transcending all human applause; I came hither to do my Father's will, and in the doing of it have not ceased to please Him; therefore is He ever by Me with

His approving smile, His cheering words, His supporting arm.' As he spake these words, many believed on him—Instead of wondering at this, the wonder would be if words of such unearthly, surpassing grandeur could be uttered without captivating some that heard them. And just as "all that sat in the council" to try Stephen "saw his face"—though expecting nothing but death—"as it had been the face of an angel" (Acts 6. 15), so may we suppose that, full of the sweet supporting sense of His Father's presence, amidst the rage and scorn of the rulers, a Divine benignity beamed from His countenance, irradiated the words that fell from Him, and won over the candid "many" of His audience. 31-33. Then said Jesus to those who believed, If ye continue in my word, then are ye my disciples indeed, &c.—The impression produced by the last words of our Lord may have become visible by some decisive movement, and here He takes advantage of it to press on them "*continuance*" in the faith, since then only were they "his real disciples" (cf. ch. 15. 8-8), and then should they *experimentally* "know the truth," and "by the truth be made (*spiritually*) free." They answered him, We be Abraham's seed, and were never in bondage to any man, &c.—Whosaid this? Not surely the very class just spoken of as won over by His Divine words, and exhorted to continue in them. Most interpreters seem to think so; but it is hard to ascribe such a petulant speech to the newly-gained disciples, even in the lowest sense, much less persons so gained as they were. It came, probably, from persons mixed up with them in the same part of the crowd, but of a very different spirit. The *pride* of the Jewish nation, even now after centuries of humiliation, is the most striking feature of their character. 'Talk of freedom to us? Pray when or to whom were we ever in bondage?' This bluster sounds almost ludicrous from such a nation. Had they forgotten their long and bitter bondage in Egypt? their dreary captivity in Babylon? their present bondage to the Roman yoke, and their restless eagerness to throw it off? But probably they saw that our Lord pointed to something else—freedom, perhaps, from the leaders of sects or parties—and were not willing to allow their subjection even to these. Our Lord, therefore, though He knew what slaves they were in this sense, drives the ploughshare somewhat deeper than this, to a bondage they little dreamt of. 34, 35. Whosoever committeth sin—i. e., liveth in the commission of it—(Cf. 1 John 3. 8; Matthew 7. 23)—is the servant of sin—i. e., the bond-servant, or slave of it; for the question is not about free service, but Who are in bondage? (Cf. 2 Peter 2. 19; Revelation 6. 16.) The great truth here expressed was not unknown to heathen moralists; but it was applied only to vice, for they were total strangers to what in revealed religion is called *sin*. The thought of slaves and freemen in the house suggests to our Lord a wider idea. And the servant abideth not in the house for ever, but the son abideth ever—q. d., 'And if your connection with the family of God be that of non-servants, ye have no natural tie to the house; your tie is essentially uncertain and precarious. But the Son's relationship to the FATHER is a natural and essential one; it is an indefeasible tie; His abode in it is perpetual and of right: That is My relationship, My tie: If, then, ye would have your connection with God's family made real, right, permanent, ye must by the Son be *manumitted* and *adopted* as sons and daughters of the Lord Almighty. In this sublime statement there is no doubt a subordinate allusion to Genesis 21. 10, "Cast out this bondswoman and her son, for the son of this bondswoman shall not be heir with my son, with Isaac." (Cf. Galatians 4. 22-30.) 37-41. ye seek to kill me—He had said this to their face before: He now repeats it, and they do not deny it; yet are they held back, as by some marvellous spell—it was the awe which His combined dignity, courage, and benignity struck into them. *because my word hath no place in you*—When did ever human prophet so speak of His words? They tell us of "the word of the Lord" coming to them. But here is One who holds up "His word" as that which ought to find entrance and abiding room for itself in the souls of all who hear it. my father . . . your father—See on v.

23. If ye were Abraham's children, ye would do the works of Abraham—He had just said He "knew they were Abraham's children," i. e., according to the *flesh*, but the children of His *faith* and *holiness* they were not but the reverse. *this did not Abraham*—In so doing ye act in direct opposition to him. *we be not born of fornication . . . we have one father, God*—meaning, as is generally allowed, that they were not an illegitimate race in point of *religion*, pretending only to be God's people, but were descended from His own chosen Abraham. 42, 43. If God were your father, ye would love me—q. d., 'If ye had anything of his moral image, as children have their father's likeness, ye would love me, for I am immediately of him and directly from him. But "my speech" (meaning His peculiar style of expressing Himself on these subjects) is unintelligible to you because ye cannot take in the truth which it conveys.' 44. Ye are of your father the devil—This is one of the most decisive testimonies to the *objective* (outward) *personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn an assertion as this. [ALFORD.] the lusts of your father—his impure, malignant, ungodly propensities, inclinations, desires. ye will do—'are willing to do,' i. e., 'willingly do;' not of any *blind necessity of nature*, but of *pure natural inclination*. he was a murderer from the beginning—The reference is not to Cain [as LOCKE, DE WETTE, ALFORD, &c.], but to Adam [GRIETIUS, CALVIN, MEYER, LUTHARDT, &c.]. The death of the human race, in its widest sense, is ascribed to the murderous seducer of our race. and abode not in the truth—As, strictly speaking, the word means '*abideth*,' it has been denied that the fall of Satan from a former holy state is here expressed [LOCKE, &c.], and some superior interpreters think it only *implied*. [OLSHAUSEN, &c.] But though the *form* of the thought is present—not past—this is to express the important idea, that his whole character and activity are just a *continual aberration from his own original truth or rectitude*; and thus his fall is not only the *implied basis* of the thought, but *part of the statement itself*, properly interpreted and brought out. *no truth in him*—void of all that holy, transparent rectitude which, as his creature, he originally possessed. *when he speaketh a lie, he speaketh of his own*—perhaps his own resources, treasures. Matthew 12. 35. [ALFORD.] (The word is *plural*.) It means that he has no temptation to it *from without*; it is purely *self-begotten*, springing from a nature which is nothing but obliquity. the father of it—i. e., of lying: all the falsehood in the world owes its existence to him. What a verse is this! It holds up the devil (1.) as the murderer of the human race; but as this is meant here in the more profound sense of *spiritual death*, it holds him up (2.) as the spiritual parent of this fallen human family, communicating to his offspring his own evil passions and universal obliquity, and stimulating these into active exercise. But as there is "a stronger than he," who comes upon him and overcomes him (Luke 11. 21, 22), it is only such as "love the darkness," who are addressed as children of the devil (Matthew 13. 38; 1 John 3. 8-10). 45-47. And because I tell you the truth, ye will not believe—not *although*, but *just because* He did so, for the reason given in the former verse. Had He been *less* true they would have hailed Him more readily. which of you convinceth me of sin—'Convicteth,' bringeth home a charge of sin. Glorious dilemma! 'Convict me of sin, and reject me: If not, why stand ye out against my claims?' Of course, they could only be supposed to impeach His *life*; but in One who had already passed through unparalleled complications, and had continually to deal with friends and foes of every sort and degree, such a challenge thrown wide amongst His bitterest enemies, can amount to nothing short of a claim to *absolute sinlessness*. 48-51. Say we not well. That thou art a Samaritan, and hast a devil?—What intense and virulent scorn! (See Hebrews 12. 3.) The "say we not well" refers to ch. 7. 20. "A Samaritan" means more than 'no Israelite at all:' it means one who pretended, but had no manner of claim to the title—retor-

ing perhaps, this denial of their *true* descent from Abraham. Jesus answered, **I have not a devil**—What calm dignity is here! Verily, "when reviled, he reviled not again." (1 Peter 2. 23.) Cf. Paul, Acts 23. 25, "I am not mad," &c. He adds not, 'Nor am I a Samaritan,' that He might not even seem to partake of their contempt for a race that had already welcomed Him as the Christ, and began to be blessed by Him. **I honour my Father, and ye do dishonour me**—the language of *wounded feeling*. But the *interior* of His soul at such moments is only to be seen in such prophetic utterances as these, "For thy sake I have borne reproach; shame hath covered my face; I am become a *stranger* unto my brethren, an *alien* unto my mother's children. For the zeal of thine house hath eaten me up, and the *reproaches of them that reproached thee* are fallen upon me." (Psalm 69. 7-9.) **I seek not mine own glory: there is one that seeketh—i. e.,** evidently, 'that seeketh my glory,' requiring "all men to honour the Son even as they honour the Father;" judiciously *treating* him "who honoureth not the Son as honouring not the Father that hath sent Him" (ch. 5. 23; and cf. Matthew 17. 5); but giving to Him (ch. 6. 37) such as will yet cast their crowns before His throne, in whom He "shall see of the travail of his soul, and be satisfied." (Isaiah 53. 11.) **51. If a man keep my saying, he shall never see death**—Partly thus vindicating His lofty claims as Lord of the kingdom of life everlasting, and, at the same time, holding out even to His revilers the sceptre of grace. The word "*keep*" is in harmony with v. 31, "If ye *continue* in my word," expressing the *permanency*, as a living and paramount principle, of that faith to which He referred: "*Never see death*," though virtually uttered before (ch. 5. 24; 6. 40, 47, 51), is the strongest and most naked statement of a very glorious truth yet given. (In ch. 11. 26 it is repeated in nearly identical terms.) **52, 53. then said the Jews unto him, Now we know that thou hast a devil, &c.**—'Thou art now self-convicted; only a demoniac could speak so; the most illustrious of our fathers are dead, and thou promisest *exemption* from death to any one who will keep *Thy saying*! pray, who art Thou?' **54-56. If I honour myself, my honour is nothing, &c.**—See on ch. 5. 31, &c. **I should be a liar like unto you**—now rising to the summit of holy, naked severity, thereby to draw this long dialogue to a head. **Abraham rejoiced to see my day, &c.**—'exulted,' or 'exceedingly rejoiced that he should see,' he 'exulted to see' it, i. e., by *anticipation*. Nay, he saw it and was glad—he *actually* beheld it, to his joy. If this mean no more than that he had a prophetic foresight of the gospel-day—the second clause just repeating the first—how could the Jews understand our Lord to mean that He "had seen Abraham?" And if it mean that Abraham was *then* beholding, in his disembodied spirit, the incarnate Messiah (STRICK, ALFORD, &c.), the words seem very unsuitable to express it. It expresses something *past*—"he saw my day, and was glad," i. e., surely *while he lived*. He seems to refer to the familiar intercourse which Abraham had with God, who is once and again in the history called "*the Angel of the Lord*," and whom Christ here identifies with Himself. On those occasions, Abraham "saw ME." (OLSHAUSEN, though he thinks the reference is to some unrecorded scene.) If this be the meaning, all that follows is quite natural. **57-59. Then said the Jews unto him, Thou art not yet fifty years old**—No inference can be drawn from this as to the age of our Lord at the time as man. Fifty years was with the Jews the completion of *manhood*. [ALFORD.] and hast thou seen Abraham?—He had said Abraham saw Him, as being his peculiar privilege. They give the opposite turn to it—"Hast thou seen Abraham?" as an honour too great for Him to pretend to. **Before Abraham was, I am**—The words rendered "*was*" and "*am*" are quite different. The one clause means, 'Abraham was brought into being,' the other, '*I exist*.' The statement therefore is not that *Christ came into existence before Abraham did* (as Arians affirm is the meaning), but that He never came into being at all, but *existed before* Abraham had a being; in other words, *existed before creation*, or *eternally*, as ch. 1. 1. In that sense the Jews

plainly understood him, since "then took they up stones to cast at him," just as they had before done when they saw that He made Himself equal with God, ch. 5. 18. hid himself—See on Luke 4. 30.

CHAPTER IX.

Ver. 1-41. THE OPENING OF THE EYES OF ONE BORN BLIND, AND WHAT FOLLOWED ON IT. 1-5. As Jesus passed by, he saw a man which was blind from birth—and who "sat begging," v. 8. who did sin, this man or his parents, that he was born blind, &c.—not in a former state of existence, in which, as respects the wicked, the Jews did not believe; but, perhaps, expressing loosely that sin *somewhere* had surely been the cause of this calamity. Neither this man, &c.—*q. d.*, 'The cause was neither in himself nor his parents, but, in order to the manifestation of "the works of God," in his cure, I must work the works of Him that sent me, &c.—a most interesting statement from the mouth of Christ; intimating, (1.) that He had a precise work to do upon earth, with every particular of it arranged and laid out to Him; (2.) that all He did upon earth was just "the works of God"—particularly "going about *doing good*," though not exclusively by miracles; (3.) that each work had its precise *time* and *place* in His programme of instructions, so to speak; hence, (4.) that as His period for work had definite termination, so by letting any one service pass by its allotted time, the whole would be disarranged, marred, and driven beyond its destined period for completion; (5.) that He acted ever under the impulse of these considerations, as man—"the night cometh when no man (or no one) can work." What lessons are here for others, and what encouragement from such Example! As long as I am in the world, I am the light of the world, &c.—not as if He would cease, after that, to be so; but that He must make full proof of His fidelity while His earthly career lasted by displaying His glory. 'As before the raising of Lazarus (ch. 11. 25), He announces Himself as the *Resurrection and the Life*, so now He sets Himself forth as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.' [ALFORD.] 6, 7. he spat on the ground, and made clay . . . and anointed the eyes of the blind man, &c.—These operations were not so incongruous in their nature as might appear, though it were absurd to imagine that they contributed in the least degree to the effect which followed. (See on Mark 6. 13; and 7. 33, 34.) Go, wash in Siloam . . . which is, Sent, &c.—(See 2 Kings 5. 10, 14.) As the prescribed action was purely symbolical in its design, so in connection with it the Evangelist notices the symbolical name of the pool as in this case bearing testimony to him who was sent to do what it only symbolized. (See Isaiah 8. 6, where this same pool is used figuratively to denote "the streams that make glad the city of God," and which, humble though they be, betoken a *present God of Israel*.) 8-15. The neighbours therefore . . . said, Is not this he that sat and begged—Here are a number of details to identify the newly-seeing with the long-known blind beggar. they brought to the Pharisees—sitting probably in council, and chiefly of that sect (ch. 7. 47, 48). 16, 17. this man is not of God, &c.—See on ch. 5. 9, 16. Others said, &c.—as Nicodemus, and Joseph. the blind man said, He is a prophet—rightly viewing the miracle as but a "sign" of his prophetic commission. 18-23. the Jews did not believe he had been born blind . . . till they called the parents of him that had received his sight—Folled by the testimony of the young man himself, they hope to throw doubt on the fact by close questioning his parents, who, perceiving the snare laid for them, ingeniously escape it by testifying simply to the identity of their son, and his birth-blindness, leaving it to himself, as a competent witness, to speak to the cure. They prevaricated, however, in saying they "knew not who had opened his eyes," for "they feared the Jews," who had come to an understanding (probably after what is recorded, ch. 7. 50, &c. but by this time pretty well

known), that whoever owned him as the Christ should be put out of the synagogue—i. e., not simply *excluded*, but *excommunicated*. 24-34. Give God the praise, we know that this man is a sinner—not wishing him to own, even to the praise of God, that a miracle had been wrought upon him, but to show more regard to the honour of God than ascribe any such act to one who was a sinner. He answered and said, Whether a sinner or no, &c.—Not that the man meant to insinuate any doubt in his own mind on the point of his being “a sinner,” but as his opinion on such a point would be of no consequence to others, he would speak only to what he *knew as fact* in his own case. then said they again, What did he to thee, &c.—hoping by repeated questions to ensnare him, but the youth is more than a match for them. I have told you already . . . will ye also be his disciples?—In a vein of keen irony he treats their questions as those of anxious inquirers, almost ready for discipleship! Stung by this, they retort upon him as the disciple (and here they plainly were not wrong); for themselves, they fall back upon Moses; about him there could be no doubt; but who knew about this upstart? The man answered, Herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes, &c.—He had no need to say another word; but waxing bolder in defence of his Benefactor, and his views brightening by the very courage which it demanded, he puts it to them how they could pretend inability to tell whether one who opened the eyes of a man born blind was “of God” or “a sinner”—from above or from beneath—and proceeds to argue the case with remarkable power. So irresistible was his argument that their rage burst forth in a speech of intense Pharisaism, ‘Thou wast altogether born in sins, and dost thou teach us?—thou, a base-born, uneducated, impudent youth, teach us, the trained, constituted, recognized guides of the people in the things of God! Out upon thee!’ they cast him out—judicially, no doubt, as well as in fact. The allusion to his being “born in sins” seems a tacit admission of his being blind from birth—the very thing they had been so unwilling to own. But rage and enmity to truth are seldom consistent in their outbreaks. The friends of this excommunicated youth, crowding around him with their sympathy, would probably express surprise that One who could work such a cure should be unable to protect his patient from the persecution it had raised against him, or should possess the power without using it. Nor would it be wonderful if such thoughts should arise in the youth’s own mind. But if they did, it is certain, from what follows, that they made no lodgment there, conscious as he was that “whereas he was blind, now he saw,” and satisfied that if his Benefactor “were not of God he could do nothing” (v. 33). There was a word for him too, which, if whispered in his ear from the oracles of God, would seem expressly designed to describe his case, and prepare him for the coming interview with his gracious Friend. “Hear the word of the Lord, ye that tremble at His word. Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed” (Isaiah 66. 5). But how was He engaged to whom such noble testimony had been given, and for whom such persecution had been borne? Uttering, perhaps, in secret, “with strong crying and tears,” the words of the prophetic psalm, “Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let none that seek thee be confounded for my sake, O God of Israel; because for thy sake I have borne reproach . . . and the reproaches of them that reproached thee are fallen upon me” (Psalm 69. 6, 7, 9). 35-38. Jesus heard—i. e., by intelligence brought Him—that they had cast out the youth; and when He had found him—by accident? Not very likely. Sympathy in that breast could not long keep aloof from its object. He said unto him, Dost thou believe in the Son of God?—A question stretching purposely beyond his present attainments, in order the more quickly to lead him—in his present teachable frame—into the highest truth. He answered and said, Who is He, Lord, that I may believe on Him?—His reply is affirmative, and believing by anticipation,

promising faith as soon as Jesus shall say who He is. [STIER.] Jesus said unto him, Thou hast both seen Him—the new sense of sight having at that moment its highest exercise, in gazing upon “the Light of the world.” He said, Lord, I believe; and he worshipped Him—a faith and a worship, beyond doubt, meant to express far more than he would think proper to any human “prophet” (v. 17)—the unstudied, resistless expression, probably of SUPREME faith and adoration, though without the full understanding of what that implied. 39-41. Jesus said—perhaps at the same time, but after a crowd, including some of the skeptical and scornful rulers, had, on seeing Jesus talking with the healed youth, hastened to the spot, that they which see not might see, &c.—Rising to that sight of which the natural vision communicated to the youth was but the symbol. (See on v. 5, and cf. Luke 4. 18.) that they which see might be made blind—judicially incapable of apprehending and receiving the truth, to which they have wilfully shut their eyes. are we blind also?—We, the constituted, recognized guides of the people in spiritual things? pride and rage prompting the question. If ye were blind—wanted light to discern My claims, and only waited to receive it—ye should have no sin—none of the guilt of shutting out the light. ye say, We see; therefore your sin remaineth—Your claim to possess light, while rejecting Me, is that which seals you up in the gulf of unbelief.

CHAPTER X.

Ver. 1-21. THE GOOD SHEPHERD. This discourse seems plainly to be a continuation of the closing verses of ch. 9. The figure was familiar to the Jewish ear, from Jeremiah 23; Ezekiel 34; Zechariah 11, &c. ‘This simple creature (the sheep) has this special note among all animals, that it quickly hears the voice of the shepherd, follows no one else, depends entirely on him, and seeks help from him alone—cannot help itself, but is shut up to another’s aid.’ [LUTHER IN STIER.] 1, 2. he that entereth not in by the door—the legitimate way (without saying what that was, as yet). into the sheep-fold—the sacred enclosure of God’s true people. climbeth up some other way—not referring to the assumption of ecclesiastical office without an external call, for those Jewish rulers, specially aimed at, had this (Matthew 23. 2), but to the want of a true spiritual commission, the seal of heaven going along with the outward authority; it is the assumption of the spiritual guidance of the people *without this* that is meant. he that entereth in by the door is the shepherd of the sheep—a true, divinely-recognized shepherd. 3. to him the porter openeth—i. e., right of free access is given, by order of Him to whom the sheep belong; for it is better not to give the allusion a more specific interpretation. [CALVIN, MEYER, LUTHARDT.] and the sheep hear his voice—This and all that follows, though it admits of important application to every faithful shepherd of God’s flock, is in its direct and highest sense true only of “the great Shepherd of the sheep,” who in the first five verses seems plainly, under the simple character of a true shepherd, to be drawing His own portrait. [LAMPE, STIER, &c.] 7-14. I am the door of the sheep—i. e., the way in to the fold, with all blessed privileges, both for shepherds and sheep (cf. ch. 14. 6; Ephesians 2. 18). All that ever came before me—the false prophets; not as claiming the prerogatives of Messiah, but as perverters of the people from the way of life, all pointing to Him. [OLSHAUSEN.] the sheep did not hear them—the instinct of their divinely-taught hearts preserving them from seducers, and attaching them to the heaven-sent prophets, of whom it is said that “the Spirit of Christ was in them” (1 Peter 1. 11). by me if any man enter in—whether shepherd or sheep. shall be saved—the great object of the pastoral office, as of all the Divine arrangements towards mankind. and shall go in and out and find pasture—in, as to a place of safety and repose; out, as to “green pastures and still waters” (Psalm 23. 2) for nourishment and refreshing, and all this only transferred to another climate, and enjoyed in another manner, at the close of this

earthly scene. (Revelation 7. 17.) **I am come that they might have life, and more abundantly**—not merely to preserve but **impart LIFE**, and communicate it in rich and anfalling exuberance. What a claim! Yet it is only an echo of all His teaching; and He who uttered these and like words must be either a blasphemer, all worthy of the death He died, or "God with us"—there can be no middle course. **I am the good Shepherd**—emphatically, and, in the sense intended, exclusively so. (Isaiah 40. 11; Ezekiel 34. 23; 37. 24; Zechariah 13. 7.) **the good shepherd giveth his life for the sheep**—Though this may be said of literal shepherds, who, even for their brute flock, have, like David, encountered "the lion and the bear" at the risk of their own lives, and still more of faithful pastors who, like the early bishops of Rome, have been the foremost to brave the fury of their enemies against the flock committed to their care; yet here, beyond doubt, it points to the struggle which was to issue in the willing surrender of the Redeemer's own life, to save His sheep from destruction. **an hireling . . . whose own the sheep are not**—who has no *property* in them. By this He points to His own peculiar relation to the sheep, the same as His Father's, the great Proprietor and Lord of the flock, who styles Him "My Shepherd, the Man that is my Fellow" (Zechariah 13. 7), and though faithful under-shepherds are so in their Master's interest, that they feel a measure of His own concern for their charge, the language is strictly applicable only to "the Son over His own house." (Hebrews 3. 6.) **seeth the wolf coming**—not *the devil* distinctively, as some take it (STIER, ALFORD, &c.), but generally whoever comes upon the flock with hostile intent, in whatever form: though the wicked one, no doubt, is *at the bottom* of such movements. [LUTHARDT.] **I am the good Shepherd, and know my sheep**—in the peculiar sense of 2 Timothy 2. 19. **am known of mine**—the soul's response to the voice that has inwardly and efficaciously called it; for of this mutual loving acquaintance ours is the *effect* of His. 'The Redeemer's knowledge of us is the *active* element, penetrating us with His power and life; that of believers is the *passive* principle, the reception of His life and light. In this reception, however, an assimilation of the soul to the sublime Object of its knowledge and love takes place; and thus an activity, though a derived one, is unfolded, which shows itself in obedience to His commands.' [OLSHAUSEN.] From this mutual knowledge Jesus rises to another and loftier reciprocity of knowledge. 15-18. **As my Father knoweth me, even so know I the Father**—What claim to absolute equality with the Father could exceed this? (See on Matthew 11. 27.) **and I lay down my life for the sheep**—How sublime this, immediately following the lofty claim of the preceding clause! 'Tis the riches and the poverty of "the Word made flesh"—one glorious Person reaching at once up to the Throne and down even to the dust of death, "that we might live through Him." A candid interpretation of the words, "*for the sheep*," ought to go far to establish the special relation of the vicarious death of Christ to the Church. **other sheep I have, not of this fold: them also I must bring**—He means the perishing Gentiles, *at-~idy* His "sheep" in the love of His heart and the purpose of His grace to "*bring* them" in due time. **they shall hear my voice**—This is not the language of mere foresight that they would believe, but the expression of a purpose to draw them to Himself by an inward and efficacious call, which would infallibly issue in their spontaneous accession to Him. **and there shall be one fold**—rather 'one flock' (for the word for 'fold,' as in the foregoing verses, is quite different). **Therefore doth my Father love me, because I lay down my life, &c.**—As the highest act of the Son's love to the Father was the laying down of His life for the sheep at His "commandment," so the Father's love to Him as His *incarnate* Son reaches its consummation, and finds its highest justification, in that sublimest and most affecting of all acts. **that I might take it again**—His resurrection-life being indispensable to the accomplishment of the fruit of His death. **No man taketh my life from me, but I lay it down myself: I have power to lay it down, and I have power to take**

it again—It is impossible for language more plainly and emphatically to express the *absolute voluntariness* of Christ's death, such a voluntariness as it would be manifest presumption in any mere *creature* to affirm of his own death. It is beyond all doubt the language of One who was conscious that *His life was His own* (which no creature's is), and therefore His to surrender or retain *at will*. Here lay the glory of His sacrifice, that it was *purely* voluntarily. The claim of "power to take it again" is no less important, as showing that His resurrection, though ascribed to the Father, in the sense we shall presently see, was nevertheless *His own assertion of His own right to life* as soon as the purposes of His voluntary death were accomplished. **This commandment—to "lay down His life, that He might take it again."** **have I received of my Father**—So that Christ died at once by "commandment" of His Father, and by such a voluntary obedience to that command as has made Him (so to speak) infinitely dear to the Father. The necessity of Christ's death, in the light of these profound sayings, must be manifest to all but the superficial student. 19-21. **there was a division again among the Jews for these sayings**—the light and the darkness revealing themselves with increasing clearness in the separation of the teachable from the obstinately prejudiced. The one saw in Him only "a devil and a madman;" the other revolted at the thought that *such words* could come from one possessed, and sight be given to the blind by a demoniac; showing clearly that a deeper impression had been made upon them than their words expressed.

22-22. DISCOURSE AT THE FEAST OF DEDICATION—FROM THE FURY OF HIS ENEMIES JESUS ESCAPES BEYOND JORDAN, WHERE MANY BELIEVE ON HIM. 22, 23. **It was . . . the feast of dedication**—Celebrated rather more than *two months*, after the feast of tabernacles, during which intermediate period our Lord seems to have remained in the neighbourhood of Jerusalem. It was instituted by Judas Maccabeus, to commemorate the purification of the temple from the profanation to which it had been subjected by Antiochus Epiphanes (B. C. 165), and kept for eight days, from the 25th Chisleu (December), the day on which Judas began the first joyous celebration of it. (1 Maccabees 4. 52, 56, 59; and JOSEPHUS, *Antiquities*, xii. 7. 7.) **It was winter**—implying some *inclemency*. Therefore **Jesus walked in Solomon's porch**—for shelter. This portico was on the east side of the temple, and Josephus says it was part of the original structure of Solomon. [*Antiquities*, xi. 9. 7.] **24. then came the Jews—the rulers.** (See on ch. 1. 19.) **how long dost thou make us to doubt**—"hold us in suspense" (marg.). **If thou be the Christ, tell us plainly**—But when the plainest evidence of it was resisted, what weight could a mere *assertion* of it have? 25, 26. **Jesus answered them, I told you—i. e., in substance, what I am** (e. g. ch. 7. 37, 38; 8. 12, 35, 36, 53.) **ye believe not, because ye are not of my sheep, as I said**—referring to the whole strain of the Parable of the Sheep, v. 1, &c. 27-30. **My sheep hear my voice, &c.**—(See on a. 8.) **I give unto them eternal life**—not "will give them;" for it is a present gift. (See on ch. 3. 36; 5. 24.) It is a very grand utterance, couched in the language of majestic authority. **My Father, which gave them me**—(See on ch. 6. 37-39.) **is greater than all**—with whom no adverse power can contend. It is a general expression of an admitted truth, and what follows shows for what purpose it was uttered, "and none is able to pluck them out of my Father's hand." The impossibility of true believers being lost, in the midst of all the temptations which they may encounter, does not consist in their fidelity and decision, but is founded upon the *power of God*. Here the doctrine of predestination is presented in its sublime and sacred aspect; there is a predestination of the holy, which is taught from one end of the Scriptures to the other; not, indeed, of such a nature that an "irresistible grace" compels the opposing will of man (of course not), but so that that will of man which receives and loves the commands of God is produced only by God's grace. [OLSHAUSEN—a testimony all the more valuable, being given in spite of Lutheran prejudice.] **I and my Father are one**—Our last

usage admits not of the precision of the original in this great saying. "Are" is in the masculine gender—"we (two persons) are;" while "one" is neuter—"one thing." Perhaps "*one interest*" expresses, as nearly as may be, the purport of the saying. There seemed to be some contradiction between His saying they had been given by His Father into *His own* hands, out of which they could not be plucked, and then saying that none could pluck them out of *His Father's* hands, as if they had not been given out of them. 'Neither they have,' says He; 'though He has given them to me, they are as much in His own almighty hands as ever—they cannot be, and when given to me they are not, given away from Himself; for HE AND I HAVE ALL IN COMMON.' Thus it will be seen, that, though *oneness of essence* is not the precise thing here affirmed, that truth is the basis of what is affirmed, without which it would not be true. And Augustin was right in saying the "*We are*" condemns the Sabellians (who denied the distinction of Persons in the Godhead), while the "*one*" (as explained) condemns the Arians (who denied the unity of their essence). 31-33. then the Jews took up stones again to stone Him—and for precisely the same thing as before (ch. 8. 58, 59). Many good works have I showed you—i. e., works of pure benevolence (as Acts 10. 38, "Who went about doing good," &c.; see Mark 7. 37). from my Father—not so much by His power, but as directly commissioned by Him to do them. This He says to meet the imputation of unwarrantable assumption of the Divine prerogatives. [LUTHARDT.] for which of these works do ye stone me?—"are ye stoning (i. e., going to stone) me?" for blasphemy—whose legal punishment was stoning (Leviticus 24. 11-16). thou, being a man—i. e., a man only. makest thyself God—Twice before they understood Him to advance the same claim, and both times they prepared themselves to avenge what they took to be the insulted honour of God, as here, in the way directed by their law (ch. 5. 18; 8. 59). 34-36. It is written in your law—in Psalm 82. 6, respecting judges or magistrates. ye are gods—being the official representatives and commissioned agents of God. If he called them gods to whom the word of God came, say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest!—The whole force of this reasoning, which has been but in part seized by the commentators, lies in what is said of the two parties compared. The comparison of Himself with mere men, divinely commissioned, is intended to show [as NEANDER well expresses it] that the idea of a communication of the Divine Majesty to human nature was by no means foreign to the revelations of the Old Testament; but there is also a contrast between Himself and all merely human representatives of God—the one "*sanctified by the Father and sent into the world*;" the other, "*to whom the word of God (merely) came*," which is expressly designed to prevent His being massed up with them as only one of many human officials of God. It is never said of Christ that "the word of the Lord came to Him;" whereas this is the well-known formula by which the Divine commission, even to the highest of mere men, is expressed, as John the Baptist (Luke 3. 2). The reason is that given by the Baptist himself (see on ch. 3. 31). The contrast is between those "*to whom the word of God came*"—men of the earth, earthy, who were merely privileged to get a Divine message to utter (if prophets), or a Divine office to discharge (if judges)—and "Him whom (not being of the earth at all) the Father sanctified (or set apart), and sent into the world," an expression never used of any merely human messenger of God, and used only of Himself. because, I said, I am the Son of God—It is worthy of special notice that our Lord had not said, in so many words, that He was the Son of God, on this occasion. But He had said what beyond doubt amounted to it—namely, that He gave his sheep eternal life, and none could pluck them out of His hand; that He had got them from His Father, in whose hands, though given to Him, they still remained, and out of whose hand none could pluck them; and that they were the indefeasible property of both, inasmuch as "He and His Father were one." Our Lord considers all this as just saying of Himself, "I am the Son of God"—

one nature with Him, yet mysteriously of Him. The parenthesis (v. 35), "and the Scripture cannot be broken," referring to the terms used of magistrates in the 82d Psalm, has an important bearing on the authority of the living oracles. 'The Scripture, as the expressed will of the unchangeable God, is itself unchangeable and indissoluble.' [OLSHAUSEN.] (Cf. Matthew 5. 17.) 37-39. Though ye believe not me, believe the works—There was in Christ's words, independently of any miracles, a self-evidencing truth, majesty and grace, which those who had any spiritual susceptibility were unable to resist. (Ch. 7. 46; 8. 30.) But, for those who wanted this, "the works" were a mighty help. When these failed, the case was desperate indeed. that ye may know and believe that the Father is in me, and I in Him—thus reiterating His claim to essential oneness with the Father, which He had only seemed to soften down, that He might calm their rage and get their ear again for a moment. therefore they sought again to take Him—true to their original understanding of His words, for they saw perfectly well that He meant to "make Himself God" throughout all this dialogue. he escaped out of their hand—(See on Luke 4. 30; ch. 8. 59.) 40-42. went away again beyond Jordan . . . the place where John at first baptized—See on ch. 1. 28. many resorted to him—on whom the ministry of the Baptist had left permanent impressions. John did no miracle, but all things John spake of this man were true—what they now heard and saw in Jesus only confirming in their minds the divinity of His forerunner's mission, though unaccompanied by any of His Master's miracles. And thus, "many believed on him there."

CHAPTER XI.

Ver. 1-46. LAZARUS RAISED FROM THE DEAD—THE CONSEQUENCES OF THIS. 1, 2. Of Bethany—at the east side of Mount Olivet. the town of Mary and her sister Martha—thus distinguishing it from the other Bethany, "beyond Jordan." (See on ch. 1. 28; 10. 40.) It was that Mary who anointed the Lord with ointment, &c.—This, though not recorded by our Evangelist till ch. 12. 3, &c., was so well known in the teaching of all the churches, according to our Lord's prediction (Matthew 26. 13), that it is here alluded to by anticipation, as the most natural way of identifying her; and she is first named, though the younger, as the more distinguished of the two. She "anointed the Lord," says the Evangelist—led doubtless to the use of this term here, as he was about to exhibit Him illustriously as the Lord of Life. 3-5. His sister sent unto him, saying, Lord, he whom thou lovest is sick—a most womanly appeal, yet how reverential, to the known affection of her Lord for the patient. (See v. 5, 11.) "Those whom Christ loves are no more exempt than others from their share of earthly trouble and anguish, rather are they bound over to it more sorely." [TRENCH.] When Jesus heard that, he said, This sickness is not unto death—to result in death—but for the glory of God that the Son of God may be glorified thereby—i. e., by this glory of God. (See Gr.) Remarkable language this, which from creature lips would have been intolerable. It means that the glory of God manifested in the resurrection of dead Lazarus would be shown to be the glory, personally and immediately, of THE SON. Jesus loved Martha and her sister and Lazarus—what a picture!—one that in every age has attracted the admiration of the whole Christian Church. No wonder that those miserable skeptics who have carped at the ethical system of the Gospel, as not embracing private friendships in the list of its virtues, have been referred to the Saviour's peculiar regard for this family as a triumphant refutation, if such were needed. when he heard he was sick, he abode two days still where he was—at least twenty-five miles off. Beyond all doubt this was just to let things come to their worst, in order to the display of His glory. But how trying, meantime, to the faith of his friends, and how unlike the way in which love to a dying friend usually shows itself, on which it is plain that Mary reckoned. But the ways of Divine are not as the ways of human love

Often they are the reverse. When His people are sick, in body or spirit; when their case is waxing more and more desperate every day; when all hope of recovery is about to expire—just then and therefore it is that “*He abides two days still in the same place where He is.*” Can they still hope against hope? Often they do not; but “*this is their infirmity.*” For it is His chosen style of acting. We have been well taught it, and should not ~~and~~ have the lesson to learn. From the days of Moses was it given sublimely forth as the character of His grandest interpositions, that “the Lord will judge his people and repent himself for his servants”—*when he seeth that their power is gone.* (Deuteronomy 32, 38.) 7-10. **Let us go into Judea again.**—He was now in Perea, “beyond Jordan.” His disciples say unto him, Master, the Jews of late sought, &c.—*lit.*, ‘were (just) now seeking’ “to stone thee.” (Ch. 10, 81.) **goest thou thither again?—to certain death,** as v. 16 shows they thought. **Jesus answered, Are there not twelve hours in the day?—**See on ch. 9, 4. Our Lord’s day had now reached its eleventh hour, and having till now “walked in the day,” He would not *mis-*time the remaining and more critical part of His work, which would he as fatal, He says, as omitting it altogether; for “if a man (so He speaks, putting Himself under the same great law of duty as all other men—if a man) walk in the night, he stumbleth, because there is no light in him.” 11-16. **Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.**—Illustrious title! “Our friend Lazarus.” To Abraham only is it accorded in the Old Testament, and not till after his death, 2 Chronicles 20, 7; Isaiah 41, 8, to which our attention is called in the New Testament. (James 2, 23.) When Jesus came in the flesh, His forerunner applied this name, in a certain sense, to himself, ch. 8, 29; and into the same fellowship the Lord’s chosen disciples are declared to have come, ch. 15, 13-15. ‘The phrase here employed, “our friend Lazarus,” means more than “he whom thou lovest” in v. 3, for it implies that Christ’s affection was reciprocated by Lazarus.’ [LAMPE.] Our Lord had been told only that Lazarus was “sick.” But the change which his two days’ delay had produced is here tenderly alluded to. Doubtless, His spirit was all the while with His dying, and now dead “friend.” The symbol of “sleep” for death is common to all languages, and familiar to us in the Old Testament. In the New Testament, however, a higher meaning is put into it, in relation to believers in Jesus (see on 1 Thessalonians 4, 14), a sense hinted at, and pretty clearly, in Psalm 17, 15 [LUTHARDT]; and the “awaking out of sleep” acquires a corresponding sense far transcending bare resurrection. *if he sleep, he shall do well—lit.*, ‘be preserved;’ *i. e.*, ‘recover;’ *q. d.*, ‘Why then go to Judea?’ then said Jesus unto them plainly, **Lazarus is dead.**—‘Sleep [says BENGEI, beautifully] is the death of the saints, in the language of heaven; but this language the disciples here understood not; incomparable is the generosity of the Divine manner of discoursing, but such is the slowness of men’s apprehension that Scripture often has to descend to the more miserable style of human discourse; cf. Matthew 16, 11, &c. I am glad for your sakes I was not there—This certainly implies that if He had been present, Lazarus would not have died; not because He could not have resisted the importunities of the sisters, but because, in presence of the personal Life, death could not have reached His friend. [LUTHARDT.] ‘It is beautifully congruous to the Divine decorum that in presence of the Prince of Life no one is ever said to have died.’ [BENGEI.] **that ye may believe**—This is added to explain His “gladness” at not having been present. His friend’s death, as such, could not have been to Him “joyous;” the sequel shows it was “grievous;” but ‘for them it was safe,’ (Philemon 3, 1.) **Thomas, called Didymus**—or ‘the twin.’ let us also go, **that we may die with him**—lovely spirit, though tinged with some sadness, such as reappears at ch. 11, 5, showing the tendency of this disciple to take the dark view of things. 22. a memorable occasion this tendency opened the door to downright, though but momentary, unbelief. (Ch. 20, 24) Here, however, though alleged by many interpreters

there is nothing of the sort. He perceives clearly now this journey to Judea will end, as respects His Master, and not only sees in it peril to themselves, as they al- did, but feels as if he could not and cared not to survive His Master’s sacrifice to the fury of His enemies. It was that kind of affection which, living only in the light of its Object, cannot contemplate, or has no heart for life, without it. 17-19. When Jesus came, he found that he had lain in the grave four days—If he died on the day the tidings came of his illness—and was, according to the Jewish custom, buried the same day (see JAHN’S Archæology, and v. 39; Acts 5, 5, 6, 10)—and if Jesus, after two days’ farther stay in Perea, set out on the day following for Bethany, some ten hours’ journey, that would make out the four days; the first and last being incomplete. [MEYER.] Bethany was nigh Jerusalem, about fifteen furlongs—rather less than two miles; mentioned to explain the visits of sympathy noticed in the following words, which the proximity of the two places facilitated. **many of the Jews came to Martha and Mary to comfort them.**—Thus were provided, in a most natural way, so many witnesses of the glorious miracle that was to follow, as to put the fact beyond possible question. 20-22. **Martha, as soon as she heard that Jesus was coming, went and met him.**—true to the energy and activity of her character, as seen in Luke 10, 38-42. (See notes there.) but Mary sat in the house—equally true to her placid character. These undesigned touches not only charmingly illustrate the minute historic fidelity of both narratives, but their inner harmony. then said Martha, **Lord, if thou hadst been here, my brother had not died.**—As Mary afterwards said the same thing (v. 32), it is plain they had made this very natural remark to each other, perhaps many times during these four sad days, and not without having their confidence in His love at times overclouded. Such trials of faith, however, are not peculiar to them. but I know that even now, &c.—Energetic characters are usually sanguine, the rainbow of hope peering through the drenching cloud. whatever thou wilt ask of God, God will give it thee—*i. e.*, ‘even to the restoration of my dead brother to life,’ for that plainly is her meaning, as the sequel shows. 23-27. **Jesus saith unto her, Thy brother shall rise again.**—purposely expressing Himself in general terms, to draw her out. Martha said, **I know that he shall rise again at the last day—q. d.**, ‘But are we never to see him in life till then?’ Jesus said, **I am the Resurrection and the Life—q. d.**, ‘The whole power to restore, impart, and maintain life, resides in Me.’ (See on ch. 1, 4; 5, 21.) What higher claim to supreme divinity than this grand saying can be conceived? he that believeth in me, though dead . . . shall live—*q. d.*, ‘The believer’s death shall be swallowed up in life, and his life shall never sink into death.’ As death comes by sin, it is His to dissolve it; and as life flows through His righteousness, it is His to communicate and eternally maintain it. (Romans 5, 21.) The temporary separation of soul and body is here regarded as not even interrupting, much less impairing, the new and everlasting life imparted by Jesus to His believing people. **Believest thou this?—**Canst thou take this in? Yea, I believe that thou art the Christ, the Son of God, &c.—*q. d.*, And having such faith in Thee, I can believe all which that comprehends. While she had a glimmering perception that Resurrection, in every sense of the word, belonged to the Messianic office and Sonship of Jesus, she means, by this way of expressing herself, to cover much that she felt her ignorance of—as no doubt belonging to Him. 28-32. **The Master is come and calleth for thee.**—The narrative does not give us this interesting detail, but Martha’s words do. as soon as she heard that, she arose quickly—affection for her Lord, assurance of His sympathy, and His hope of interposition, putting a spring into her distressed spirit. The Jews followed her to the grave—Thus casually were provided witnesses of the glorious miracle that followed, not prejudiced, certainly, in favour of Him who wrought it. to wrap there—according to Jewish practice, for some days after burial, fell at his feet—more impassioned than her

master, though her words were fewer. (See on v. 21.) 33-38. When Jesus saw her weeping, and the Jews weeping, he groaned in spirit—the tears of Mary and her friends acting sympathetically upon Jesus, and drawing forth His emotions. What a vivid and beautiful outcoming of His *real* humanity! The word here rendered “groaned” does not mean “sighed” or “grieved,” but rather ‘powerfully checked his emotion’—made a visible effort to restrain those tears which were ready to gush from His eyes, and was troubled—rather, ‘troubled himself’ (*Margin*); referring probably to this visible difficulty of repressing His emotions. **Where have ye laid him? Lord, come and see**—Perhaps it was to retain composure enough to ask this question, and on receiving the answer to proceed with them to the spot, that He checked Himself. **Jesus wept**—This beautifully conveys the sublime brevity of the two original words; else ‘*shed tears*’ might have better conveyed the difference between the word here used and that twice employed in v. 33, and there properly rendered “weeping,” denoting the loud wail for the dead, while that of Jesus consisted of *silent tears*. Is it for nothing that the Evangelist, some *sixty years* after it occurred, holds up to all ages with such touching brevity the sublime spectacle of the *Son of God in tears*? What a seal of His perfect oneness with us in the most redeeming feature of our stricken humanity! But was there nothing in those tears beyond sorrow for human suffering and death? Could these *effects* move Him without suggesting the *cause*? Who can doubt that in His ear every feature of the scene proclaimed that stern law of the Kingdom, “*The wages of sin is death*,” and that this element in his visible emotion underlay all the rest? **then said the Jews, Behold how he loved him!**—We thank you, O ye visitors from Jerusalem, for this spontaneous testimony to the *human softness* of the Son of God. And—rather ‘*But*’—some said, **Could not this man, which opened the eyes of the blind, have caused that this man should not have died?**—The former exclamation came from the better-feeling portion of the spectators; this betokens a measure of suspicion. It hardly goes the length of attesting the miracle on the blind man; but ‘if (as everybody says) He did that, why could He not also have kept Lazarus alive?’ As to the restoration of the dead man to life, they never so much as thought of it. But *this disposition to dictate to Divine power, and almost to peril our confidence in it upon its doing our bidding, is not confined to men of no faith*. Jesus again **groaning in himself**—i. e., as at v. 33, checked or repressed His rising feelings, in the former instance, of sorrow, here of righteous indignation at their unreasonable unbelief. (Cf. Mark 3. 5.) [WEBSTER and WILKINSON.] But here, too, struggling emotion was deeper, now that His eye was about to rest on the spot where lay, in the still horrors of death, His *friend*. **a cave—the cavity, natural or artificial, of a rock**. This, with the number of condoling visitors from Jerusalem, and the costly ointment with which Mary afterwards anointed Jesus at Bethany, all go to show that the family were in good circumstances. 39-44. **Jesus said, Take ye away the stone**—spoken to the attendants of Martha and Mary; for it was a work of no little labour. [GROTIUS.] According to the Talmudists, it was forbidden to open a grave after the stone was placed upon it. Besides other dangers, they were apprehensive of legal impurity by contact with the dead. Hence they avoided coming nearer a grave than four cubits. [MAIMONIDES in LAMPE.] But He who touched the leper, and the bier of the widow of Nain’s son, rises here also above these Judaic memorials of evils, every one of which he had come to roll away. *Observe here what our Lord did Himself, and what He made others do*. As Elijah himself repaired the altar on Carmel, arranged the wood, cut the victim, and placed the pieces on the fuel, but made the bystanders fill the surrounding trench with water, that no suspicion might arise of fire having been secretly applied to the pile (1 Kings 18. 30-35); so our Lord would let the most skeptical see that, without laying a hand on the stone that covered His friend, He could recall him to life. But what could

be done by human hand He orders to be done reserving only to Himself what transcended the ability of all creatures. Martha, sister of the dead—and as such the proper guardian of the precious remains; the relationship being here mentioned to account for her venturing gently to remonstrate against their exposure, in a state of decomposition, to eyes that had loved him so tenderly in life. **Lord, by this time he stinketh, for he hath been dead four days**—(See on v. 17.) It is wrong to suppose from this [as LAMPE and others do] that, like the bystanders, she had not thought of his restoration to life. But the glimmerings of hope which she cherished from the first (v. 22), and which had been brightened by what Jesus said to her (v. 23-27), had suffered a momentary eclipse on the proposal to expose the now sightless corpse. *To such fluctuations all real faith is subject in dark hours*. (See, for example, the case of Job.) **Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?**—He had not said those very words, but this was the scope of all that He had uttered to her about His life-giving power (v. 23, 25, 26); a gentle yet emphatic and most instructive rebuke: ‘Why doth the restoration of life, even to a decomposing corpse, seem hopeless in the presence of the Resurrection and the Life? Hast thou yet to learn that “if thou canst believe, all things are possible to him that believeth?”’ (Mark 9. 23.) **Jesus lifted up his eyes—an expression marking His calm solemnity**. (Cf. ch. 17. 1.) **Father, I thank thee that thou hast heard me**—rather ‘*hardest me*,’ referring to a specific prayer offered by Him, probably on intelligence of the case reaching Him (v. 3, 4); for His living and loving oneness with the Father was maintained and manifested in the flesh, not merely by the spontaneous and uninterrupted outgoing of each to each in spirit, but by specific actings of faith and exercises of prayer about each successive case as it emerged. He prayed [says LUTHARDT, well] not for what He wanted, but for the manifestation of what He had; and having the bright consciousness of the answer in the full liberty to ask it, and the assurance that it was at hand. He gives thanks for this with a grand simplicity before performing the act. And—rather ‘*Yet*’—**I knew that thou hearest me always, but because of the people that stand by I said it, that they might believe that thou hast sent me**—Instead of praying now, He simply given thanks for answer to prayer offered ere He left Peter, and adds that His doing even this, in the audience of the people, was not from any doubt of the prevalence of His prayers in any case, but to show the people that *He did nothing without His Father, but all by direct communication with Him*. 43, 44. and **when he had thus spoken, he cried with a loud voice**—On one other occasion on only did He this—on the cross. His last utterance was a “loud cry.” (Matthew 27. 50.) “He shall not cry,” said the prophet, nor, in His ministry, did He. What a sublime contrast is this “loud cry” to the magical “whisperings” and “mutterings” of which we read in Isaiah 6. 19; 28. 4 [as GROTIUS remarks]. It is second only to the grandeur of that voice which shall raise all the dead, ch. 5. 28, 29; 1 Thessalonians 4. 16. **Jesus saith unto them, Loose him and let him go**—Jesus will no more do this Himself than roll away the stone. The one was the necessary preparation for resurrection, the other the necessary sequel to it. **THE LIFE-GIVING ACT ALONE HE RESERVES TO HIMSELF**. So in the quickening of the dead to spiritual life human instrumentality is employed first to prepare the way, and then to turn it to account. 45, 46. **Many . . . which had seen . . . believed, but some went to the Pharisees and told what Jesus had done**—The two classes which continually reappear in the Gospel history; nor is there ever any great work of God which does not produce both. ‘It is remarkable that on each of the three occasions on which our Lord raised the dead, a large number of persons was assembled. In two instances, the resurrection of the widow’s son and of Lazarus, these were all witnesses of the miracle; in the third (of Jairus’ daughter) they were necessarily cognizant of it. Yet this important circumstance is in each case only incidentally noticed by the

historians, not put forward or appealed to as a proof of their veracity. In regard to this miracle, we observe a greater degree of preparation, both in the provident arrangement of events, and in our Lord's actions and words than in any other. The preceding miracle (cure of the man born blind) is distinguished from all others by the open and formal investigation of its facts. And both these miracles, the most public and best attested of the whole, are related by St. John, who wrote long after the other Evangelists.' [WEBSTER and WILKINSON.] 47-54. What do we? for this man doeth many miracles, &c.—*g. d.*, 'While we trifle, "this man," by His "many miracles," will carry all before Him; the popular enthusiasm will bring on a revolution, which will precipitate the Romans upon us, and our all will go down in one common ruin.' What a testimony to the reality of our Lord's miracles, and their resistless effect, from His bitterest enemies! Calaphas . . . prophesied that Jesus should die for that nation, &c.—He meant nothing more than that the way to prevent the apprehended ruin of the nation was to make a sacrifice of the Disturber of their peace. But in giving utterance to this suggestion of political expediency, he was so guided as to give forth a Divine prediction of deep significance; and God so ordered it that it should come from the lips of the high priest for that memorable year, the recognized head of God's visible people, whose ancient office, symbolized by the Urim and Thummim, was to decide in the last resort, all vital questions as the oracle of the Divine will, and not for that nation only, &c.—These are the Evangelist's words, not Calaphas's. they took council together to put him to death—Calaphas but expressed what the party were secretly wishing, but afraid to propose. Jesus walked no more openly among the Jews—How could He, unless He had wished to die before His time? near the wilderness—of Judea, a city called Ephraim—between Jerusalem and Jericho. 55-57. Passover at hand . . . many went up before the Passover to purify themselves—from any legal uncleanness which would have disqualified them from keeping the feast. This is mentioned to introduce the graphic statement which follows. sought for Jesus, and spake among themselves as they stood in the temple—giving forth the various conjectures and speculations about the probability of His coming to the feast. that he will not come?—The form of this question implies the opinion that He rather would come. chief priests and Pharisees had given commandment that if any knew where he were, they should show it, that they might take him—This is mentioned to account for the conjectures whether He would come, in spite of this determination to seize Him.

CHAPTER XII.

Ver. 1-11. THE ANOINTING AT BETHANY.—See on Matthew 26. 6-13. 1-8. Six days before the Passover—*i. e.*, on the 6th day before it; probably after sunset on Friday evening, or the commencement of the Jewish sabbath preceding the Passover. Martha served—This, with what is afterwards said of Mary's way of honouring her Lord, is so true to the character in which those two women appear in Luke 10. 38-42, as to constitute one of the strongest and most delightful confirmations of the truth of both narratives. See also on ch. 11. 20. Lazarus sat at the table—'Between the raised Lazarus and the healed leper (Simon, Mark 14. 3), the Lord probably sits as between two trophies of His glory.' [STIER.] spikenard—or pure nard, a celebrated aromatic. (Cant. 1. 12.) anointed the feet of Jesus—and "poured it on His head," Matthew 26. 7; Mark 14. 3. The only use of this was to refresh and exhilarate—a grateful compliment in the East, amidst the closeness of a heated atmosphere, with many guests at a feast. Such was the form in which Mary's love to Christ, at so much cost to herself, poured itself out. Judas . . . who should betray him—For the reason why this is here mentioned, see on Matthew 26. 6. three hundred pence—between nine and ten pounds sterling. had the bag—the purse or treasure-chest. bare what was put there—not, bare it

off by theft, though that he did; but simply, had charge of its contents, was treasurer to Jesus and the Twelve. How worthy of notice is this arrangement, by which an avaricious and dishonest person was not only taken into the number of the Twelve, but entrusted with the custody of their little property! The purposes which this served are obvious enough; but it is further noticeable, that the remotest hint was never given to the eleven of His true character, nor did the disciples most favoured with the intimacy of Jesus ever suspect him, till a few minutes before he voluntarily separated himself from their company—for ever! Jesus said, Let her alone, against the day of my burying hath she done this—not that she thought of His burial, much less reserved any of her nard to anoint her dead Lord. But as the time was so near at hand when that office would have to be performed, and she was not to have that privilege even after the spices were brought for the purpose (Mark 16. 1), He lovingly regards it as done now, the poor always with you—referring to Deuteronomy 15. 11. but me not always—a gentle hint of His approaching departure. He adds, Mark 14. 8, "She hath done what she could," a noble testimony, embodying a principle of immense importance. "Verily, I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matthew 26. 13; Mark 14. 9.) 'In the act of love done to Him she had erected to herself an eternal monument, as lasting as the Gospel, the eternal word of God. From generation to generation this remarkable prophecy of the Lord has been fulfilled; and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplishment.' [OLSHAUSEN.] 'Who but Himself had the power to ensure to any work of man, even if resounding in his own time through the whole earth, an imperishable remembrance in the stream of history? Behold once more here, the majesty of His royal judicial supremacy in the government of the world, in this "Verily I say unto you." [STIER.] Beautiful are the lessons here. (1.) Love to Christ transfigures the humblest services. All, indeed, who have themselves a heart value its least outgoings beyond the most costly mechanical performances; but how does it endear the Saviour to us to find Him endorsing the principle as His own standard in judging of character and deeds!

"What though in poor and humble guise
Thou here didst sojourn, cottage-born,
Yet from Thy glory in the skies
Our earthly gold Thou didst not scorn.
For Love delights to bring her best,
And where Love is, that offering evermore is blest.
"Love on the Saviour's dying head
Her spikenard drops unblam'd may pour,
May mount His cross, and wrap Him dead
In spices from the golden shore," etc.—[KEBLE.]

(2.) Works of utility should never be set in opposition to the promptings of self-sacrificing love, and the sincerity of those who do so is to be suspected. Under the mask of concern for the poor at home, how many excuse themselves from all care of the perishing heathen abroad. (3.) Amidst conflicting duties, that which our "hand (presently) findeth to do" is to be preferred, and even a less duty only so be done now to a greater that can be done at any time. (4.) "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Corinthians 8. 12).—"She hath done what she could." (5.) As Jesus beheld in spirit the universal diffusion of His Gospel, while His lowest depth of humiliation was only approaching, so He regards the facts of His earthly history as constituting the substance of this Gospel, and the relation of them as just the "preaching of this Gospel." Not that preachers are to confine themselves to a bare narration of these facts, but that they are to make their whole preaching turn upon them as its grand centre, and derive from them its proper vitality; all that goes before this in the Bible being but the preparation for them, and all that follows but the sequel

§ 11. Crowds of the Jerusalem Jews hastened to Bethany, not so much to see Jesus, whom they knew to be there, as to see dead Lazarus alive; and this, issuing in their accession to Christ, led to a plot against the life of Lazarus also, as the only means of arresting the triumphs of Jesus (see v. 19)—to such a pitch had these chief priests come of diabolical determination to shut out the light from themselves, and quench it from the earth!

12-19. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM. See on Matthew 21. 1, &c.; and Luke 19. 29, &c. 12. **On the next day**—the Lord's day, or Sunday (see on v. 1); the tenth day of the Jewish month Nisan, on which the Paschal Lamb was set apart to be "kept up until the 14th day of the same month, when the whole assembly of the congregation of Israel were to kill it in the evening." (Exodus 12. 3, 6.) Even so, from the day of this solemn entry into Jerusalem, "Christ our Passover" was virtually set apart to be "sacrificed for us." (1 Corinthians 5. 7.) 16. **When Jesus was glorified, then remembered they that these things were written of him, &c.**—The Spirit, descending on them from the glorified Saviour at Pentecost, opened their eyes suddenly to the true sense of the Old Testament, brought vividly to their recollection this and other Messianic predictions, and to their unspeakable astonishment showed them that they, and all the actors in these scenes, had been unconsciously fulfilling those predictions.

20-36. SOME GREEKS DESIRE TO SEE JESUS—THE DISCOURSE AND SCENE THEREUPON. 20-22. **Greeks**—Not Grecian Jews, but Greek proselytes to the Jewish faith, who were wont to attend the annual festivals, particularly this primary one, the Passover. **the same came therefore to Philip of Bethsaida**—possibly as being from the same quarter. **saying, We would see Jesus**—certainly in a far better sense than Zaccheus. (Luke 19. 3.) Perhaps He was then in that part of the temple court to which Gentile proselytes had no access. 'These men from the west represent, at the end of Christ's life, what the wise men from the east represented at its beginning; but those come to the cross of the King, even as these to His manger.' [STIER.] **Philip telleth Andrew**—As fellow-townsmen of Bethsaida (ch. 1. 44), these two seem to have drawn to each other. **Andrew and Philip tell Jesus**—The minuteness of these details, while they add to the graphic force of the narrative, serve to prepare us for something important to come out of this introduction. 23-26. **Jesus answered them, The hour is come that the Son of man should be glorified—g. d., 'They would see Jesus, would they? Yet a little moment, and they shall see Him so as now they dream not of. The middle wall of partition that keeps them out from the commonwealth of Israel is on the eve of breaking down, "and I, if I be lifted up from the earth, shall draw all men unto Me:" I see them "flying as a cloud, and as doves to their coots"—a glorious event that will be for the Son of man, by which this is to be brought about.' It is His death He thus sublimely and delicately alluded to. Lost in the scenes of triumph which this desire of the Greeks to see Him called up before His view, He gives no direct answer to their petition for an interview, but sees the cross which was to bring them gilded with glory. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit—The necessity of His death is here brightly expressed, and its proper operation and fruit—life springing forth out of death—imagined forth by a beautiful and deeply significant law of the vegetable kingdom. For a double reason, no doubt, this was uttered—to explain what he had said of His death, as the hour of His own glorification, and to sustain His own Spirit under the agitation which was mysteriously coming over it in the view of that death. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal—See on Luke 9. 24. Did our Lord mean to exclude Himself from the operation of the great principle here expressed—self-renunciation the law of self-preservation; and its converse, self-preservation the law of self-destruction? On the contrary, as He became Man to exemplify this fundamental**

law of the Kingdom of God in its most sublime form, as the very utterance of it on this occasion served to sustain His own Spirit in the double prospect to which He had just alluded. **If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour—Jesus here claims the same absolute subjection to Himself, as the law of men's exaltation to honour, as He yielded to the Father. 27, 28. Now is my soul troubled**—He means at the prospect of His death, just alluded to. Strange view of the Cross this, immediately after representing it as the hour of His glory! (v. 23.) But the two views naturally meet, and blend into one. It was the Greeks, one might say, that troubled Him. 'Ah! they shall see Jesus, but to Him it shall be a costly sight.' **and what shall I say?—He is in a strait betwixt two. The death of the cross was, and could not but be, appalling to His spirit. But to shrink from absolute subjection to the Father, was worse still. In asking Himself, "What shall I say?" He seems as if thinking aloud, feeling His way between two dread alternatives, looking both of them sternly in the face, measuring, weighing them, in order that the choice actually made might be seen, and even by himself the more vividly felt, to be a profound, deliberate, spontaneous election. Father, save me from this hour—To take this as a question—'Shall I say, Father, save me,' &c.—as some eminent editors and interpreters do, is unnatural and jejune. It is a real petition, like that in Gethsemane, "Let this cup pass from me;" only whereas, there He prefaces the prayer with an "If it be possible," here He follows it up with what is tantamount to that—"Nevertheless for this cause came I unto this hour." The sentiment conveyed, then, by the prayer, in both cases, is twofold: (1.) that only one thing could reconcile Him to the death of the cross—its being His Father's will He should endure it—and (2.) that in this view of it He yielded Himself freely to it. What He recalls from is not subjection to His Father's will; but to show how tremendous a self-sacrifice that obedience involved, He first asks the Father to save Him from it, and then signifies how perfectly He knows that He is there for the very purpose of enduring it. Only by letting these mysterious words speak their full meaning do they become intelligible and consistent. As for those who see no bitter elements in the death of Christ—nothing beyond mere dying—what can they make of such a scene? and when they place it over against the feelings with which thousands of His adoring followers have welcomed death for His sake, how can they hold Him up to the admiration of men? **Father, glorify thy name by a present testimony. I have both glorified it—referring specially to the voice from heaven at His baptism, and again at His transfiguration. and will glorify it again—g. d., in the yet future scenes of his still deeper necessity; although this promise was a present and sublime testimony, which would irradiate the clouded spirit of the Son of man. 29-33. the people therefore that stood by, said, It thundered; others, an angel spake to him—some hearing only a sound, others an articulate, but to them unintelligible voice. Jesus said, This voice came not because of me, but for your sakes—g. d., probably, to correct the unfavourable impressions which His momentary agitation and mysterious prayer for deliverance may have produced on the bystanders. Now is the judgment of this world—the world that "crucified the Lord of glory" (1 Corinthians 2. 8), considered as a vast and complicated kingdom of Satan, breathing his spirit, doing his work, and involved in his doom, which Christ's death by its hands irrevocably sealed. Now shall the prince of this world be cast out—How differently is that fast-approaching "hour" regarded in the kingdoms of darkness and of light! 'The hour of reller; from the dread Troubler of our peace—how near it is! Yet a little moment, and the day is ours! So it was calculated and felt in the one region. "Now shall the prince of this world be cast out," is a somewhat different view of the same event. We know who was right. Though yet under a veil, He sees the triumphs of the Cross in unclouded and transporting light. And I. if I****

be lifted up from the earth, will draw all men unto me—The “I” here is emphatic—I, taking the place of the world’s ejected prince. “If lifted up,” means not only *after that I have been lifted up*, but, *through the virtue of that uplifting*. And truly, the death of the Cross, in all its significance, revealed in the light, and borne in upon the heart, by the power of the Holy Ghost, possesses an attraction over the wide world—to civilized and savage, learned and illiterate, alike—which breaks down all opposition, assimilates all to itself, and forms out of the most heterogeneous and discordant materials a kingdom of surpassing glory, whose uniting principle is adoring subjection “to Him that loved them.” “Will draw all men ‘UNTO ME,’” says He. What lips could venture to utter such a word but His, which “dropt as an honeycomb,” whose manner of speaking was evermore in the same spirit of conscious equality with the Father? This he said, signifying what death he should die—i. e., “by being lifted up from the earth” on “the accursed tree” (ch. 3. 14; 8. 28). 34. **We have heard out of the law**—the scriptures of the Old Testament, referring to such places as Psalm 89. 28, 29; 110. 4; Daniel 2. 44; 7. 13, 14. **that Christ—the Christ “endureth for ever.”** and how sayest thou, **The Son of Man must be lifted up**, &c.—How can that consist with this “uplifting?” They saw very well both that He was holding Himself up as *the Christ* and *a Christ to die a violent death*; and as that ran counter to all their ideas of the Messianic prophecies, they were glad to get this seeming advantage to justify their unyielding attitude. 35, 36. **Yet a little while is the light with you, walk while ye have the light**, &c.—Instead of answering their question, He warns them, with mingled majesty and tenderness, against trifling with their last brief opportunity, and entreats them to set in the Light while they have it in the midst of them, that themselves might be “light in the Lord.” In this case, all the clouds which hung around His Person and Mission would speedily be dispelled, while if they continued to hate the light, bootless were all His answers to their merely speculative or captious questions. (See on Luke 13. 23.) **These things spake Jesus, and departed, and did hide himself from them**—He who spake as never man spake, and immediately after words fraught with unspeakable dignity and love, had to “hide Himself” from His auditors! What then must they have been? He retired, probably to Bethany. (The parallels are, Matthew 21. 17; Luke 21. 37.) 37–41. It is the manner of this Evangelist alone to record his own reflections on the scenes he describes; but here, having arrived at what was virtually the close of our Lord’s public ministry, he casts an affecting glance over the fruitlessness of His whole ministry on the bulk of the now doomed people. **though he had done so many miracles**—The word used suggests their *nature* as well as *number*. **that the saying of Esaias might be fulfilled—q. d., ‘This unbelief did not at all set aside the purposes of God, but, on the contrary, fulfilled them,’ therefore they could not believe, because Esaias said again, He hath blinded their eyes, that they should not see, &c.**—That this expresses a *positive Divine act*, by which those who wilfully close their eyes and harden their hearts against the truth are judicially *shut up* in their unbelief and impenitence, is admitted by all candid critics [as OLSHAUSEN], though many of them think it necessary to contend that this is no way inconsistent with the liberty of the human will, which of course it is not. **These things said Esaias, when he saw his glory, and spake of him**—a key of immense importance to the opening of Isaiah’s vision (Isaiah 6.), and all similar Old Testament representations. ‘THE SON is “the King Jehovah” who rules in the Old Testament and appears to the elect, as in the New Testament THE SPIRIT, the invisible Minister of the Son, is the Director of the Church and the Revealer in the sanctuary of the heart.’ [OLSHAUSEN.] 42, 43. **among the chief rulers also—rather, ‘even of the rulers;’ such as Nicodemus and Joseph. because of the Pharisees—i. e., the leaders of the sects; for they were of it themselves. put out of the synagogues**—See on ch. 9. 22, 34. **they loved the praise of men**

more than the praise of God—‘a severe remark, considering that several at least of these persons afterwards boldly confessed Christ. It indicates the displeasure with which God regarded their conduct at this time, and with which He continues to regard similar conduct.’ [WEBSTER and WILKINSON.] 44–50. **Jesus cried**—in a loud tone, and with peculiar solemnity. (Cf. ch. 7. 37.) **and said, He that believeth, &c.**—This seems to be a supplementary record of some weighty proclamations, for which there had been found no natural place before, and introduced here as a sort of *summary and winding up* of His whole testimony.

CHAPTER XIII.

Ver. 1–20. **AT THE LAST SUPPER JESUS WASHES THE DISCIPLES’ FEET—THE DISCOURSE ARISING THEREUPON.**

—1. **When Jesus knew that his hour was come that he should depart out of this world unto the Father—On these beautiful euphemisms see on Luke 9. 31, 51. having loved his own which were in the world, he loved them unto the end**—The meaning is, that on the very edge of His last sufferings, when it might have been supposed that He would be absorbed in His own awful prospects, He was so far from forgetting “His own,” who were to be left struggling “in the world” after He had “departed out of it to the Father” (ch. 17. 11), that in His care for them He seemed scarce to think of Himself save in connection with them: “Herein is love,” not only “enduring to the end,” but most affectingly manifested when, judging by a human standard, least to be expected. 2. **supper being ended**—rather, ‘being prepared,’ ‘being served,’ or ‘going on;’ for that it was not “ended” is plain from v. 28. **the devil having now—or, ‘already’—put into the heart of Judas to betray him**—referring to the agreement he had *already* made with the chief priests (Luke 22. 3–6). 3. **Jesus knowing that the Father had given all things into his hands, &c.**—This verse is very sublime, and as a preface to what follows, were we not familiar with it, would fill us with inexpressible surprise. An unclouded perception of His relation to the Father, the commission He held from Him, and His approaching return to Him, possessed His soul. 4, 5. **he riseth from supper, and laid aside his (outer) garments—and took a towel and girded himself—assuming a servant’s dress. began to wash**—‘proceeded to wash.’ *Beyond all doubt the feet of Judas were washed*, as of all the rest. 6–11. **Peter saith, Lord, dost thou wash my feet?**—Our language cannot bring out the intensely vivid contrast between the “*thou*” and the “*my*,” which, by bringing them together, the original expresses, for it is not English to say, ‘Lord, *Thou* my feet dost wash?’ But *every word* of this question is emphatic. Thus far, and in the question itself, there was nothing but the most profound and beautiful astonishment at a condescension to him quite incomprehensible. Accordingly, though there can be no doubt that already Peter’s heart rebelled against it as a thing not to be tolerated, Jesus ministers no rebuke as yet, but only bids him wait a little, and he should understand it all. **Jesus answered and said, What I do thou knowest not now—q. d., Such condescension does need explanation; it is fitted to astonish. but thou shalt know hereafter**—‘afterwards,’ meaning *presently*; though viewed as a general maxim, applicable to all dark sayings in God’s word, and dark doings in God’s providence, these words are full of consolation. **Peter saith unto him, Thou shalt never wash—more emphatically, ‘Never shalt thou wash’ my feet; q. d., ‘That is an incongruity to which I can never submit.’ How like the man! If I wash thee not, thou hast no part with me**—What Peter could not submit to was, that the Master should serve His servant. **But the whole saving work of Christ was one continued series of such services, ending with and consummated by the most self-sacrificing and transcendent of all services: THE SON OF MAN CAME not to be ministered unto, but to MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY.**” (See on Mark 10. 45.) If Peter then could not

submit to let his Master go down so low as to wash his feet, how should he suffer himself to be served by Him at all? This is couched under the one pregnant word "wash," which though applicable to the lower operation which Peter resisted, is the familiar scriptural symbol of that higher cleansing, which Peter little thought he was at the same time virtually putting from him. *It is not humility to refuse what the Lord deigns to do for us, or to deny what He has done*, but it is self-willed presumption—not rare, however, in those inner circles of lofty religious profession and traditional spirituality, which are found wherever Christian truth has enjoyed long and undisturbed possession. The truest humility is to receive reverentially, and thankfully to own, the gifts of grace. Lord, not my feet only, but also my hands and my head—*q. d.*, 'To be severed from Thee, Lord, is death to me: If that be the meaning of my speech, I tread upon it; and if to be washed of Thee have such significance, then not my feet only, but hands, head, and all, be washed!' This artless expression of clinging, life-and-death attachment to Jesus, and felt dependence upon Him for his whole spiritual well-being, compared with the similar saying in ch. 6. 68, 69 (on which see notes), furnishes such evidence of historic verity as no thoroughly honest mind can resist. He that is washed—in this thorough sense, to express which the word is carefully changed to one meaning to wash *as in a bath*, needeth not—to be so washed any more, save to wash his feet—needeth to do no more than wash his feet (and here the former word is resumed, meaning to wash *the hands or feet*). but is clean every whit—or, 'as a whole.' This sentence is singularly instructive. Of the two cleansings, the one points to that which takes place at the commencement of the Christian life, embracing complete absolution from sin as a guilty state, and entire deliverance from it as a polluted life (Revelation 1. 5; 1 Corinthians 6. 11)—or, in the language of theology, *Justification and Regeneration*. This cleansing is effected *once for all*, and is never repeated. The other cleansing, described as that of "the feet," is such as *one walking from a bath quite cleansed still needs, in consequence of his contact with the earth*. (Cf. Exodus 30. 18, 19.) It is the daily cleansing which we are taught to seek, when in the spirit of adoption we say, "Our Father which art in heaven—*forgive us our debts*;" and, when burdened with the sense of manifold short-comings—as what tender spirit of a Christian is not?—is it not a relief to be permitted thus to wash our feet after a day's contact with the earth? This is not to call in question the completeness of our past justification. Our Lord, while graciously insisting on washing Peter's feet, refuses to extend the cleansing farther, that the symbolical instruction intended to be conveyed might not be marred. and ye are clean—in the first and whole sense. but not all—important, as showing that Judas, instead of being as true-hearted a disciple as the rest at first, and merely falling away afterwards—as many represent it—never experienced that cleansing at all which made the others what they were. 12-15. Know ye what I have done?—*i. e.*, its intent. The question, however, was put merely to summon their attention to His own answer. Ye call me Master (Teacher)—and Lord—learning of Him in the one capacity, obeying Him in the other. and ye say well, for so I am—The conscious dignity with which this claim is made is remarkable, following immediately on His laying aside the towel of service. Yet what is this whole history but a succession of such astonishing contrasts from first to last? If I then—the Lord—have washed your feet—the servants'—ye—but fellow-servants—ought to wash one another's feet—not in the narrow sense of a literal washing, profanely caricatured by popes and emperors, but by the very humblest real services one to another. 16, 17. The servant is not greater than his Lord, &c.—an oft-repeated saying. (Matthew 10. 24, &c.) If ye know these things, happy are ye if ye do them—a hint that even among real Christians the doing of such things would come lamentably short of the knowing. 18, 19. I speak not of you all—the "happy are ye," of v. 17, being on no supposition applicable to Judas. I know whom I have chosen—in the

higher sense. But that the Scripture might be fulfilled—*i. e.*, one has been added to your number, by no accident or mistake, who is none of Mine, but just that he might fulfil his predicted destiny. He that eateth bread with me—"did eat of my bread" (Psalm 41. 9), as one of my family; admitted to the nearest familiarity of discipleship and of social life. hath lifted up his heel against me—turned upon me, adding insult to injury. (Cf. Hebrews 10. 29.) In the Psalm the immediate reference is to Ahithophel's treachery against David (2 Samuel 17.), one of those scenes in which the parallel of his story with that of His great Antitype is exceedingly striking. 'The eating bread derives a fearful meaning from the participation in the sacramental supper, a meaning which must be applied for ever to all unworthy communicants, as well as to all betrayers of Christ who eat the bread of His Church.' [STIER, with whom, and others, we agree in thinking that Judas partook of the Lord's Supper.] I tell you before, that when it comes to pass, ye may believe—and it came to pass when they deeply needed such confirmation. 20. He that receiveth whomsoever I send, receiveth me, &c.—See on Matthew 10. 40. The connection here seems to be that despite the dishonour done to Him by Judas, and similar treatment awaiting themselves, they were to be cheered by the assurance that their office, even as His own, was Divine.

21-30. THE TRAITOR INDICATED—HE LEAVES THE SUPPER-ROOM. 21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, One of you shall betray me.—The announcement of v. 18 seems not to have been plain enough to be quite apprehended, save by the traitor himself. He will therefore speak it out in terms not to be misunderstood. But how much it cost Him to do this, appears from the "trouble" that came over His "spirit"—visible emotion, no doubt—before He got it uttered. What wounded susceptibility does this disclose, and what exquisite delicacy in His social intercourse with the Twelve, to whom He cannot, without an effort, break the subject! 22. the disciples looked one on another, doubting of whom he spake—Further intensely interesting particulars are given in the other Gospels: (1.) "They were exceeding sorrowful." (Matthew 26. 22.) (2.) "They began to inquire among themselves which of them it was that should do this thing." (Luke 22. 23.) (3.) "They began to say unto Him one by one, Is it I, and another, Is it I?" Generous, simple hearts! They abhorred the thought, but, instead of putting it on others, each was only anxious to purge himself, and know if he could be the wretch. Their putting it at once to Jesus Himself, as knowing doubtless who was to do it, was the best, as it certainly was the most spontaneous and artless evidence of their innocence. (4.) Jesus, apparently while this questioning was going on, added, "The Son of man goeth as it is written of Him, but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." (Matthew 26. 24.) (5.) "Judas," last of all, "answered and said, Lord, Is it I?" evidently feeling that when all were saying this, if he held his peace, that of itself would draw suspicion upon him. To prevent this the question is wrung out of him, but perhaps, amidst the stir and excitement at the table, in a half-suppressed tone—as we are inclined to think the answer also was—"Thou hast said" (Matthew 26. 25), or possibly by little more than a sign; for from v. 28 it is evident that till the moment when he went out he was not openly discovered. 23-26. there was leaning on Jesus' bosom one of his disciples, whom Jesus loved—Thus modestly does our Evangelist denote himself, as reclining next to Jesus at the table. Peter beckoned to him to ask who it should be of whom he spake—reclining probably at the corresponding place on the other side of Jesus. He then lying—rather 'leaning over' on Jesus' bosom—saith—in a whisper, "Lord, who is it?" Jesus answered—also inaudibly, the answer being communicated to Peter perhaps from behind—He to whom I shall give a sop when I have dipped it—a place of the bread soaked in the wine or the

ness of the dish; one of the ancient ways of testifying peculiar regard; cf. v. 18, "*he that eateth bread with me.*" And when he had dipped, he gave it to Judas, &c.—Thus the sign of Judas's treachery was an affecting expression, and the last, of the Saviour's wounded love! 27-30. after the sop Satan entered into him—Very solemn are these brief hints of the successive steps by which Judas reached the climax of his guilt. "The devil had already put it into his heart to betray his Lord." Yet who can tell what struggles he went through ere he brought himself to carry that suggestion into effect? Even after this, however, his compunctions were not at an end. With the thirty pieces of silver already in his possession, he seems still to have quailed—and can we wonder? When Jesus stooped to wash his feet, it may be the last struggle was reaching its crisis. But that word of the Psalm, about "one that ate of his bread who would lift up his heel against Him," probably all but turned the dread scale, and the still more explicit announcement, that one of those sitting with Him at the table should betray Him, would beget the thought, 'I am detected; it is now too late to draw back.' At that moment the sop is given; offer of friendship is once more made—and how affectingly! But already "Satan has entered into him," and though the Saviour's act might seem enough to recall him even yet, hell is now in his bosom, and he says within himself, 'The die is cast; now let me go through with it; fear, begone!' (See on Matthew 12. 43-45.) Then said Jesus unto him, That thou doest, do quickly—*q. d.*, 'Why linger here?' Thy presence is a restraint, and thy work stands still; thou hast the wages of iniquity, go work for it! no man knew for what intent he spake this unto him . . . some thought Jesus said, Buy what we need . . . or, give to the poor—a very important statement, as showing how carefully Jesus had kept the secret, and Judas his hypocrisy, to the last. He then, having received the sop, went immediately out—severing himself for ever from that holy society with which he never had any spiritual sympathy. and it was night—but far blacker night in the soul of Judas than in the sky over his head.

31-38. DISCOURSE AFTER THE TRAITOR'S DEPARTURE—PETER'S SELF-CONFIDENCE—HIS FALL PREDICTED. 31. When he was gone out, Jesus said, Now is the Son of man glorified—These remarkable words plainly imply that up to this moment our Lord had spoken under a painful restraint, the presence of a traitor within the little circle of His holiest fellowship on earth preventing the free and full outpouring of His heart; as is evident, indeed, from those oft-recurring clauses, "Ye are not all clean," "I speak not of you all," &c. "Now" the restraint is removed, and the embankment which kept in the mighty volume of living waters having broken down, they burst forth in a torrent which only ceases on His leaving the supper-room and entering on the next stage of His great work—the scene in the Garden. But with what words is the silence first broken on the departure of Judas? By no reflections on the traitor, and, what is still more wonderful, by no reference to the dread character of His own approaching sufferings. He does not even name them, save by announcing, as with a burst of triumph, that the hour of His *glory* has arrived! And what is very remarkable, in five brief clauses He repeats this word "glorify" five times, as if to His view a coronation of glories played at that moment about the Cross. (See on ch. 12. 23.) God is glorified in him—the glory of Each reaching its zenith in the Death of the Cross! If God be glorified in Him, God shall also—in return and reward of this highest of all services ever rendered to Him, or capable of being rendered—glorify him in Himself, and straightway glorify Him—referring now to the Resurrection and Exaltation of Christ after this service was over, including all the honour and glory then put upon Him, and that will for ever encircle Him as Head of the new creation. 33-35. Little children—From the height of His own glory He now descends, with sweet pity, to His "little children," all now His own. This term of endearment, nowhere else used in the Gospels, and once

only employed by Paul (Galatians 4. 19), is appropriated by the beloved disciple himself, who no fewer than seven times employs it in his first Epistle. ye shall seek me—feel the want of Me. as I said to the Jews—ch. 7. 34; 8. 21. But, oh in what a different sense! a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another, &c.—This was the new feature of it. Christ's love to His people in giving His life a ransom for them was altogether new, and consequently as a Model and Standard for theirs to one another. It is not, however, something transcending the great moral law, which is "the old commandment" (1 John 2. 7, and see on Mark 12. 28-33), but that law in a new and peculiar form. Hence it is said to be both new and old (1 John 2. 7, 8). by this shall all men know that ye are my disciples—the disciples of Him who laid down His life for those He loved. if ye have love one to another, &c.—for My sake, and as one in Me; for to seek love men outside the circle of believers know right well they are entire strangers. Alas, how little of it there is even within this circle! 36-38. Peter said—seeing plainly in these directions how to behave themselves, that He was indeed going from them. Lord, whither goest thou?—having hardly a glimmer of the real truth. Jesus answered, Thou canst not follow me now, but thou shalt follow me afterwards—How different from what He said to the Jews: "Whither I go ye cannot come." (Ch. 8. 21.) Why not now? I will lay down my life for your sake—He seems now to see that it was death Christ referred to as what would sever Him from them, but is not staggered at following Him thither. Jesus answered, Wilt thou lay down thy life for my sake?—In this repetition of Peter's words there is deep though affectionate irony, and this Peter himself would feel for many a day after his recovery, as he retraced the painful particulars. Verily . . . The cock, &c.—See on Luke 22. 31-34.

CHAPTER XIV.

Ver. 1-31. DISCOURSE AT THE TABLE, AFTER SUPPER.—We now come to that portion of the evangelical history which we may with propriety call its *Holy of Holies*. Our Evangelist, like a consecrated priest, alone opens up to us the view into this sanctuary. It is the record of the last moments spent by the Lord in the midst of His disciples before His passion, when words full of heavenly thought flowed from His sacred lips. All that His heart, glowing with love, had still to say to His friends, was compressed into this short season. At first (from ch. 13. 21) the intercourse took the form of conversation; sitting at table, they talked familiarly together. But when (14. 31) the repast was finished, the language of Christ assumed a loftier strain; the disciples, assembled around their Master, listened to the words of life, and seldom spoke a word (only ch. 16. 17, 29). At length, in the Redeemer's sublime intercessory prayer, His full soul was poured forth in express petitions to His heavenly Father on behalf of those who were His own. It is a peculiarity of these last chapters, that they treat almost exclusively of the most profound relations—as that of the Son to the Father, and of both to the Spirit, that of Christ to the Church, of the Church to the world, and so forth. Moreover, a considerable portion of these sublime communications surpassed the point of view to which the disciples had at that time attained; hence the Redeemer frequently repeats the same sentiments in order to impress them more deeply upon their minds, and, because of what they still did not understand, points them to the Holy Spirit, who would remind them of all His sayings, and lead them into all truth (14. 26). [OLSHAUSEN.] 1. Let not your heart be troubled, &c.—What myriads of souls have not these opening words cheered, in deepest gloom, since first they were uttered! ye believe in God—absolutely. believe also in me—*q. d.*, 'Have the same trust in Me.' What less, and what else, can these words mean? And if so, what a demand to make by one sitting familiarly with them at the supper-table! Cf. the saying, ch. 8. 17, for which the Jews took up stones to stone Him as

'making himself equal with God" (v. 18). But it is no *transfer of our trust from its proper Object*; it is but the *consolidation of our trust in the Unseen and Impalpable One upon His Own Incarnate Son*, by which that trust, instead of the distant, unsteady, and too often cold and scarce real thing it otherwise is, acquires a conscious reality, warmth, and power, which makes all things new. *This is Christianity in brief.* 2, 3. *in my Father's house are many mansions—and so room for all, and a place for each. If not I would have told you—q. d., 'I would tell you so at once; I would not deceive you.' I go to prepare a place for you—to obtain for you a right to be there, and to possess your "place." I will come again and receive you unto myself—strictly, at His Personal appearing; but in a secondary and comforting sense, to each individually. Mark again the claim made:—to come again to receive His people "to Himself, that where He is there they may be also." He thinks it ought to be enough to be assured that they shall be where He is and in His keeping.* 4-7. *whither I go ye know . . . Thomas saith, Lord, we know not whither thou goest. Jesus saith, I am the way, &c.—By saying this, He meant rather to draw out their inquiries and reply to them. Christ is "THE WAY" to the Father—"no man cometh unto the Father but by Me;" He is "THE TRUTH" of all we find in the Father when we get to Him, "For in Him dwelleth all the fulness of the Godhead bodily" (Colossians 2, 9), and He is all "THE LIFE" that shall ever flow to us and bless us from the Godhead thus approached and thus manifested in Him—"this is the true God and eternal life." (1 John 3, 20.) from henceforth—now, or from this time, understand. 8-12. The substance of this passage is that the Son is the ordained and perfect manifestation of the Father, that His own word for this ought to His disciples to be enough; that if any doubts remained His works ought to remove them (see on ch. 10, 37, 38); but yet that these works of His were designed merely to aid weak faith, and would be repeated, nay exceeded, by His disciples, in virtue of the power He would confer on them after His departure. His miracles the apostles wrought, though wholly in His name and by His power; and the "greater" works—not in degree but in kind—were the conversion of thousands in a day, by His Spirit accompanying them. 13, 14. *whatsoever ye ask in my name—as Mediator—that will I do—as Head and Lord of the kingdom of God. This comprehensive promise is emphatically repeated in v. 14. 15-17. If ye love me, keep my commandments. And I will pray the Father, &c.—This connection seems designed to teach that the proper temple for the indwelling Spirit of Jesus is a heart filled with that love to Him which lives actively for Him, and so this was the fitting preparation for the promised gift. He shall give you another Comforter—a word used only by John; in his Gospel with reference to the Holy Spirit, in his First Epistle (2, 1), with reference to Christ Himself. Its proper sense is an "advocate," "patron," "helper." In this sense it is plainly meant of Christ (1 John 2, 1), and in this sense it comprehends all the comfort as well as aid of the Spirit's work. The Spirit is here promised as One who would supply Christ's own place in His absence. that He may abide with you for ever—never go away, as Jesus was going to do in the body, whom the world cannot receive, &c.—See 1 Corinthians 2, 14. He dwelleth with you, and shall be in you—Though the proper fulness of both these was yet future, our Lord, by using both the present and the future, seems plainly to say that they already had the germ of this great blessing. 18-20. I will not leave you comfortless—in a bereaved and desolate condition—or (as *Margin*) 'orphans.' I will come to you—"I come" or 'am coming' to you, i. e., plainly by the Spirit, since it was to make His departure to be no bereavement. world seeth ('beholdeth') me no more, but ye see ('behold') me—His bodily presence, being all the sight of Him which "the world" ever had, or was capable of, it "beheld Him no more" after His departure to the Father; but by the coming of the Spirit, the presence of Christ was not only continued to His spiritually enlightened disciples, but rendered far**

more efficacious and blissful than His bodily presence had been before the Spirit's coming. because I live—not 'shall live,' only when raised from the dead; for it is His unextinguishable, Divine life of which He speaks, in view of which His death and resurrection were but as shadows passing over the sun's glorious disk. Cf. Luke 24, 5; Revelation 1, 18, "the Living One." And this grand saying Jesus uttered with death immediately in view. What a brightness does this throw over the next clause, "Ye shall live also!" 'Knowest thou not,' said LUTHER to the King of Terrors, 'that thou didst devour the Lord Christ, but wert obliged to give Him back, and wert devoured of Him? So thou must leave me undevoured because I abide in Him, and live and suffer for His name's sake. Men may hunt me out of the world—that I care not for—but I shall not on that account abide in death. I shall live with my Lord Christ, since I know and believe that He liveth!' [quoted in STIER.] At that day—of the Spirit's coming. Ye shall know that I am in my Father, ye in me, I in you—See on ch. 17, 22, 23. 21-24. He that hath my commandments and keepeth them, &c.—See on v. 15, 16. my Father will love him, and I—Mark the sharp line of distinction here, not only between the Divine Persons but the actings of love in each respectively, towards true disciples. Judas saith, not Iscariot—Beautiful parenthesis this! The traitor being no longer present, we needed not to be told that this question came not from him. But it is as if the Evangelist had said, 'A very different Judas from the traitor, and a very different question from any that he would have put. Indeed [as one in STIER says], we never read of Iscariot that he entered in any way into his Master's words, or ever put a question even of rash curiosity (though it may be he did, but that nothing from him was deemed fit for immortality in the Gospels but his name and treason). how manifest thyself to us, and not to the world!—a most natural and proper question, founded on v. 19, though interpreters speak against it as Jewish. we will come and make our abode with him—Astonishing statement! In the Father's "coming" He refers to the revelation of Him as a Father to the soul, which does not take place till the Spirit comes into the heart, teaching it to cry, 'Abba Father.' [OLSHAUSEN.] The "abode" means a permanent, eternal stay! (Cf. Leviticus 26, 11, 12; Ezekiel 37, 26, 27; 2 Corinthians 6, 16; and contrast Jeremiah 14, 8.) 25, 26. He shall teach you all things, and bring all to remembrance, whatsoever I have said unto you, &c.—See on v. 16, 17. As the Son came in the Father's name, so the Father shall send the Spirit "in my name," says Jesus, i. e., with like Divine power and authority to reproduce in their souls what Christ taught them, 'bringing to living consciousness what lay like slumbering germs in their minds.' [OLSHAUSEN.] On this rests the credibility and ultimate Divine authority of THE GOSPEL HISTORY. The whole of what is here said of THE SPIRIT is decisive of His Divine personality. 'He who can regard all the personal expressions, applied to the Spirit in these three chapters ("teaching," "reminding," "testifying," "coming," "convincing," "guiding," "speaking," "hearing," "prophesying," "taking") as being no other than a long drawn out figure, deserves not to be recognized even as an interpreter of intelligible words, much less an expositor of Holy Scripture.' [STIER.] Peace I leave with you, my peace I give unto you—If the two preceding verses sounded like a note of preparation for drawing the discourse to a close, this would sound like a farewell. But oh how different from ordinary adieus! It is a parting word, but of richest import, the customary "peace" of a parting friend sublimed and transfigured. As "the Prince of Peace" (Isaiah 9, 6) He brought it into flesh, carried it about in His Own Person ("My peace"), died to make it ours, left it as the heritage of His disciples upon earth, implants and maintains it by His Spirit in their hearts. Many a legacy is 'left' that is never 'given' to the legatee, many a gift destined that never reaches its proper object. But Christ is the Executor of His own Testament; the peace He "leaves" He "gives." Thus all is secure, not as the world giveth—in contrast with the

world. He gives *sincerely, substantially, eternally*. 28, 29. **If ye loved me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I—**These words, which Arians and Socinians perpetually quote as triumphant evidence against the proper Divinity of Christ, really yield no intelligible sense on their principles. Were a holy man on his death-bed, beholding his friends in tears at the prospect of losing him, to say, 'Ye ought rather to joy than weep for me, and would if ye really loved me,' the speech would be quite natural. But if they should ask him, *why* joy at his departure was more suitable than sorrow, would they not start back with astonishment, if not horror, were he to reply, "*Because my Father is greater than I!*" Does not this strange speech from Christ's lips, then, *presuppose such teaching* on His part as would make it extremely difficult for them to think He could gain anything by departing to the Father, and make it necessary for Him to say expressly that there was a sense in which He *could* do so? Thus, this startling explanation seems plainly intended to correct such misapprehensions as might arise from the emphatic and reiterated teaching of *His proper equality with the Father*—as if so Exalted a Person were incapable of any accession by transition from this dismal scene to a cloudless heaven and the very bosom of the Father—and by assuring them that this was *not* the case, to make them forget their own sorrow in His approaching joy. 30, 31. **Hereafter I will not talk much with you—**'I have a little more to say, but my work hastens apace, and the approach of the adversary will cut it short.' **for the Prince of this world—**See on ch. 12. 31. **cometh—with hostile intent, for a last grand attack, having failed in His first formidable assault, Luke 4., from which he "departed (only) for a season" (v. 13). and hath nothing in me—nothing of His own—nothing to fasten on.** Glorious saying! The truth of it is, that which makes the Person and Work of Christ the life of the world. (Hebrews 9. 14; 1 John 3. 5; 2 Corinthians 5. 21.) **But that the world may know that I love the Father, &c.**—The sense must be completed thus: 'But to the Prince of the world, though he has nothing in me, I shall yield myself up even unto death, that the world may know that I love and obey the Father, whose commandment it is that I give my life a ransom for many.' **Arise, let us go hence—**Did they then, at this stage of the discourse, leave the supper-room, as some able interpreters conclude? If so, we think our Evangelist would have mentioned it: see ch. 18. 1, which seems clearly to intimate that they then only left the upper room. But what do the words mean if not this? We think it was the dictate of that saying of earlier date, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!"—a spontaneous and irrepressible expression of the deep eagerness of His spirit to get into the conflict, and that if, as is likely, it was responded to somewhat too literally by the guests who hung on His lips, in the way of a movement to depart, a wave of His hand would be enough to show that He had yet more to say ere they broke up; and that disciple, whose pen was dipped in a love to his Master which made their movements of small consequence save when essential to the illustration of His words, would record this little outburst of the Lamb hastening to the slaughter, in the very midst of His lofty discourse; while the effect of it, if any, upon His hearers, as of no consequence, would naturally enough be passed over.

CHAPTER XV.

Ver. 1-27. DISCOURSE AT THE SUPPER-TABLE CONTINUED. 1-8. *The spiritual oneness of Christ and His people, and His relation to them as the Source of all their spiritual life and fruitfulness,* are here beautifully set forth by a figure familiar to Jewish ears. (Isaiah 5. 1, &c.) **I am the true Vine—**of Whom the vine of nature is but a shadow. **my Father the husbandman—the great Proprietor of the Vineyard, the Lord of the Spiritual kingdom.** (It is surely unnecessary to point out the claim to *supremacy* involved in this.) **every branch in me that beareth not fruit . . . every branch that beareth fruit**

—As in a fruit tree, some branches may be *fruitful*, others quite *barren*, according as there is a *vital connection* between the branch and the stock, or *no vital connection*; so the disciples of Christ may be spiritually fruitful or the reverse, according as they are *vital* and *spiritually connected* with Christ, or but *externally* and *mechanically attached* to Him. The fruitless He "taketh away" (see on v. 6); the fruitful He "purgeth" ('cleanseth,' 'pruneth')—*stripping it*, as the husbandman does, of *what is rank and luxuriant* (Mark 4. 19), "that it may bring forth more fruit;" a process often painful, but no less needful and beneficial than in the natural husbandry. **Now—rather, 'Already'—ye are clean through ('by reason of') the word I have spoken to you—**already in a purified, fruitful condition, in consequence of the long action upon them of that searching "word" which was "as a refiner's fire." (Malachi 3. 2, 3.) **abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, &c.**—As all spiritual fruitfulness had been ascribed to the mutual *inhabitation*, and living, active *interpenetration* (so to speak) of Christ and His disciples, so here the keeping up of this vital connection is made essential to continued fruitfulness. **without me—'apart,' & 'vital** disconnected from Me.' **ye can do nothing—**spiritually, acceptably. **if a man abide not in me, he is cast forth as a branch . . . withered . . . cast into the fire . . . burned—**The one proper use of the vine is to *bear fruit*; failing this, it is good for one other thing—*fuel*. (See Ezekiel 15. 1-5.) How awfully striking the figure, in this view of it! **if ye abide in me, and my words in you—**Mark the change from the inhabitation of *Himself* to that of *His words*, paving the way for the subsequent exhortations (v. 9, 10). **ask what ye will, and it shall be done unto you—**because this indwelling of His words in them would secure the harmony of their askings with the Divine will glorified that **ye bear much fruit**—not only from His delight in it for its own sake, but as from 'the juices of the Living Vine.' **so shall ye be my disciples—evidence** your discipleship. 9-11. **continue ye in my love—not, 'Continue to love me,' but, 'Continue in the possession and enjoyment of My love to you;'** as is evident from the next words. **If ye keep my commandments, ye shall abide in my love—the obedient spirit of true discipleship cherishing and attracting the continuance and increase of Christ's love; and this, He adds, was the secret even of His own "abiding in His Father's love!"** 12-16. **That ye love one another, &c.**—See on ch. 13. 34, 35. **greater love hath no man than this, that a man lay down his life for his friends—**The emphasis lies not on "friends," but on "*laying down his life*" for them. *q. d.*, 'One can show no greater regard for those dear to him than to give his life for them, and this is the love ye shall find in Me.' **ye are my friends, if ye do whatsoever I command you—**'hold yourselves in absolute subjection to Me.' **Henceforth I call you not servants—I. e., in the sense explained** in the next words; for servants He still calls them (v. 20). and they delight to call themselves, in the sense of being "under law to Christ" (1 Corinthians 9. 20). **the servant knoweth not what his lord doeth—**knows nothing of his master's *plans* and *reasons*, but simply receives and executes his orders. **but friends, for all things that I have heard of my Father I have made known unto you—**admitted you to free, unrestrained fellowship, keeping back nothing from you which I have received to communicate. (Cf. Genesis 18. 17; Psalm 25. 14; Isaiah 50. 4.) **Ye have not chosen me, but I you—a** wholesale memento after the lofty things He had just said about their mutual indwelling, and the unreservedness of the friendship they had been admitted to. **ordained ('appointed') you, that ye should go and bring forth fruit—I. e., give yourselves to it. and that your fruit should remain—**showing itself to be an imperishable and ever-growing principle. (Cf. Proverbs 4. 18; 2 John 8.) **that whatsoever ye shall ask, &c.**—See on v. 7. 17-21. The substance of these important verses has occurred more than once before. (See on Matthew 10. 34-38; Luke 12. 48-53, &c.) 22-25.—See on ch. 9. 39-41. **if I had not come and spoken unto them, they had not had sin—***comparatively none*

all other sins being light compared with the rejection of the Son of God. **now they have no cloak for their sin**—rather, 'pretext.' If I had not done the works which **none other did**—See on ch. 12. 37. **that the word might be fulfilled, They hated me without a cause**—quoted from the Messianic Psalm 69. 4, applied also in the same sense ch. 2. 17; Acts 1. 20; Romans 11. 9, 10; 15. 3. 26, 27.—See on ch. 14. 16, 17. **ye also shall bear witness**—rather, 'are witnesses;' with reference indeed to their *future* witness-bearing, but putting the emphasis upon their *present* ample opportunities for acquiring their qualifications for that great office, inasmuch as they had been "with Him from the beginning." (See on Luke 1. 2.)

CHAPTER XVI.

Ver. 1-33. DISCOURSE AT THE SUPPER-TABLE CONCLUDED. 1-5. These things have I spoken unto you, **that ye should not be offended, &c.**—both the *warnings* and the *encouragements* just given. **they shall put you out of the synagogue**—(Ch. 9. 22; 12. 42.) **the time cometh, that whosoever killeth you will think that he doeth God service**—The words mean *religious service*—'that he is offering a service to God.' (So Saul of Tarsus, Galatians 1. 13, 14; Philemon 3. 6.) **these things I said not at ('from') the beginning**—He *had* said it pretty early (Luke 6. 22), but not quite as in v. 2. **because I was with you. But now I go my way to him that sent me, &c.** While He was with them, the world's hatred was directed chiefly against Himself; but His departure would bring it down upon them as His representatives. **and none of you asketh me, Whither goest thou?**—They *had* done so in a sort, ch. 13. 36; 14. 5; but He wished more intelligent and eager inquiry on the subject. 6, 7. **But because I have said these things, sorrow hath filled your heart**—Sorrow had too much paralyzed them, and He would rouse their energies. **It is expedient for you that I go away**—

My Saviour, can it ever be
That I should gain by losing thee?—[KEBLE.]

Yes, for if I go not away, the Comforter will not come unto you, but if I go I will send Him unto you—See on ch. 7. 39; 14. 16. **And when he is come, he will, &c.**—This is one of the passages most pregnant with thought in the profound discourses of Christ; with a few great strokes depicting all and every part of the ministry of the Holy Ghost in the world—His operation with reference to individuals as well as the mass, on believers and unbelievers alike. [OLSHAUSEN.] **he will reprove**—This is too weak a word to express what is meant. '*Reproof*' is indeed implied in the term employed, and doubtless the word begins with it. But '*convict*' or '*convince*' is the thing intended; and as the one expresses the work of the Spirit on the *unbelieving* portion of mankind, and the other on the *believing*, it is better not to restrict it to either. **of sin, because they believed not on me**—As all sin has its root in unbelief, so the most aggravated form of unbelief is the rejection of Christ. The Spirit, however, in fastening this truth upon the conscience, does not *extinguish*, but, on the contrary, *consummate and intensify, the sense of all other sins. of righteousness, because I go to my Father, and ye see me no more*—Beyond doubt, it is *Christ's personal righteousness* which the Spirit was to bring home to the sinner's heart. The evidence of this was to lie in the great *historical fact*, that He had "gone to His Father and was no more visible to men:" for if His claim to be the Son of God, the Saviour of the world, had been a lie, how should the Father, who is "a jealous God," have raised such a blasphemer from the dead and exalted him to His right hand? But if He was the "Faithful and True Witness," the Father's "Righteous Servant," "His Elect, in whom His soul delighted," then was his departure to the Father, and consequent disappearance from the view of men, but the fitting consummation, the august reward, of all that He did here below, the seal of His mission, the glorification of the testimony which He bore on earth, by the reception of its Bearer to the Father's bosom. This triumphant vin-

dication of Christ's *rectitude* is to us Divine evidence, bright as heaven, that He is indeed the Saviour of the world. God's Righteous Servant to justify many *because He bare their iniquities*. (Isaiah 53. 11.) Thus the Spirit, in this clause, is seen convincing men that there is in Christ perfect relief under the sense of *sin* of which he had before convinced them; and so far from mourning over His absence from us, as an irreparable loss, we learn to glory in it, as the evidence of His perfect acceptance on our behalf, exclaiming with one who understood this point, "Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died; *yea, rather, that is risen again, who is even at the right hand of God,*" &c. (Romans 8. 33, 34.) **of judgment, because the prince of this world is judged**—By supposing that the *final judgment* is here meant, the point of this clause is, even by good interpreters, quite missed. The statement, "The prince of this world is judged," means, beyond all reasonable doubt, the same as that in ch. 12. 31, "Now shall the prince of this world be cast out;" and both mean that his dominion over men, or his power to enslave and so to ruin them, is destroyed. The death of Christ "judged" or judicially overthrew him, and he was thereupon "cast out" or expelled from his usurped dominion. (Hebrews 2. 14; 1 John 3. 8; Colossians 2. 15.) Thus, then, the Spirit shall bring home to men's conscience (1.) the sense of *sin*, consummated in the rejection of Him who came to "take away the sin of the world;" (2.) the sense of perfect relief in the *righteousness* of the Father's Servant, now fetched from the earth that spurned Him to that bosom where from everlasting He had dwelt; and (3.) the sense of emancipation from the fetters of Satan, whose *judgment* brings to men liberty to be holy, and transformation out of servants of the devil into sons and daughters of the Lord Almighty. To one class of men, however, all this will carry *conviction* only; they "will not come to Christ"—revealed though He be to them as the life-giving One—that they may have life. Such, abiding voluntarily under the dominion of the prince of this world, are *judged in his judgment*, the visible consummation of which will be at the great day. To another class, however, this blessed teaching will have another issue—translating them out of the kingdom of darkness into the kingdom of God's dear Son. 12-15. **when he, the Spirit of truth, is come . . . he shall not speak of himself—i. e., from Himself, but, like Christ Himself, "what He hears," what is given Him to communicate. he will show you things to come**—referring specially to those revelations which, in the Epistles partially, but most fully in the Apocalypse, open up a vista into the Future of the Kingdom of God, whose horizon is the everlasting hills. **He shall glorify me; for he shall receive of mine and show it unto you**—Thus the whole design of the Spirit's office is to glorify Christ—not in His own Person, for this was done by the Father when he exalted Him to His own right hand—but in the view and estimation of men. For this purpose He was to "*receive of Christ*"—*all the truth relating to Christ*—"and show it unto them," or make them to discern it in its own light. The *subjective* nature of the Spirit's teaching—the discovery to the souls of men of what is Christ *outwardly*—is here very clearly expressed; and, at the same time, the vanity of looking for revelations of the Spirit which shall do anything beyond throwing light in the soul upon what Christ Himself is, and taught, and did upon earth. **all things that the Father hath are mine**—a plainer expression than this of *absolute community* with the Father in all things cannot be conceived, though the "all things" here have reference to the things of the Kingdom of Grace, which the Spirit was to receive that He might show it to us. We have here a wonderful glimpse into the *inner relations* of the Godhead. 16-22. **A little while, and ye shall not see me, and again a little while, and ye shall see me, because I go to the Father**—The 'Joy of the world' at their 'not seeing him' seems to show that His removal from them by *death* was what He meant; and in that case, their 'Joy at again seeing Him' points to their transport at His reappearance amongst them on His re-

At the same time the sorrow of the widowed Church in the absence of her Lord in the heavens, and her transport at His personal return, are certainly here expressed. 24-28. At that day—of the dispensation of the Spirit, as ch. 14, 20. *ye shall ask* ('inquire of') *me nothing*—by reason of the fulness of the Spirit's teaching. (Ch. 14, 26; 16, 13; and cf. 1 John 2, 27.) *hitherto have ye asked nothing in my name*—for 'prayer in the name of Christ, and prayer to Christ, presuppose His glorification. [OLSHAUSEN.] *ask*—when I am gone, "in my name." In *proverbs*—in obscure language, opposed to "showing plainly"—i. e., by the Spirit's teaching. I say not, I will pray the Father for you—as if He were not of *Himself* disposed to aid you: Christ does pray the Father for his people, but not for the purpose of inclining an *unwilling* ear. *for the Father himself loveth you, because ye have loved me*—This love of theirs is that which is called forth by God's eternal love in the gift of his Son mirrored in the hearts of those who believe, and resting on His dear Son. I came forth from the Father, &c.—*q. d.*, 'And ye are right, for I have indeed so come forth, and shall soon return whence I came.' This echo of the truth, alluded to in the preceding verse, seems like *thinking aloud*, as if it were grateful to His own spirit on such a subject and at such an hour. 29, 30. His disciples said, *Now speakest thou plainly, and speakest no proverb, &c.*—hardly more so than before; the time for perfect plainness was yet to come; but having caught a glimpse of His meaning (it was nothing more), they eagerly express their satisfaction, as if glad to make anything of His words. How touchingly does this show both the simplicity of their hearts and the infantile character of their faith! 31-33. Jesus answered, *Do ye now believe?*—*q. d.*, 'It is well ye do, for it is soon to be tested, and in a way ye little expect.' *the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone*—A deep and awful sense of *wrong* experienced is certainly expressed here, but how lovingly! That He was not to be utterly deserted, that there was One who would not forsake Him, was to Him matter of ineffable support and consolation; but that He should be without all *human* countenance and cheer, who as Man was exquisitely sensitive to the law of sympathy, would fill themselves with as much *shame*, when they afterwards recurred to it, as the Redeemer's heart in his hour of need with pungent sorrow. "I looked for some to take pity, but there was none; and for comforters, but I found none." (Psalm 69, 20.) *because the Father is with me—how near, and with what sustaining power, who can express? These things I have spoken unto you—not the immediately preceding words, but this whole discourse, of which these were the very last words, and which He thus winds up. that in me ye might have peace*—in the sublime sense before explained. (See on ch. 14, 27.) *in the world ye shall have tribulation*—specially arising from its deadly opposition to those who "are not of the world, but chosen out of the world." So that the "peace" promised was far from an untroubled one. *I have overcome the world*—not only before you, but for you, that ye may be able to do the same. (1 John 5, 4, 5.)

CHAPTER XVII.

Ver. 1-26. THE INTERCESSORY PRAYER.—See on ch. 14, 1. Had this prayer not been recorded, what reverential reader would not have exclaimed, Oh to have been within hearing of such a prayer as that must have been, which wound up the whole of His past ministry and formed the point of transition to the dark scenes which immediately followed! But here it is, and with such signature of the Lips that uttered it that we seem rather to hear it from Himself than read it from the pen of His faithful reporter. 1-3. *These words spake Jesus, and lifted up his eyes*—'John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over.' [ALFORD] *Father,*

the hour is come—See on ch. 13, 31, 32. *glorify thy Son*—Put honour upon thy Son, by countenancing, sustaining, and carrying Him through that "hour." *gavest* ('gavest') him *power over all flesh*—See on Matthew 11, 27; 28, 18-20. *give eternal life to as many as, &c.*—*id.*, 'to all that which thou hast given him.' (See on ch. 6, 37-40.) *This is (that) life eternal, that they might (may) know, &c.*—This life eternal, then, is not mere conscious and unending existence, but a life of acquaintance with God in Christ. (Job 23, 21.) *thee, the only true God*—the sole personal living God; in glorious contrast equally with heathen *polytheism*, philosophic *naturalism*, and mystic *pantheism*. and Jesus Christ whom thou hast sent—This is the only place where our Lord gives Himself this compound name, afterwards so current in apostolic preaching and writing. Here the terms are used in their strict signification—"JESUS," because He "*saves* His people from their sins;" "CHRIST," as *anointed* with the measureless fulness of the Holy Ghost for the exercise of His saving offices (see on Matthew 1, 16); "WHOM THOU HAST SENT," in the plenitude of Divine Authority and Power, to save. 'The very juxtaposition here of *Jesus Christ with the Father* is a proof, by implication, of our Lord's Godhead. The knowledge of *God and a creature* could not be eternal life, and such an association of the one with the other would be inconceivable.' [ALFORD,] 4, 5. I have glorified thee on the earth—rather, '*glorified*' (for the thing is conceived as now *past*). I have *finished* ('I finished') the work which thou gavest me to do—It is very important to preserve in the translation the *past* tense, used in the original, otherwise it might be thought that the work already "*finished*" was only what He had done *before uttering that prayer*; whereas it will be observed that our Lord speaks throughout as already beyond this present scene (v. 12, &c.), and so must be supposed to include in His "*finished* work" the "*deceas* which He was to accomplish at Jerusalem." And now—in return. *glorify thou me*—The "*I thee*" and "*Thou me*" are so placed in the original, each beside its fellow, as to show that A PERFECT RECIPROCALITY OF SERVICES of the Son to the Father first, and then of the Father to the Son in return, is what our Lord means here to express *with the glory which I had with thee before the world was*—when "in the beginning the Word was *with God*" (ch. 1, 1), "the only-begotten Son in the bosom of the Father" (ch. 1, 18). With this pre-existent glory, which He veiled on earth, He asks to be reinvested, the design of the veiling being accomplished—not, however, simply as before, but now *in our nature*. 6-8. From praying for Himself He now comes to pray for His disciples. I have manifested ('I manifested') thy name—His whole character towards mankind. *to the men thou gavest me out of the world*—See on ch. 6, 37-40. *they have known surely that I came out from thee*—See on ch. 16, 30, 31. 9-14. I pray for them—not as individuals merely, but as representatives of all such in every succeeding age (see on v. 20). *not for the world*—for they had been given Him "*out of the world*" (v. 6), and had been already transformed into the very *opposite* of it. The things sought for them, indeed, are applicable only to such. *all mine are thine, and thine are mine*—*id.*, 'All my things are thine and thy things are mine.' (On this use of the *neuter* gender, see on ch. 6, 37-40.) Absolute COMMUNITY OF PROPERTY between the Father and the Son is here expressed as nakedly as words can do it. (See on v. 5.) I am *no more in the world* (see on v. 4), but these are in the world—*q. d.*, 'Though My struggles are at an end, theirs are not; though I have gotten beyond the scene of strife, I cannot sever myself in spirit from them, left behind and only just entering on their great conflict.' Holy Father—an expression He nowhere else uses. "*Father*" is His wonted appellation, but "*holy*" is here prefixed, because His appeal was to that perfection of the Father's nature, to "keep" or preserve them from being tainted by the unholy atmosphere of "the world" they were still in. *keep through thine own name*—rather, 'In thy name;' in the exercise of that gracious and holy character for which He was known. *that they may be one*—See on v.

I kept (guarded) them in thy name—acting as thy Representative on earth. **none of them lost, but the son of perdition**—It is not implied here that the son of perdition was one of those whom the Father had given to the Son, but rather the contrary, ch. 13. 18. [WEBSTER and WILKINSON.] It is just as in Luke 4. 26, 27, where we are not to suppose that the woman of *Sarepta* (in Sidon) was one of the widows of *Israel*, nor Naaman the *Syrian* one of the lepers in *Israel*, though the language—the same as here—might seem to express it. **son of perdition**—doomed to it. (2 Thessalonians 2. 3; Mark 14. 21.) **I speak in the world, that they might have my joy fulfilled in themselves**—*q. d.*, 'Such a strain befits rather the upper sanctuary than the scene of conflict; but I speak so "in the world," that My joy, the joy I experience in knowing that such intercessions are to be made for them by their absent Lord, may be tasted by those who now hear them, and by all who shall hereafter read the record of them. 15-19. I pray not that thou shouldst take them out of the world—for that, though it would secure their own safety, would leave the world unblessed by their testimony. but keep them from the evil—all evil in and of the world. They are not of the world, even as I am not of the world—See on ch. 15. 18, 19. This is reiterated here, to pave the way for the prayer which follows. Sanctify them—As the former prayer, "Keep them," was negative, asking protection for them from the poisonous element which surrounded and pressed upon their renewed nature, so this prayer, "Sanctify them," is positive, asking the advancement and completion of their begun sanctification. through (or 'in') thy truth—God's revealed truth, as the medium or element of sanctification; a statement this of immense importance. thy word is truth—Cf. ch. 15. 3; Colossians 1. 5; Ephesians 1. 13. As thou hast sent ('sentest') me into the world, even so have I also sent ('sent I also') them into the world—As their mission was to carry into effect the purposes of their Master's mission, so our Lord speaks of the authority in both cases as co-ordinate, and for their sakes I sanctify (consecrate) myself, that they also might ('may') be sanctified (consecrated)—The only difference between the application of the same term to Christ and the disciples is, as applied to Christ, that it means only to 'consecrate;' whereas, in application to the disciples, it means to 'consecrate' with the additional idea of previous sanctification, since nothing but what is holy can be presented as an offering. The whole self-sacrificing work of the disciples appears here as a mere result of the offering of Christ. [OLSHAUSEN.] through (or 'in') the truth—Though the article is wanting in the original here, we are not to translate, as in the margin, 'truly sanctified;' for the reference seems plainly to be "the truth" mentioned v. 17. (See there.) 20-23. Neither pray I for these alone—This very important explanation, uttered in condescension to the hearers and readers of this prayer in all time, is meant not merely of what follows, but of the whole prayer. them also which shall believe—The majority of the best MSS. read 'which believe,' all future time being viewed as present, while the present is viewed as past and gone. that they all may be one, as thou, Father, in me, and I in thee, that they may be one in us—The indwelling Spirit of the Father and the Son is the one perfect bond of union, knitting up into a living unity, first, all believers amongst themselves; next, this unity into one still higher, with the Father and the Son. (Observe, that Christ never mixes Himself up with His disciples as He associates Himself with the Father, but says I in them and they in us.) that the world may believe that thou hast sent ('sentest') me—So the grand impression upon the world at large, that the Mission of Christ is Divine, is to be made by the unity of His disciples. Of course, then, it must be something that shall be visible or perceptible to the world. What is it, then? Not certainly a merely formal, mechanical unity of ecclesiastical machinery. For as that may, and to a large extent does, exist in both the Western and Eastern churches, with little of the Spirit of Christ, yea much, much with which the Spirit of Christ cannot dwell, so instead of convincing the

world beyond its own pale of the divinity of the Gospel, it generates infidelity to a large extent within its own bosom. But the Spirit of Christ, illuminating, transforming, and reigning in the hearts of the genuine disciples of Christ, drawing them to each other as members of one family, and prompting them to loving co-operation for the good of the world—this is what, when sufficiently glowing and extended, shall force conviction upon the world that Christianity is divine. Doubtless, the more that differences among Christians disappear—the more they can agree even in minor matters—the impression upon the world may be expected to be greater. But it is not dependent upon this; for living and loving oneness in Christ is sometimes more touchingly seen even amidst and in spite of minor differences, than where no such differences exist to try the strength of their deeper unity. Yet till this living brotherhood in Christ shall show itself strong enough to destroy the sectarianism, selfishness, carnality, and apathy that eat out the heart of Christianity in all the visible sections of it, in vain shall we expect the world to be overawed by it. It is when "the Spirit shall be poured upon us from on high," as a Spirit of truth and love, and upon all parts of the Christian territory alike, melting down differences and heart-burnings, kindling astonishment and shame at past unfruitfulness, drawing forth longings of catholic affection, and yearnings over a world lying in wickedness, embodying themselves in palpable forms and active measures—it is then that we may expect the effect here announced to be produced, and then it will be irresistible. Should not Christians ponder these things? "should not the same mind be in them which was also in Christ Jesus" about this matter? should not His prayer be theirs? and the glory which thou gavest ('hast given') me I have given them, that they may be one, even as we are one—The last clause shows the meaning of the first. It is not the future glory of the heavenly state, but the secret of that present unity just before spoken of; the glory, therefore, of the indwelling Spirit of Christ; the glory of an accepted state, of a holy character, of every grace. I in them, and thou in me, that they may be made perfect in one—See on v. 21. 24-26. Father, I will—The majesty of this style of speaking is quite transparent. No petty criticism will be allowed to fritter it away in any but superficial or perverted readers. be with me where I am—See on ch. 14. 3. that they may behold my glory which thou hast given me—See on v. 5. Christ regards it as glory enough for us to be admitted to see and gaze for ever upon His glory! This is 'the beatific vision;' but it shall be no mere vision, for "we shall be like him, because we shall see him as he is." 1 John 3. 2. O righteous Father, the world hath not known thee ('knew thee not'). but I have known ('knew') thee, and these have known ('knew') that thou hast sent ('sentest') me—As before He said "Holy Father," when desiring the display of that perfection on His disciples (v. 11), so here He styles him "Righteous Father," because He is appealing to his righteousness or justice, to make a distinction between those two diametrically opposite classes—"the world," on the one hand, which would not "know the Father, though brought so nigh to it in the Son of His love, and, on the other, Himself, who recognized and owned Him, and even His disciples, who owned His mission from the Father. And I have declared ('I made known' or 'communicated') thy name—in His past ministry. and will declare it—in yet larger measure, by the gift of the Holy Ghost at Pentecost and through all succeeding ages. that the love wherewith thou hast loved ('lovedst') me may be in them, and I in them—This eternal love of the Father, resting first on Christ, is by His Spirit imparted to and takes up its permanent abode in all that believe in Him; and "He abiding in them and they in Him" (ch. 15. 5), they are "one Spirit." 'With this lofty thought the Redeemer closes His prayer for His disciples, and in them for His Church through all ages. He has compressed into the last moments given Him for conversation with His own the most sublime and glorious sentiments ever uttered by mortal lips. But hardly has the sound of the last word

draw away, when He passes with the disciples over the brook Kedron to Gethsemane—and the bitter conflict draws on. The seed of the new world must be sown in Death that thence Life may spring up.' [OLSHAUSEN.]

CHAPTER XVIII.

Ver. 1-13. BETRAYAL AND APPREHENSION OF JESUS. 4-9. *Over the brook Kedron*—a deep, dark ravine, to the north-east of Jerusalem, through which flowed this small 'storm-brook' or 'winter-torrent,' and which in summer is dried up. *where was a garden*—at the foot of the Mount of Olives, "called Gethsemane" ('olive-press'), Matthew 21. 30, 36. *Judas knew the place, for Jesus oft-times* (see ch. 8. 1; Luke 21. 37) *resorted thither with his disciples*—The baseness of this abuse of knowledge in Judas, derived from admission to the closest privacies of his Master, is most touchingly conveyed here, though nothing beyond bare narrative is expressed. Jesus, however, knowing that in this spot Judas would expect to find him, instead of avoiding it, hies Him thither, as a Lamb to the slaughter. "No man taketh my life from me, but I lay it down of myself." (Ch. 10. 18.) Besides, the scene which was to fill up the little breathing-time, the awful interval, between the Supper and the Apprehension—like the "silence in heaven for about the space of half an hour" between the breaking of the Apocalyptic Seals and the peal of the Trumpets of war (Revelation 8. 1)—the AGONY—would have been too terrible for the upper room; nor would He cloud the delightful associations of the *last Passover* and the *first Supper* by pouring out the anguish of His soul there. The garden, however, with its amplitude, its shady olives, its endeared associations, would be congenial to his heart. Here He had room enough to retire—first, from eight of them, and then from the more favoured three; and here, when that mysterious scene was over, the stillness would only be broken by the tread of the traitor. *Judas then*—"He that was called Judas, one of the Twelve," says Luke, in language which brands him with peculiar infamy, as in the sacred circle while in no sense of it, *the band of men*—"the detachment of the Roman cohort on duty at the festival for the purpose of maintaining order." [WEBSTER and WILKINSON.] *officers from the chief priests and Pharisees*—Captains of the Temple and armed Levites. *lanterns and torches*—It was full moon, but in case he should have secreted Himself somewhere in the dark ravine, they bring the means of exploring its hiding-places—little knowing whom they had to do with. "Now he that betrayed Him had given them a sign, saying, Whomsoever I shall kiss, that same is He, hold him fast." (Matthew 26. 48.) The cold-bloodedness of this speech was only exceeded by the deed itself. "And Judas went before them (Luke 22. 47), and forthwith he came to Jesus, and said, Hall, Master, and kissed Him." (Matthew 26. 49; cf. Exodus 4. 27; 18. 7; Luke 7. 45.) The impudence of this atrocious deed shows how thoroughly he had by this time mastered all his scruples. If the dialogue between our Lord and His captors was *before* this, as some interpreters think it was, the kiss of Judas was purely gratuitous, and probably to make good his right to the money; our Lord having presented Himself unexpectedly before them, and rendered it unnecessary for any one to point him out. But a comparison of the narratives seems to show that our Lord's "coming forth" to the band was *subsequent* to the interview of Judas. "And Jesus said unto him, Friend"—not the endearing term "friend" in ch. 15. 15, but 'companion,' a word used on occasions of remonstrance or rebuke (as Matthew 20. 13; 22. 12)—"Wherefore art thou come? (Matthew 26. 50.) Betrayest thou the Son of man with a kiss"—imprinting upon the foulest act the mark of tenderest affection? What *wounded feeling* does this express! Of this Jesus showed Himself on various occasions keenly susceptible—as all generous and beautiful natures do. 4-9. *Jesus, knowing all things that should come* ('were coming') *upon Him, went forth*—from the shade of the trees, probably, into open view, indicating His sublime preparedness to meet His captors. *Whom seek ye?*—Partly to prevent a

rush of the soldiery upon the disciples [BENGEL]; and see Mark 14. 51, 52, as showing a tendency to this: but still more as part of that courage and majesty which so overawed them. He would not wait to be *taken*. *They answered, Jesus of Nazareth*—Just the sort of blunt, straightforward reply one expects from military men, simply acting on their instructions. *I am* [He]—See on ch. 6. 20. *Judas stood with them*—No more is recorded here of his part of the scene, but we have found the gap painfully supplied by all the other Evangelists. *As soon then as He said unto them, I am* [He], *they went backward*—recoiled, and *fell to the ground*—struck down by a power such as that which smote Saul of Tarsus and his companions to the earth. (Acts 26. 14.) It was the glorious effulgence of the majesty of Christ which overpowered them. 'This, occurring before His surrender, would show His power over His enemies, and so the freedom with which He gave Himself up.' [MEYER.] *Then asked He them again, Whom seek ye?*—Giving them a door of escape from the guilt of a deed which now they were able in some measure to understand. *Jesus of Nazareth*—The stunning effect of His first answer wearing off, they think only of the necessity of executing their orders. *I have told you that I am* [He]: *if therefore ye seek Me, let these go their way*—Wonderful self-possession, and consideration for others, in such circumstances! that the saying might be fulfilled which He spake, *Of them which Thou gavest Me have I lost none*—The reference is to such sayings as ch. 6. 39; 17. 12; showing how conscious the Evangelist was, that in reporting his Lord's former sayings, he was giving them not in substance merely, but in form also. Observe, also, how the preservation of the disciples on this occasion is viewed as part of that deeper preservation undoubtedly intended in the saying quoted. 10, 11. *Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus*—None of the other Evangelists mention the name either of the ardent disciple or of his victim. John being "known to the high priest" (v. 15), the mention of the servant's name by him is quite natural, and an interesting mark of truth in a small matter. As to the *right ear*, specified both here and in Luke, the man was 'likely foremost of those who advanced to seize Jesus, and presented himself in the attitude of a combatant; hence his right side would be exposed to attack. The blow of Peter was evidently aimed vertically at his head.' [WEBSTER and WILKINSON.] *Then said Jesus—"Suffer ye thus far"* (Luke 22. 51). *Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*—This expresses both the feelings which struggled in the Lord's breast during the Agony in the garden—*aversion to the cup viewed in itself*, but, *in the light of the Father's will*, perfect preparedness to drink it up. (See on Luke 22. 39-46.) Matthew adds to the address to Peter the following:—"For all they that take the sword shall perish by the sword" (Matthew 26. 52)—*q. d.*, 'Those who take the sword must run all the risks of human warfare; but Mine is a warfare whose weapons, as they are not carnal, are attended with no such hazards, but carry certain victory.' "Thinkest thou that I cannot now"—even after things have proceeded so far—"pray to my Father, and he shall presently give me"—rather, 'place at my disposal'—"more than twelve legions of angels;" with allusion, possibly, to the one angel who had, in His agony, "appeared to Him from heaven strengthening Him" (Luke 22. 43); and in the precise number, alluding to the twelve who needed the help, Himself and His eleven disciples. (The full complement of a legion of Roman soldiers was six thousand.) "But how then shall the Scripture be fulfilled that thus it must be?" (Matthew 26. 53, 54.) He could not suffer, according to the Scripture, if He allowed Himself to be delivered from the predicted death. "And He touched his ear and healed him" (Luke 22. 51); for "the Son of man came not to destroy men's lives, but to save them" (Luke 9. 56), and even while they were destroying Him, to save theirs. 12. *Then the band . . . took Jesus*—but not till He had

made them feel that "no man took His life from Him, but that He laid it down of Himself." 13. and led Him away—"In that hour," says Matthew (28. 55, 56), and probably now, on the way to judgment, when the crowds were pressing upon Him, "said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves, for to take me"—expressive of the indignity which he felt to be thus done to Him—"I sat dally with you in the temple, and ye laid no hold on me. But this" (adds Luke 22. 53) "is your hour and the power of darkness." Matthew continues—"But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled" (Matthew 26. 56)—thus fulfilling His prediction, Mark 14. 27; ch. 16. 32.

13-27. JESUS BEFORE ANNAS AND CAIAPHAS—FALL OF PETER. 13, 14. And led him away to Annas first—See on Luke 3. 2, and on Matthew 26. 57. 15-18. Simon Peter followed Jesus—Natural though this was, and safe enough, had he only "watched and prayed that he enter not into temptation," as his Master bade him (Matthew 26. 41), it was, in his case, a fatal step. and another disciple—Rather, 'the other disciple'—our Evangelist himself, no doubt. known unto the high priest—See on v. 10. Went in with Jesus into the palace of the high priest. But Peter stood at the door without—by preconcerted arrangement with his friend till he should get access for him. Then went out that other . . . and spake to her that kept the door, and brought in Peter—the naturalness of these small details is not unworthy of notice. This other disciple first made good his own entrance on the score of acquaintance with the high priest; this secured, he goes forth again, now as a privileged person, to make interest for Peter's admission. But thus our poor disciple is in the coils of the serpent. The next steps will best be seen by *inverting* verses 17 and 18. And the servants and officers—The menials and some of the "band" that "took Jesus," stood there, who had made ('having made') a fire of coals, for it was cold, and they warmed themselves—'John alone notices the material ('charcoal') of which the fire was made, and the reason for a fire—the coldness of the night.' [WEBSTER and WILKINSON.] "Peter went in and sat with the servants to see the end (Matthew 26. 58), and warmed himself at the fire." (Mark 14. 54.) These two statements are extremely interesting. His wishing to "see the end," or issue of these proceedings, was what led him into the palace, for he evidently feared the worst. But once in, the serpent-coil is drawn closer; it is a cold night, and why should not he take advantage of the fire as well as others? Besides, in the talk of the crowd about the all-engrossing topic, he may pick up something which he would like to hear. "And as Peter was beneath in the palace" (Mark 14. 66). Matthew (26. 69) says, "sat without in the palace." According to Oriental architecture, and especially in large buildings, as here, the street door, or heavy folding gate through which single persons entered by a wicket kept by a porter—opened by a passage or "porch" (Mark 14. 68) into a quadrangular court, here called the "palace" or *hall*, which was open above, and is frequently paved with flagstones. In the centre of this court the "fire" would be kindled (in a brazier). At the upper end of it, probably, was the chamber in which the trial was held, open to the court and not far from the fire (Luke 22. 61), but on a higher level; for Mark says the court was "beneath" it. The ascent was, perhaps, by a short flight of steps. This explanation will make the intensely interesting details more intelligible. Then saith the damsel that kept the door—"one of the maids of the high priest," says Mark (14. 69). "When she saw Peter warming himself, she looked upon him and said" (Mark 14. 67). Luke is more graphic (22. 56)—She "beheld him as he sat by the fire (lit., 'the light'), and earnestly looked on him ('fixed her gaze upon him'), and said." 'His demeanour and timidity, which must have vividly showed themselves, as it so generally happens, leading to the recognition of him.' [OLSHAUSEN.] Art thou not also one of this man's disciples?—i. e., thou as well as "that other disciple," whom she knew to be one, but did not challenge, perceiving

that he was a privileged person. He saith, I am not—He denied before them all, saying, I know not what thou sayest," Matthew 26. 70—a common form of point-blank denial; "I know (supply 'Him') not, neither understand I what thou sayest," Mark 14. 68; "Woman, I know Him not," Luke 22. 57. This was THE FIRST DENIAL. "And he went out into the porch (thinking, perhaps, to steal away), and the cock crew," Mark 14. 68. 19-21. The high priest asked Jesus of His disciples, and of His doctrine—Probably to entrap Him into some statements which might be used against Him at the trial. From our Lord's answer it would seem that "His disciples" were understood to be some secret party. I spake ('have spoken') openly to the world—See ch. 7. 4. I ever taught in the synagogues and in the temple, whither the Jews always resort—Courting publicity, though with sublime noiselessness. in secret have I said ('spake I') nothing—i. e., nothing of any different nature; all His private communications with the Twelve being but explanations and developments of His public teaching—cf. Isaiah 45. 19; 48. 16. Why askest me? ask them which heard me . . . they know what I said—This seems to imply that He saw the attempt to draw Him into self-contradiction, and resented it by falling back upon the right of every accused party to have some charge laid against Him by competent witnesses. Struck Jesus with the palms . . . Answerest the high priest so—See Isaiah 50. 6; and cf. Acts 23. 2. If I have spoken—'If I spoke' evil, in reply to the high priest. If well—He does not say "If not" evil, as if His reply were merely unobjectionable: "Well" seems to challenge more than this as due to His remonstrance. [BENGEL.] This shows that Matthew 5. 39 is not to be taken to the letter. 24-27. Now Annas had sent Him bound unto Caiaphas—Our translators so render the words, understanding that the foregoing interview took place before Caiaphas; Annas, declining to meddle with the case, having sent Him to Caiaphas at once. But the words here literally are, 'Annas sent Him (not 'had sent Him') to Caiaphas'—and the "now" being of doubtful authority. Thus read, the verse affords no evidence that He was sent to Caiaphas before the interview just recorded, but implies rather the contrary. We take this interview, then, with some of the ablest interpreters, to be a preliminary and non-official one with Annas, at an hour of the night when Caiaphas' Council could not convene; and one that ought not to be confounded with that solemn one recorded by the other Evangelists, when all were assembled and witnesses called. But the building in which both met with Jesus appears to have been the same, the room only being different, and the court, of course, in that case, one. And Simon Peter was standing and warming himself. They said therefore, Art thou not also one of his disciples?—In Matthew 26. 71 the second charge was made by "another maid, when he was gone out into the porch," who "saw him, and said unto them that were there, This [fellow] was also with Jesus of Nazareth." So also Mark 14. 69. But in Luke 22. 58 it is said, "After a little while" (from the time of the first denial), "another [man] saw him, and said, Thou art also of them." Possibly it was thrown at him by more than one; but these circumstantial variations only confirm the truth of the narrative. He denied it, and said, I am not—in Matthew 26. 72, "He denied with an oath, I do not know the man." This was THE SECOND DENIAL. One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith, Did not I see thee in the garden with Him—No doubt his relationship to Malchus drew attention to the man who smote him, and this enabled him to identify Peter. 'Sad reprisals!' [BENGEL.] The other Evangelists make his detection to turn upon his dialect. "After a while ('about the space of one hour after,' Luke 22. 59) came unto him they that stood by and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee," Matthew 26. 73. ("Thou art a Galilean, and thy speech agreeth thereto," Mark 14. 70; and so Luke 22. 59.) The Galilean dialect had a more Syrian cast than that of Judea. If Peter had held his peace, this peculiarity had not been observed; but hoping, probably, to

put them off the scent by joining in the *fireside talk*, he only thus discovered himself. Peter then denied again—But, if the challenge of Malchus' kinsman was made simultaneously with this on account of his Galilean dialect, it was no simple denial; for Matthew 26. 74 says, "Then began he to *curse and to swear*, saying, I know not the man." So Mark 14. 71. This was THE THIRD DENIAL. And immediately ("while he yet spake," Luke 22. 60) the cock crew—As Mark is the only Evangelist who tells us that our Lord predicted that the cock should crow twice (ch. 14. 30), so he only mentions that it *did* crow twice (v. 72). The other Evangelists, who tell us merely that our Lord predicted that "before the cock should *crow* he would deny Him thrice" (Matthew 26. 34; Luke 22. 34; John 13. 38), mention only *one actual* crowing, which was Mark's last. This is something affecting in this Evangelist—who, according to the earliest tradition (confirmed by internal evidence), derived his materials so largely from Peter as to have been styled his "*interpreter*," being the *only one* who gives both the sad prediction and its still sadder fulfilment *in full*. It seems to show that Peter himself not only retained through all his after-life the most vivid recollection of the circumstances of his fall, but that he was willing that others should know them too. The immediately subsequent acts are given full only in Luke (22. 61, 62): "And the Lord turned and looked upon Peter," from the hall of judgment to the court, in the way already explained. But who can tell what lightning-flashes of wounded love and piercing reproach shot from that "look" through the eye of Peter into his heart! "And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." How different from the sequel of Judas' act! Doubtless the hearts of the two men towards the Saviour were perfectly different from the first; and the treason of Judas was but the consummation of the wretched man's resistance of the blaze of light in the midst of which he had lived for three years, while Peter's denial was but a momentary obscuration of the heavenly light and love to his Master which ruled his life. But the immediate cause of the pained revulsion, which made Peter "weep bitterly," was, beyond all doubt, this heart-piercing "look" which his Lord gave him. And remembering the Saviour's own words at the table, "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed (rather, 'I prayed') for thee that thy faith fail not" (see on Luke 22. 31, 32), may we not say that *this prayer fetched down all that there was in that "look"* to pierce and break the heart of Peter, to keep it from despair, to work in it "repentance unto salvation not to be repented of," and at length, under other healing touches, to "restore his soul?" (See on Mark 16. 7.)

28-40. JESUS BEFORE PILATE. N. B. *Our Evangelist, having given the interview with Annas, omitted by the other Evangelists, here omits the trial and condemnation before Caiaphas, which the others had recorded.* See on Mark 14. 53-65. [The notes broken off there at v. 61 are here concluded. (Mark 14.) 61. "The high priest asked him, Art thou the Christ, the Son of the blessed?"—Matthew says the high priest put him upon solemn oath, saying, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God" (28. 63). This rendered an answer by our Lord legally necessary, Leviticus 5. 1. Accordingly, 63. "Jesus said, I am" ("Thou hast said," Matthew 26. 64). In Luke 22. 67, 68, some other words are given, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go." This seems to have been uttered before giving His direct answer, as a calm remonstrance and dignified protest against the pre-judgment of His case and the unfairness of their mode of procedure. "and ye shall see the Son of man," &c.—This concluding part of our Lord's answer is given somewhat more fully by Matthew and Luke. "Nevertheless I say unto you, Hereafter (rather, 'From henceforth') shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matthew 26. 64; Luke 22. 69.)—q. d. 'I know the scorn with which ye are

ready to meet such an avowal: To your eyes, which are but eyes of flesh, there stands at this bar only a mortal like yourselves, and He at the mercy of the ecclesiastical and civil authorities: "Nevertheless," a day is coming when ye shall see another sight: Those eyes, which now gaze on me with proud disdain, shall see this very prisoner at the right hand of the Majesty on high, and coming in the clouds of heaven: Then shall the judged One be revealed as the Judge, and His judges in this chamber appear at His august tribunal; then shall the *unrighteous* judges be *impartially* judged; and while they are wishing that they had never been born, He for whom they now watch as their Victim shall be greeted with the hallelujahs of heaven, and the welcome of Him that sitteth upon the throne!" 63, 64. "Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy"—"of his own mouth," Luke 22. 71; an affectation of religious horror. "What think ye?"—"Say, what verdict would ye pronounce." "They all condemned him to be guilty of death"—of a capital crime. (See Leviticus 24. 16.) 65. "And some began to spit on him" ("Then did they spit in his face," Matthew 26. 67). See Isaiah 50. 6. "And to cover his face, and to buffet him, and to say unto him, Prophecy"—or 'divine' "unto us, thou Christ, Who is he that smote thee?" The sarcasm in styling Him "*the Christ*," and as such demanding of Him the perpetrator of the blows inflicted upon Him, was in them as infamous as to Him it was stinging. and the servants did strike him with the palms of their hands—"And many other things blasphemously spake they against him," Luke 22. 65. This general statement is important, as showing that virulent and varied as were the recorded affronts put upon Him, they are but a *small specimen* of what He endured on that black occasion.]—28. Then led they Jesus from Caiaphas to the hall of judgment—but not till "in the morning the chief priests held a consultation with the elders and scribes and the whole council against him to put him to death, and bound him" (Matthew 27. 1; and see on Mark 15. 1). The word here rendered "hall of judgment" is from the Latin, and denotes 'the palace of the governor of a Roman province.' they themselves went not into the palace, lest they should be defiled—by contact with ceremonially unclean Gentiles. but that they might eat the Passover—If this refer to the principal part of the festival, the eating of the lamb, the question is, how our Lord and his disciples came to eat it the night before; and, as it was an *evening* meal, how ceremonial defilement contracted in the *morning* would unfit them for partaking of it, as after 6 o'clock it was reckoned a new day. These are questions which have occasioned immense research and learned treatises. But as the usages of the Jews appear to have somewhat varied at different times, and our present knowledge of them is not sufficient to clear up all difficulties, they are among the not very important questions which probably will never be entirely solved. 29-32. Pilate went out to them, and said, What accusation bring ye against this man?—State your charge. If he were not a malefactor, we would not have delivered him up unto thee—They were conscious they had no case of which Pilate could take cognizance, and therefore insinuate that they had already found him worthy of death by their own law; but not having the power, under the Roman government, to carry their sentence into execution, they had come merely for his sanction. that the saying might be fulfilled which he spake, signifying what death he should die—4. *e.*, by crucifixion (ch. 12. 32, 33; Matthew 26. 19); which being a Roman mode of execution, could only be carried into effect by order of the governor. (The Jewish mode in such cases as this was by stoning.) 33-36. Pilate called Jesus, and said, Art thou the king of the Jews?—In Luke 23. 2 they charge our Lord before Pilate with "perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king." Perhaps this was what occasioned Pilate's question. Jesus answered, Sayest thou this of thyself, or did others tell it of me?—an important question for our

Lord's case, to bring out whether the word "*king*" were meant in a political sense, with which Pilate had a right to deal, or whether he were merely put up to it by His accusers, who had no claims to charge him but such as were of a purely religious nature, with which Pilate had nothing to do. **Pilate answered, Am I a Jew?** Thine own nation and the chief priests delivered thee to me: What hast thou done?—*q. d.*, 'Jewish questions I neither understand nor meddle with; but thou art here on a charge which, though it seems only Jewish, may yet involve treasonable matter: As they state it, I cannot decide the point; tell me, then, what procedure of thine has brought thee into this position.' In modern phrase, Pilate's object in this question was merely to determine the relevancy of the charge. **Jesus answered, My kingdom is not of this world**—He does not say 'not over,' but 'not of this world'—*i. e.*, in its origin and nature; therefore 'no such kingdom as need give thee or thy master the least alarm.' If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.—A very convincing argument; for if His servants did not fight to prevent their King from being delivered up to His enemies, much less would they use force for the establishment of His kingdom. [WEBSTER and WILKINSON.] but now—but the fact is, **is my kingdom not from hence**—Our Lord only says whence His kingdom is not—first simply affirming it, next giving proof of it, then reaffirming it. This was all that Pilate had to do with. The positive nature of His kingdom He would not obtrude upon one who was as little able to comprehend it, as entitled officially to information about it. (It is worthy of notice that the "*MY*," which occurs four times in this one verse—*thrice of His kingdom, and once of His servants*—is put in the emphatic form.) **Art thou a king, then?**—There was no sarcasm or disdain in this question [as THOLUCK, ALFORD, &c., allege], else our Lord's answer would have been different. Putting emphasis upon "*thou*," his question betrays a mixture of surprise and uneasiness, partly at the possibility of there being, after all, something dangerous under the claim, and partly from a certain awe which our Lord's demeanour probably struck into him. **Thou sayest that I am a king**—It is even so. To this end was I ('have I been') born, and to this end came I—('am I come')—into the world, that I may bear witness to the truth—His birth expresses His manhood; His coming into the world, His existence before assuming humanity: The truth, then, here affirmed, though Pilate would catch little of it, was, that His Incarnation was expressly in order to the assumption of Royalty in our nature. Yet, instead of saying, He came to be a king, which is His meaning, He says He came to testify to the truth. Why this? Because, in such circumstances it required a noble courage not to flinch from His royal claims; and our Lord, conscious that He was putting forth that courage, gives a turn to His confession expressive of it. It is to this that Paul alludes, in those remarkable words to Timothy: "I charge thee before God, who quickeneth all things, and before Christ Jesus, who, in the presence of Pontius Pilate, witnessed the good confession." (1 Timothy 6. 13.) This one act of our Lord's life, His courageous witness-bearing before the governor, selected as an encouraging example of the fidelity which Timothy ought to display. As the Lord says [OLSHAUSEN beautifully] owned Himself the Son of God before the most exalted theocratic council, so He confessed His royal dignity in presence of the representative of the highest political authority on earth. Every one that is of the truth heareth my voice—Our Lord here not only affirms that His word had in it a self-evidencing, self-recommending power, but gently insinuated the true secret of the growth and grandeur of His kingdom—as A KINGDOM OF TRUTH, in its highest sense, into which all souls who have learned to live and count all things but loss for the truth are, by a most heavenly attraction, drawn as into their proper element; THE KING of whom Jesus is, fetching them in and ruling them by His captivating power over their hearts. **Pilate saith unto Him, What is truth?**—*q. d.*, 'Thou stirrest the question of questions, which the thoughtful of every age have asked,

but never man yet answered.' And when he had said this—as if, by putting such a question, he was getting into interminable and unseasonable inquiries, when this business demanded rather prompt action—he went again unto the Jews—thus missing a noble opportunity for himself, and giving utterance to that consciousness of the want of all intellectual and moral certainty, which was the feeling of every thoughtful mind at that time. 'The only certainty,' says the elder PLINY, 'is that nothing is certain, nor more miserable than man, nor more proud. The fearful laxity of morals at that time must doubtless be traced in a great degree to this skepticism. The revelation of the eternal truth alone was able to breathe new life into ruined human nature, and that in the apprehension of complete redemption.' [OLSHAUSEN.] and saith unto them—in the hearing of our Lord, who had been brought forth—I find no fault in him—no crime. This so exasperated "the chief priests and elders" that, afraid of losing their prey, they poured forth a volley of charges against him, as appears from Luke 23. 4, 5: on Pilate's affirming his innocence, "they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." They see no hope of getting Pilate's sanction to His death unless they can fasten upon Him a charge of conspiracy against the government; and as Galilee was noted for its turbulence (Luke 13. 1; Acts 5. 37), and our Lord's ministry lay chiefly there, they artfully introduce it to give colour to their charge. "And the chief priests accused him of many things, but he answered nothing (Mark 15. 3). Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, inasmuch that the governor marvelled greatly" (Matthew 27. 13, 14). See on Mark 15. 3-5. In his perplexity, Pilate, hearing of Galilee, bethinks himself of the expedient of sending Him to Herod, in the hope of thereby farther shaking off responsibility in the case. See on Mark 15. 6, and on Luke 23. 6-12. The return of the prisoner only deepened the perplexity of Pilate, who, "calling together the chief priests rulers and people," tells them plainly that not one of their charges against "this man" had been made good, while even Herod, to whose jurisdiction he more naturally belonged, had done nothing to him: He "will therefore chastise and release him" (Luke 23. 13-16). But ye have a custom that I should release one unto you at the Passover, &c.—See on Mark 15. 7-11. 'On the typical import of the choice of Christ to suffer, by which Barabbas was set free, see Leviticus 16., particularly v. 5-10, where the subject is the sin-offering on the great day of atonement.'—[KRAFFT in LUTHARDT.]

CHAPTER XIX.

Ver. 1-16. JESUS BEFORE PILATE—SCOURGED—TREATED WITH OTHER SEVERITIES AND INSULTS—DELIVERED UP, AND LED AWAY TO BE CRUCIFIED. 1-3. **Pilate took Jesus and scourged him**—in hope of appeasing them. See on Mark 15. 15. "And the soldiers led him away into the palace, and they call the whole band" (Mark 15. 16)—the body of the military cohort stationed there—to take part in the mock coronation now to be enacted. the soldiers platted a crown of thorns, and put it on his head—in mockery of a regal crown, and they put on him a purple robe—in mockery of the imperial purple; first "stripping him" (Matthew 27. 28) of His own outer garment. The robe may have been the "gorgeous" one in which Herod arrayed and sent Him back to Pilate (Luke 23. 11). "And they put a reed into his right hand" (Matthew 27. 29)—in mockery of the regal sceptre. "And they bowed the knee before him" (Matthew 27. 29). and said, Hail, King of the Jews!—doing Him derisive homage, in the form used on approaching the emperors. "And they spit upon Him, and took the reed and smote Him on the head" (Matthew 27. 30). The best comment on these affecting details is to cover the face. 4, 5. **Pilate went forth again, and saith, Behold I bring** ('am bringing,' *i. e.*, going to bring) him forth to you, that ye may know I find no

fault in him—and, by scourging him and allowing the soldiers to make sport of him, have gone as far to meet your exasperation as can be expected from a judge. Jesus therefore came forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!—There is no reason to think that *contempt* dictated this speech. There was clearly a struggle in the breast of this wretched man. Not only was he reluctant to surrender to mere clamour an innocent man, but a feeling of anxiety about His mysterious claims, as is plain from what follows, was beginning to rack his breast, and the object of his exclamation seems to have been to *move their pity*. But, be his meaning what it may, those three words have been eagerly appropriated by all Christendom, and enshrined for ever in its heart, as a sublime expression of its calm, rapt admiration of its suffering Lord. 6, 7. When the chief priests saw him, they cried out—their fiendish rage kindling afresh at the sight of Him—*crucify him, crucify him*—See on Mark 15. 14. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him—as if this would relieve him of the responsibility of the deed, who, by surrendering Him, incurred it all! The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God—Their criminal charges having come to nothing, they give up that point, and as Pilate was throwing the whole responsibility upon them, they retreat into their own Jewish law, by which, as claiming equality with God (see on ch. 5. 18 and 8. 59), He ought to die; insinuating that it was Pilate's duty, even as civil governor, to protect their law from such insult. 8-11. When Pilate heard this saying, he was the more afraid—the name "Son of God," the lofty sense evidently attached to it by His Jewish accusers, the dialogue he had already held with Him, and the dream of his wife (Matthew 27. 19), all working together in the breast of the wretched man. and went again into the judgment-hall, and saith to Jesus, Whence art thou?—beyond all doubt a question relating not to His mission but to His personal origin. Jesus gave him no answer—He had said enough; the time for answering such a question was past; the weak and wavering governor is already on the point of giving way. Then saith Pilate unto him, Speakest thou not to me?—The "me" is the emphatic word in the question. He falls back upon the *pride of office*, which doubtless tended to blunt the workings of his conscience. knowest thou not that I have power to crucify thee, and have power to release thee?—said to work upon him at once by *fear* and by *hope*. Thou couldst (rather 'shouldst') have no power at all against me—neither to crucify, nor to release, nor to do anything whatever against me. [BENGEL.] except it were ('unless it had been') given thee from above—*q. d.*, 'Thou thinkest too much of thy power, Pilate: against Me that power is none, save what is meted out to thee by special Divine appointment, for a special end.' therefore he that delivered me unto thee (Calaphas, to wit—but he only as representing the Jewish authorities as a body) hath the greater sin—as having better opportunities and more knowledge of such matters. 12-16. And from henceforth—particularly this speech, which seems to have filled him with awe, and redoubled his anxiety. Pilate sought to release him—*i. e.*, to gain their consent to it, for he could have done it at once on his authority. but the Jews cried—seeing their advantage, and not slow to profit by it. If thou let this man go, thou art not Cæsar's friend, &c.—'This was equivalent to a threat of impeachment, which we know was much dreaded by such officers as the procurators, especially of the character of Pilate or Felix. It also consummates the treachery and disgrace of the Jewish rulers, who were willing, for the purpose of destroying Jesus, to affect a zeal for the supremacy of a foreign prince.' See v. 15. [WEBSTER and WILKINSON.] When Pilate heard that, he brought Jesus forth, and sat down in ('upon') the judgment-seat—that he might pronounce sentence against the Prisoner, on this charge, the more solemnly—in a place called the Pavement (a tessellated pavement, much used

by the Romans), in the Hebrew, Gabbatha—from its being raised. It was the preparation—*i. e.*, the day before the Jewish sabbath. and about the sixth hour—The true reading here is probably, 'the third hour'—or 3 A. M.—which agrees best with the whole series of events, as well as with the other Evangelists. he saith to the Jews, Behold your King!—Having now made up his mind to yield to them, he takes a sort of quiet revenge on them by this irony, which he knew would sting them. This only reawakens their cry to despatch Him. Crucify your king? We have no king but Cæsar—'Some of those who thus cried died miserably in rebellion against Cæsar forty years afterwards. But it suited their present purpose.' [ALFORD.] Then delivered he him therefore unto them to be crucified, &c.—See on Mark 15. 15.

17-30. CRUCIFIXION AND DEATH OF THE LORD JESUS. 17. And he bearing his cross—See on Luke 23. 26—went forth—Cf. Hebrews 13. 11-13, "without the camp;" "without the gate." On arriving at the place, "they gave Him vinegar to drink mingled with gall (wine mingled with myrrh, Mark 15. 23), and when He had tasted thereof, He would not drink," Matthew 27. 34. This potion was stupefying, and given to criminals just before execution, to deaden the sense of pain.

"Fill high the bowl, and spice it well, and pour
The dews oblivious: for the Cross is sharp,
The Cross is sharp, and He
Is tenderer than a lamb."—[KEBLE.]

But our Lord would die with every faculty clear, and in full sensibility to all His sufferings.

"Thou wilt feel all, that Thou may'st pity all;
And rather would'st Thou wrestle with strong pain,
Than overcloud Thy soul,
So clear in agony,
Or lose one glimpse of Heaven before the time,
O most entire and perfect Sacrifice,
Renewed in every pulse," &c.—[KEBLE.]

18. they crucified him, and two others with him—"malefactors" (Luke 23. 33), "thieves" (rather 'robbers,' Matthew 27. 38; Mark 15. 27). On either side one and Jesus in the midst—a hellish expedient, to hold Him up as the worst of the three. But in this, as in many other of their doings, "the Scripture was fulfilled, which saith (Isaiah 53. 12), And he was numbered with the transgressors"—(Mark 15. 28)—though the prediction reaches deeper. "Then said Jesus—'probably while being nailed to the Cross' [OLSHAUSEN], FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO" (Luke 23. 34)—and again the Scripture was fulfilled which said, "And He made intercession for the transgressors" (Isaiah 53. 12), though this also reaches deeper. See Acts 8. 17; 13. 27; and cf. 1 Timothy 1. 13. Often have we occasion to observe how our Lord is the first to fulfil His own precepts—thus furnishing the right interpretation and the perfect Model of them. (See on Matthew 5. 44.) How quickly was it seen in "His martyr Stephen," that though He had left the earth in Person, His Spirit remained behind, and Himself could, in some of His brightest lineaments, be reproduced in His disciples! (Acts 7. 60.) And what does the world in every age owe to these few words, spoken *where* and *as* they were spoken! 19-23. Pilate wrote a title, and put it on the cross, Jesus of Nazareth, the King of the Jews . . . and it was written in Hebrew—or Syro-Chaldaic, the language of the country—and Greek—the current language—and Latin—the official language. These were the chief languages of the earth, and this secured that all spectators should be able to read it. Stung by this, the Jewish ecclesiastics entreat that it may be so altered as to express, not His real dignity, but His false claim to it. But Pilate thought he had yielded quite enough to them; and having intended expressly to spite and insult them by this title, for having got him to act against his own sense of justice, he peremptorily refused them. And thus, amidst the conflicting passions of men, was proclaimed, in the chief tongues of mankind, from the Cross itself and in circumstances which threw upon it a lurid yet grand light, the

with which drew the Magi to His manger, and will yet be owned by all the world! 23, 24. then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier—of the four who nailed Him to the cross, and whose perquisite they were. a part, and also his coat—the Roman *tunic*, or close-fitting vest, without seam, woven from the top throughout—'perhaps denoting considerable skill and labour as necessary to produce such a garment, the work probably of one or more of the women who ministered in such things unto him, Luke 8. 3.' [WEBSTER and WILKINSON.] Let us not read it, but cast lots whose it shall be, that the Scripture might be fulfilled which saith, They parted my raiment among them; and for my vesture they did cast lots, &c.—Psalm 22. 18. That a prediction so exceedingly specific—distinguishing one piece of dress from others, and announcing that while *those* should be parted amongst several, *that* should be given by lot to one person—that such a prediction should not only be fulfilled to the letter, but by a party of heathen military, without interference from either the friends or the enemies of the Crucified One, is surely worthy to be ranked among the wonders of this all-wonderful scene. Now come the *mockeries*, and from four different quarters:—(1.) "And they that passed by reviled him, wagging their heads" in ridicule, Psalm 22. 7; 109. 25; cf. Jeremiah 18. 16; Lamentations 2. 15. "Ah!" 'Ha,' an exclamation here of derision. "Thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross," Matthew 27. 39, 40; Mark 15. 29, 30. 'It is evident that our Lord's saying, or rather this *perversion* of it (for He claimed not to *destroy*, but to *rebuild* the temple destroyed by them) had greatly exasperated the feeling which the priests and Pharisees had contrived to excite against Him. It is referred to as the principal fact brought out in evidence against Him on the trial (cf. Acts 6. 13, 14), as an offence for which He deserved to suffer. And it is very remarkable that now, while it was receiving its real fulfilment, it should be made more public and more impressive by the insulting proclamation of His enemies. Hence the importance attached to it after the resurrection, ch. 2. 22.' [WEBSTER and WILKINSON.] (2.) "Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save." There was a deep truth in this, as in other taunts; for both He could not do, having "come to give His life a ransom for many." No doubt this added an unknown sting to the reproach. "If he be the king of Israel, let him now come down from the cross, and we will believe him." *No, they would not*; for those who resisted the evidence from the resurrection of Lazarus, and from His own resurrection, were beyond the reach of any amount of merely *external* evidence. "He trusted in God that He would deliver him; let him deliver him now if he will have him (or 'delight in him,' cf. Psalm 18. 19; Deuteronomy 21. 14); for he said, I am the Son of God," Matthew 27. 41-43. We thank you, O ye chief priests, scribes, and elders, for this triple testimony, unconsciously borne by you, to our Christ: first to His *habitual trust in God*, as a feature in His character so marked and palpable that even ye found upon it your impotent taunt; next, to His *identity with the Sufferer of the 22d Psalm*, whose very words (v. 8) ye unwittingly appropriate, thus *serving yourselves heirs* to the dark office and impotent malignity of Messiah's enemies; and again, to the true sense of that august title which He took to Himself, "THE SON OF GOD," which he rightly interpreted at the very first (see on ch. 5. 18) as a claim to that *oneness of nature* with Him, and *dearness* to Him, which a son has to his father. (3.) "And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thyself," Luke 23. 36, 37. They insultingly offer to share with Him their own vinegar, or sour wine, the usual drink of Roman soldiers, it being about the time of their midday meal. In the taunt of the soldiers we have one of those *undesigned coincidences* which so strikingly verify these historical records. While the ecclesiastics deride Him for calling Himself "the Christ, the King

of Israel, the Chosen, the Son of God," the soldiers, to whom all such phraseology was mere Jewish jargon, make sport of Him as a pretender to royalty ("KING of the Jews"), as office and dignity which it belonged to them to comprehend. "The thieves also, which were crucified with him, cast the same in his teeth," Matthew 27. 44; Mark 15. 32. Not both of them, however, as some commentators unnaturally think we must understand these words; as if some sudden change came over the penitent one, which turned him from an unfeeling raller into a trembling petitioner. The plural "thieves" need not denote more than the *quarter* or *class* whence came this last and cruellest taunt—*q. d.*, 'Not only did scoffs proceed from the passers-by, the ecclesiastics, the soldiery, but even from His fellow-sufferers,' a mode of speaking which no one would think necessarily meant both of them. Cf. Matthew 2. 20, "They are dead which sought the child's life," meaning Herod; and Mark 9. 1, "There be some standing here," where it is next to certain that only John, the youngest and last survivor of the apostles, is meant. And is it conceivable that this penitent thief should have first himself reviled the Saviour, and then, on his views of Christ suddenly changing, he should have turned upon his fellow-sufferer and fellow-reviler, and rebuked him not only with dignified sharpness, but in the language of *astonishment* that he should be capable of such conduct? Besides, there is a deep calmness in all that he utters, extremely unlike what we should expect from one who was the subject of a mental revolution so sudden and total. On the scene itself, see on Luke 23. 29-43. 25-27. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, wife of Cleophas—This should be read, as in margin, "*Clopas*," the same as "*Alpheus*," Matthew 10. 3. The "*Cleopas*" of Luke 24. 18 was a different person. When Jesus saw his mother, and the disciple whom he loved, standing by, he said to his mother, WOMAN, BEHOLD THY SON! Then saith he to the disciple, BEHOLD THY MOTHER!—What forgetfulness of self, what filial love, and to the "mother" and "son" what parting words! *from that hour . . . took her to his own home*—or, home with him; for his father Zebedee and his mother Salome were both alive, and the latter here present (Mark 15. 40). See on Matthew 13. 55. Now occurred the supernatural *darkness*, recorded by all the other Evangelists, but not here. "Now from the 6th hour (12, noon) there was darkness over all the land unto the 9th hour," Matthew 27. 45. No ordinary eclipse of the sun could have occurred at this time, it being then full moon, and this obscuration lasted about *twelve times* the length of any ordinary eclipse. Cf. Exodus 10. 21, 22. Beyond doubt, the Divine intention of the portent was to invest this darkest of all tragedies with a gloom expressive of its real character. "And about the ninth hour Jesus cried, ELI, ELI, LAMA SABACHTHANI . . . My God, my God, why hast thou forsaken me?" Matthew 27. 46. As the darkness commenced at the 6th hour, the second of the Jewish hours of prayer, so it continued till the 9th hour, the hour of the evening sacrifice, increasing probably in depth, and reaching its deepest gloom at the moment of this mysterious cry, when the flame of the one great "Evening Sacrifice" was burning fiercest. The words were made to His hand. They are the opening words of a Psalm (the 22d) full of the last "sufferings of Christ and the following glories" (1 Peter 1. 11). "FATHER," was the cry in the first prayer which He uttered on the cross, for matters had not then come to the worst. "Father" was the cry of His last prayer, for matters had then passed their worst. But at this crisis of His sufferings, "Father" does not issue from his lips, for the light of a Father's countenance was then mysteriously eclipsed. He falls back, however on a title expressive of His official relation, which, though lower and more distant in itself, yet when grasped is pure and naked faith was mighty in its claims, and rich in psalmodic associations. And what deep earnestness is conveyed by the redoubling of this title! But as for the cry itself, it will never be fully comprehended. An absolute desertion is not indeed to be thought of; but a total eclipse of the felt sense of God's presence is cer-

mainly expresses. It expresses *surprise*, as under the experience of something not only *never before known*, but *unexplicable* on the footing which had till then subsisted between Him and God. *It is a question which the lost cannot utter.* They are forsaken, *but they know why.* Jesus is forsaken, *but does not know and demands to know why.* It is *thus the π of conscious innocence*, but of innocence unavailing to draw down, at that moment, the least token of approval from the unseen Judge—innocence whose only recognition at that moment lay in the thick surrounding gloom which but reflected the horror of great darkness that invested his own spirit. *There was indeed a cause for it, and He knew it too—the “why” must not be pressed so far as to exclude this. He must taste this bitterest of the wages of sin “Who did no sin.”* But that is not the point now. In Him there was no cause at all (ch. 14. 30), and He takes refuge in the glorious fact. When no ray from above shines in upon Him, He strikes a light out of His own breast. If God will not own Him, He shall own Himself. On the rock of His unswerving allegiance to Heaven He will stand, till the light of Heaven returns to His spirit. And it is near to come. Whilst He is yet speaking, the fierceness of the flame is beginning to abate. One incident and insult more, and the experience of one other predicted element of suffering, and the victory is His. The incident, and the insult springing out of it, is the misunderstanding of the cry, for we can hardly suppose that it was anything else. “Some of them that stood there, when they heard that, said, This man calleth for Elias,” Matthew 27. 47. 28-30. After this, Jesus knowing that all things were now accomplished—i. e., the moment for the fulfilment of the last of them; for there was one other small particular, and the time was come for that too, in consequence of the burning thirst which the fevered state of His frame occasioned (Psalm 22. 15), that the Scripture (Psalm 69. 21) might be fulfilled, *saith, I thirst*—Now there was set a vessel full of vinegar (see on the offer of the soldiers’ vinegar, above); and they—“one of them,” Matthew 27. 48—filled a sponge with vinegar, and put it upon (a stalk of) hyssop, and put it to his mouth—Though a stalk of this plant does not exceed eighteen inches in length, it would suffice, as the feet of crucified persons were not raised higher. “The rest said, Let be”—i. e., as would seem, ‘Stop that officious service!’—“let us see whether Elias will come to save him,” Matthew 27. 49. This was the last cruelty He was to suffer, but it was one of the most unfeeling. “And when Jesus had cried with a loud voice,” Luke 23. 46. This “loud voice,” noticed by three of the Evangelists, does not imply, as some able interpreters contend, that our Lord’s strength was so far from being exhausted that He needed not to die then, and surrendered up His life sooner than Nature required, merely because it was the appointed time. It was indeed the appointed time, but time that He should be “crucified through weakness” (2 Corinthians 13. 4), and Nature was now reaching its utmost exhaustion. But just as even His own dying saints, particularly the martyrs of Jesus, have sometimes had such gleams of coming glory immediately before breathing their last, as to impart to them a strength to utter their feelings which has amazed the bystanders, so this *mighty voice* of the expiring Redeemer was nothing else but the exultant spirit of the Dying Victor, receiving the fruit of His travail just about to be embraced, and nerving the organs of utterance to an ecstatic expression of its sublime feelings (not so much in the *immediately* following words of tranquil surrender, in Luke, as in the *final* shout, recorded only by John): “FATHER, INTO THY HANDS I COMMEND MY SPIRIT!” Luke 23. 46. Yes, the darkness is past, and the true light now shineth. His soul has emerged from its mysterious horrors; “*My God*” is heard no more, but in unclouded light He yields sublime into His Father’s hands the infinitely precious spirit—using here also the words of those matchless Psalms (31. 5) which were ever on his lips. ‘As the Father receives the spirit of Jesus, so Jesus receives those of the faithful,’ Acts 7. 55. [BENGEL.] And now comes the expiring mighty shout, *IT IS FINISHED!* and He bowed His head and gave up

the ghost!” v. 30. What is finished? The Law is fulfilled as never before, nor since, in His “obedience unto death, even the death of the cross;” Messianic prophecy is accomplished; Redemption is completed; “He hath finished the transgression, and made reconciliation for iniquity, and brought in everlasting righteousness, and sealed up the vision and prophecy, and anointed a holy of holies;” He has inaugurated the kingdom of God and given birth to a new world.

31-42. BURIAL OF CHRIST. 31-37. The preparation—sabbath eve. that the bodies should not remain—over night, against the Mosaic law. Deuteronomy 21. 22, 23. *on the sabbath day, for that day was an high (or ‘great’) day—the first day of unleavened bread, and, as concurring with an ordinary sabbath, the most solemn season of the ecclesiastical year.* Hence their peculiar jealousy lest the law should be infringed. *besought Pilate that their legs might be broken—to hasten their death, which was done in such cases with clubs. But when they came to Jesus, and saw that he was dead already—*There being in His case elements of suffering, unknown to the malefactors, which might naturally hasten His death, lingering though it always was in such cases, not to speak of His *previous* sufferings. *they brake not his legs—a fact—of vast importance, as showing that the reality of His death was visible to those whose business it was to see to it. The other Divine purpose served by it will appear presently. But one of the soldiers—to make assurance of the fact doubly sure—with a spear pierced his side—making a wound deep and wide, as indeed is plain from ch. 20. 27, 29. Had life still remained, it must have fled now—and forthwith came thereout blood and water—*‘It is now well known that the effect of long-continued and intense agony is frequently to produce a secretion of a colourless lymph within the pericardium (the membrane enveloping the heart), amounting in many cases to a very considerable quantity.’ [WEBSTER AND WILKINSON.] And he that saw it bare record (‘hath borne witness’), and his witness is true, and he knoweth that he saith true, that ye might believe—This solemn way of referring to his own testimony in this matter has no reference to what he says in his Epistle about Christ’s “coming by water and blood” (see on 1 John 5. 6), but is intended to call attention both to the fulfilment of Scripture in these particulars, and to the undeniable evidence he was thus furnishing of the *reality* of Christ’s death, and consequently of His resurrection; perhaps also to meet the growing tendency, in the Asiatic churches, to deny the reality of our Lord’s body, or that “Jesus Christ is come in the flesh.” (1 John 4. 1-3.) that the Scripture should be fulfilled, *A bone of him shall not be broken*—The reference is to the paschal lamb, as to which this ordinance was stringent, Exodus 12. 46; Numbers 9. 12. (Cf. 1 Corinthians 5. 7.) But though we are to see here the fulfilment of a very definite typical ordinance, we shall, on searching deeper, see in it a remarkable Divine interposition to protect the sacred body of Christ from the least indignity after He had finished the work given Him to do. Every imaginable indignity had been permitted *before that*, up to the moment of his death. But no sooner is that over than an Unseen hand is found to have provided against the clubs of the rude soldiers coming in contact with that temple of the Godhead. Very different from such violence was that *spear-thrust*, for which not only doubting Thomas would thank the soldier, but intelligent believers in every age, to whom the certainty of their Lord’s death and resurrection is the life of their whole Christianity. And again another Scripture saith, *They shall look on him whom they pierced*—The quotation is from Zechariah 12. 10; not taken as usual from the Septuagint (the current Greek version), which here is all wrong, but direct from the Hebrew. And there is a remarkable nicety in the choice of the words employed both by the prophet and the Evangelist for “piercing.” The word in Zechariah means to *thrust through* with spear, javelin, sword, or any such weapon. In that sense it is used in all the ten places, besides this, where it is found. How suitable this was to express the action of

the Roman soldier, is manifest; and our Evangelist uses the exactly corresponding word, which the Septuagint certainly does not. Very different is the other word for "pierce" in Psalm 22, 16, "*They pierced my hands and my feet.*" The word there used is one signifying to bore as with an awl or hammer. How striking are these small niceties! 38-40. **Joseph of Arimathea**—"a rich man" (Matthew 27, 57), thus fulfilling Isaiah 53, 9; "an honourable counsellor (a member of the Sanhedrim, and of good condition), which also waited for the kingdom of God" (Mark 15, 43), a devout expectant of Messiah's kingdom; "a good man and a just, the same had not consented to the counsel and deed of them" (Luke 23, 50, 51—he had gone the length, perhaps, of dissenting and protesting in open council against the condemnation of our Lord); "who also himself was Jesus' disciple" (Matthew 27, 57). **being a disciple of Jesus, but secretly, for fear of the Jews**—"He went in boldly unto Pilate" (Mark 15, 43)—*lit.*, 'having taken courage went in,' or 'had the boldness to go in.' Mark alone, as his manner is, notices the *boldness* which this required. The act would without doubt identify him for the first time with the disciples of Christ. Marvellous it certainly is, that one who while Jesus was yet alive merely refrained from condemning Him, not having the courage to espouse his cause by one positive act, should, now that He was dead, and His cause apparently dead with Him, summon up courage to go in personally to the Roman governor and ask permission to take down and inter the body. But if this be the first instance, it is not the last, that a *seemingly dead Christ has awakened a sympathy which a living one had failed to evoke. The heroism of faith is usually kindled by desperate circumstances, and is not seldom displayed by those who before were the most timid, and scarce known as disciples at all.* "And Pilate marvelled if he were"—rather 'wondered that he was' "already dead." "And calling the centurion, he asked him whether he had been any while dead"—Pilate could hardly credit what Joseph had told him, that He had been dead "some time," and, before giving up the body to His friends, would learn how the fact stood from the centurion, whose business it was to oversee the execution. "And when he knew it of the centurion," that it was as Joseph had said, "he gave"—rather 'made a gift of' "the body to Joseph;" struck, possibly, with the rank of the petitioner and the dignified boldness of the petition, in contrast with the spirit of the other party and the low rank to which he had been led to believe all the followers of Christ belonged. Nor would he be unwilling to show that he was not going to carry this black affair any farther. But, whatever were Pilate's motives, two most blessed objects were thus secured: (1.) *The reality of our Lord's death was attested by the party of all others most competent to decide on it, and certainly free from all bias—the officer in attendance—in full reliance on whose testimony Pilate surrendered the body:* (2.) The dead Redeemer, thus delivered out of the hands of His enemies, and committed by the supreme political authority to the care of His friends, was thereby protected from all further indignities; a thing most befitting indeed, now that His work was done, but impossible, so far as we can see, if His enemies had been at liberty to do with Him as they pleased. How wonderful are even the minutest features of this matchless History! also Nicodemus (which at the first came to Jesus by night)—"This remark corresponds to the secrecy of Joseph's discipleship, just noticed, and calls attention to the similarity of their previous character and conduct, and the remarkable change which had now taken place." [WEBSTER and WILKINSON.] brought myrrh and aloes, about an hundred pounds weight—an immense quantity, betokening the greatness of their love, but part of it probably intended as a layer for the spot on which the body was to lie. (See 2 Chronicles 16, 14.) [MEYER.] then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury—the mixed and pulverized myrrh and aloes shaken into the folds, and the entire body, thus swathed, wrapt in an outer covering of 'clean linen cloth' (Matthew 27, 59.) Had the Lord's

own friends had the least reason to think that the spark of life was still in Him, would they have done this? But even if one could conceive them mistaken, could any one have lain thus enveloped for the period during which He was in the grave, and life still remained? Impossible. When, therefore, He walked forth from the tomb, we can say with the most absolute certainty, "Now is Christ risen from the dead, and become the first-fruits of them that slept!" (1 Corinthians 15, 20.) No wonder that the learned and the barbarians alike were prepared to die for the name of the Lord Jesus; for such evidence was to the unsophisticated resistless. (No mention is made of anointing in this operation. No doubt it was a hurried proceeding, for fear of interruption, and because it was close on the sabbath, the women seem to have set this as their proper task "as soon as the sabbath should be past" (Mark 16, 1). But as the Lord graciously held it as undesignedly anticipated by Mary at Bethany (Mark 14, 8), so this was probably all the anointing, in the strict sense of it, which He received.) 41, 42. **Now in the place where he was crucified there was a garden, and in the garden a new sepulchre**—The choice of this tomb was, on their part, dictated by the double circumstance that it was so near at hand, and by its belonging to a friend of the Lord; and as there was need of haste, even they would be struck with the providence which thus supplied it. "There laid they Jesus therefore, because of the Jews' preparation-day, for the sepulchre was nigh at hand." But there was one recommendation of it which probably would not strike them; but God had it in view. Not its being "hewn out of a rock" (Mark 15, 46), accessible only at the entrance, which doubtless would impress them with its secnity and snitableness. But it was "a new sepulchre" (v. 41), "wherein never man before was laid" (Luke 23, 53); and Matthew (27, 60) says that Joseph laid Him "in his own new tomb, which he had hewn out in the rock"—doubtless for his own use, though the Lord had higher use for it. Thus as He rode into Jerusalem on an ass "*whereon never man before had sat,*" so now He shall lie in a tomb *wherein never man before had lain*, that from these specimens it may be seen that in all things He was "SEPARATE FROM SINNERS."

CHAPTER XX.

Ver. 1-18. **MARY'S VISIT TO THE SEPULCHRE, AND RETURN TO IT WITH PETER AND JOHN—HER RISEN LORD APPEARS TO HER.** 1, 2. **The first day cometh Mary Magdalene early, &c.**—See on Mark 16, 1-4; and Matthew 28, 1, 2. **She runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre**—Dear disciple! thy dead Lord is to thee "The Lord" still. 3-10. **Peter therefore went forth, and that other disciple, and came first to the sepulchre, &c.**—These particulars have a singular air of artless truth about them. Mary, in her grief, runs to the two apostles who were soon to be so closely associated in proclaiming the Saviour's resurrection, and they, followed by Mary, hasten to see with their own eyes. The younger disciple outruns the elder; love haply supplying swifter wings. He stoops, he gazes in, but enters not the open sepulchre, held back probably by a reverential fear. The bolder Peter, coming up, goes in at once, and is rewarded with bright evidence of what had happened. **seeth the linen clothes lie ('lying') and the napkin, that was about his head, not lying with the linen clothes—loosely, as if hastily thrown down, and indicative of a hurried and disorderly removal—but wrapped (or 'folded') together in a place by itself—showing with what grand tranquillity "the Living One" had walked forth from "the dead" (Luke 24, 5).** 'Doubtless the two attendant angels (v. 12) did this service for the Rising One, the one disposing of the linen clothes, the other of the napkin.' [BENGEL.] **Then went in that other disciple which came first to the sepulchre**—The repetition of this, in connection with his not having gone in till after Peter, seems to show that at the moment of penning these words the advantage which each of these loving

disciples had of the other was present to his mind. and he saw and believed—Probably he means, though he does not say, that he believed in his Lord's resurrection more immediately and certainly than Peter. For as yet they knew (i. e., understood) not the Scripture that he must rise again from the dead, &c.—In other words, they believed in His resurrection at first, not because they were prepared by Scripture to expect it; but facts carried resistless conviction of it in the first instance to their minds, and furnished a key to the Scripture predictions of it. 11-15. But Mary stood without at the sepulchre weeping, &c.—Brief was the stay of those two men. But Mary, arriving perhaps by another direction after they left, lingers at the spot, weeping for her missing Lord. As she gazes through her tears on the open tomb, she also ventures to stoop down and look into it, when lo! "two angels in white" (as from the world of light, and see on Matthew 28. 3) appear to her in a "sitting" posture, 'as having finished some business, and awaiting some one to impart tidings to.' [BENGEL.] one at the head, and the other at the feet where the body of Jesus had lain—not merely proclaiming silently the entire charge they had had of the body of Christ [quoted in LUTHARDT], but rather, possibly, calling mute attention to the narrow space within which the Lord of glory had contracted Himself; as if they would say, Come, see within what limits, marked off by the interval here between us two, the Lord lay! But she is in tears, and these suit not the scene of so glorious an Exit. They are going to point out to her the incongruity. Woman, why weepest thou?—You would think the vision too much for a lone woman. But absorbed in the one Object of her affection and pursuit, she speaks out her grief without fear. Because, &c.—q. d., Can I choose but weep, when "they have taken away," &c., repeating her very words to Peter and John. On this she turned herself and saw Jesus Himself standing beside her, but took Him for the gardener. Clad therefore in some such style He must have been. But if any ask, as too curious interpreters do, whence He got those habiliments, we answer [with OLSHAUSEN and LUTHARDT] where the two angels got theirs. Nor did the voice of His first words discover Him—"Woman, why weepest thou? whom seekest thou?" He will try her ere he tell her. She answers not the stranger's question, but comes straight to her point with him. Sir, if thou have borne him hence—borne whom? She says not. She can think only of One, and thinks others must understand her. It reminds one of the question of the Spouse, "Saw ye him whom my soul loveth?" (Song of Solomon 8. 3.) tell me where thou hast laid him, and I will take him away—Wilt thou, dear fragile woman? But it is the language of sublime affection, that thinks itself fit for anything if once in possession of its Object. It is enough. Like Joseph, He can no longer restrain Himself. (Genesis 45. 1.) 16, 17. Jesus saith unto her, Mary!—It is not now the distant, though respectful, "Woman." It is the oft-repeated name, uttered, no doubt, with all the wonted manner, and bringing a rush of unutterable and overpowering associations with it. She turned herself, and saith to him, Rabboni!—But that single word of transported recognition was not enough for woman's full heart. Not knowing the change which had passed upon Him, she hastens to express by her action what words failed to clothe; but she is checked. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father—Old familiarities must now give place to new and more awful yet sweeter approaches; but for these the time has not come yet. This seems the spirit, at least, of these mysterious words, on which much difference of opinion has obtained, and not much that is satisfactory said. But go to my brethren—(Cf. Matthew 28. 10; Hebrews 2. 11, 17.) That he had still our Humanity, and therefore "is not ashamed to call us brethren," is indeed grandly evidenced by these words. But it is worthy of most reverential notice, that we nowhere read of any one who presumed to call Him Brother. "My brethren!" Blessed Jesus, who are these? Were they not thy followers? yea, thy forsakers?

How dost thou raise these titles with thyself! At first they were thy servants; then disciples; a little before thy death, they were thy friends; now, after thy resurrection, they were thy brethren. But oh, mercy without measure! how wilt thou, how canst thou call them brethren whom, in thy last parting, thou foundest fugitives? Did they not run from thee? Did not one of them rather leave his inmost coat behind him than not be quit of thee? And yet thou sayest, 'Go, tell my brethren! It is not in the power of the sins of our infirmity to unbrother us.' [BISHOP HALL.] I ascend unto my Father and your Father, and [to] my God and your God—words of incomparable glory! Jesus had called God habitually His Father, and on one occasion, in His darkest moment, His God. But both are here united, expressing that full-orbed relationship which embraces in its vast sweep at once Himself and His redeemed. Yet, note well, He says not, Our Father and our God. All the deepest of the Church fathers were wont to call attention to this, as expressly designed to distinguish between what God is to Him and to us—His Father essentially, ours not so: our God essentially, His not so: His God only in connection with us: our God only in connection with Him. 18. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her—To a woman was this honour given to be the first that saw the risen Redeemer, and that woman was not His mother. (See on Mark 16. 9.)

19-23. JESUS APPEARS TO THE ASSEMBLED DISCIPLES. 19-23. The same day at evening, the first day of the week, the doors being shut where the disciples were assembled for fear of the Jews, came Jesus—plainly not by the ordinary way of entrance—and saith, Peace be unto you—not the mere wish that even His own exalted peace might be theirs (ch. 14. 27), but conveying it into their hearts, even as He "opened their understandings to understand their Scriptures" (Luke 24. 45). And when he had so said, he showed them his hands and his side—not only as ocular and tangible evidence of the reality of His resurrection (see on Luke 24. 37-43), but as through "the power of that resurrection" dispensing all His peace to men. Then were the disciples glad when they saw the Lord. Then said Jesus—prepared now to listen to Him in a new character. Peace be unto you. As my Father hath sent me, so send I you, &c.—See on ch. 17. 18. he breathed on them—a symbolical conveyance to them of the Spirit. and saith, Receive ye the Holy Ghost—an earnest and first-fruits of the more copious Pentecostal effusion, whosoever sins ye remit they are remitted unto them, &c.—In any literal and authoritative sense this power was never exercised by one of the apostles, and plainly was never understood by themselves as possessed by them or conveyed to them. (See on Matthew 16. 19.) The power to intrude upon the relation between men and God cannot have been given by Christ to His ministers in any but a ministerial or declarative sense—as the authorized interpreters of His word, while in the actings of His ministers, the real nature of the power committed to them is seen in the exercise of church discipline.

24-29. JESUS AGAIN APPEARS TO THE ASSEMBLED DISCIPLES. 24, 25. But Thomas (see on ch. 14. 16) was not with them when Jesus came—why, we know not, though we are loth to think [with STIER, ALFORD and LUTHARDT] it was intentional, from sullen despondency. The fact merely is here stated, as a loving apology for his slowness of belief. We have seen the Lord—This way of speaking of Jesus (as v. 20 and 21. 7), so suited to his resurrection-state, was soon to become the prevailing style. Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe—The very form of this speech betokens the strength of the unbelief. 'It is not, If I shall see I shall believe, but, Unless I shall see I will not believe; nor does he expect to see, although the others tell him they had.' [BENGEL.] How Christ Himself viewed this state of mind, we know from Mark 16. 14, "He upbraided them with their unbelief and hardness of heart because they believed not them which had seen

Him after He was risen." But whence sprang this pertinacity of resistance in *such* minds? Not certainly from reluctance to believe, but as in Nathanael (see on ch. 1. 46) from mere dread of mistake in so vital a matter. 26-29. And after eight days—i. e., on the 8th, or first day of the preceding week. They probably met every day during the preceding week, but their Lord designedly reserved His second appearance amongst them till the recurrence of His resurrection-day, that He might thus inaugurate the delightful sanctities of THE LORD'S DAY (Revelation 1. 10). the disciples were within, and Thomas with them . . . Jesus stood in the midst, and saith, Peace be unto you. Then saith he to Thomas, Reach hither . . . behold . . . put it into my side, and be not faithless, but believing.—There is something rhythmical in these words, and they are purposely couched in the words of Thomas himself, to put him to shame.' [LUTHARDT.] But with what condescension and gentleness is this done! Thomas answered and said unto him, My Lord and my God!—That Thomas did *not* do what Jesus invited him to do, and what he had made the condition of his believing, seems plain from v. 29 ("Because thou hast *seen* me thou hast believed"). He is overpowered, and the glory of Christ now breaks upon him in a flood. His exclamation surpasses all that had been yet uttered, nor can it be surpassed by anything that ever will be uttered in earth or heaven. On the striking parallel in Nathanael, see on ch. 1. 49. The Socinian invasion of the supreme divinity of Christ here manifestly taught—as if it were a mere call upon God in a fit of astonishment—is beneath notice, save for the profanity it charges upon this disciple, and the straits to which it shows themselves reduced, because thou hast seen me thou hast believed—words of measured commendation, but of indirect and doubtless painfully-felt rebuke: *q. d.*, 'Thou hast indeed believed; it is well: it is only on the evidence of thy senses, and after peremptorily refusing all evidence short of that.' Blessed they that have not seen and yet have believed.—Wonderful indeed, and rich in blessing for us who have not seen Him, is this closing word of the Gospel.' [ALFORD.]

30, 31. FIRST CLOSE OF THIS GOSPEL. The connection of these verses with the last words of v. 29 is beautiful: *q. d.*, 'And indeed, as the Lord pronounced them blessed who not having seen Him have yet believed, so for that one end have the whole contents of this Gospel been recorded, that all who read it may believe on Him, and believing, have life in that blessed name.' many other signs—miracles. But these are written—as sufficient specimens, the Christ, the Son of God—the one His *epithet* the other His *personal* title. believing, may have life—See on ch. 6. 51-54.

CHAPTER XXI.

Ver. 1-23. SUPPLEMENTARY PARTICULARS. [That this chapter was added by another hand has been asserted, against clear evidence to the contrary, by some late critics, chiefly because the Evangelist had *concluded* his part of the work with ch. 20. 30, 31. But neither in the Epistles of the New Testament, nor in other good authors, is it unusual to insert supplementary matter, and so have more than one conclusion.] 1, 2. Jesus showed ('manifested') himself again, and on this wise he manifested himself—This way of speaking shows that after His resurrection He appeared to them but *occasionally*, *unexpectedly*, and in a way quite *unearthly*, though yet *really* and *corporeally*. Nathanael—See on Matthew 10. 3. 3-6. Peter saith unto them, I go a fishing—See on Luke 5. 11. that night caught nothing—as at the first miraculous draught (see on Luke 5. 5); no doubt so ordered that the miracle might strike them the more by contrast. The same principle is seen in operation throughout much of Christ's ministry, and is indeed a great law of God's spiritual procedure with His people. Jesus stood—*Cf.* ch. 20. 19. 25. but the disciples knew not it was Jesus—Perhaps there had been some considerable interval since the last manifestation, and having agreed to betake them-

selves to their secular employment, they would be unprepared to expect Him. Children—This term would not necessarily identify Him, being not unusual from any superior; but when they did recognize Him, they would feel it sweetly like Himself. have ye any meat?—'provisions,' 'supplies,' meaning *fish*. they answered, No.—This was in His wonted style, making them *test* their case, and so the better prepare them for what was coming. he said unto them, Cast the net on the right side of the ship—no doubt, by this very specific direction, intending to reveal to them His knowledge of the deep and power over it. 7-11. that disciple whom Jesus loved, said, It is the Lord—again having the advantage of his brother in quickness of recognition (see on ch. 20. 8), to be followed by an alacrity in Peter *all his own*. he was naked—his vest only on, worn next the body. cast himself into the sea—the shallow part, not more than a hundred yards from the water's edge (v. 8); not meaning therefore to swim, but to get sooner to Jesus than in the full boat which they could hardly draw to shore. the other disciples came in a little ship—by ship. they saw ('see') a fire of coals, and fish laid thereon, and bread—By comparing this with 1 Kings 19. 6, and similar passages, the unseen agency by which Jesus made this provision will appear evident. Jesus saith unto them, Bring of the fish ye have caught—Observe the double supply thus provided—His and theirs. The meaning of this will perhaps appear presently. Peter went up—into the boat; went aboard. and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.—The manifest reference here to the former miraculous draught, Luke 5. 1-11, furnishes the key to this scene. There the draught was *symbolical* of the success of their future ministry: While "Peter and all that were with him were astonished at the draught of the fishes which they had taken, Jesus said unto him, Fear not, from henceforth thou shalt catch men." Nay, when first called, in the act of "casting their net into the sea, for they were fishers," the same *symbolic* reference was made to their secular occupation: "Follow me, and I will make you fishers of men." (Matthew 4. 18, 19.) Here, then, if but the same symbolic reference be kept in view, the design of the whole scene will, we think, be clear. The *multitude* and the *size* of the fishes they caught symbolically foreshadowed the vast success of their now fast approaching ministry, and this only as a beginning of successive draughts, through the agency of a Christian ministry, till, "as the waters cover the sea, the earth should be full of the knowledge of the Lord." And whereas, at the first miraculous draught, the net "was breaking" through the weight of what it contained—expressive of the difficulty with which, after they had "caught men," they would be able to retain, or keep them from escaping back into the world—while here, "for all they were so many, yet was not the net broken," are we not reminded of such sayings as these (chap. 10. 28): "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand?" [LUTHARDT.] But it is not through the agency of a Christian ministry that all true disciples are gathered. Jesus Himself, by unseen methods, gathers some, who afterwards are recognized by the constituted fishers of men, and mingle with the fruit of their labours. And are not these symbolized by that portion of our Galilean repast which the fishers found, in some unseen way, made ready to their hands? 12-14. None durst ask him, Who art thou, knowing it was the Lord—implying that they would have liked Him just to say. "It is I;" but having such convincing evidence they were afraid of being "upbraided for their unbelief and hardness of heart" if they ventured to put the question. Jesus taketh [the] bread, and giveth them, and [the] fish likewise—See on Luke 24. 30. This is the third time that Jesus showed himself ('was manifested') to his disciples—his assembled disciples; for if we reckon His appearances to individual disciples, they were more. 15-17. When they had dined, Jesus saith—Silence appears to have reigned during the meal; unbroken on 25.

part, that by their mute observation of Him they might have their assurance of His identity the more confirmed; and on *theirs*, from reverential shrinking to speak till He did. **Simon, son of Jonas, lovest thou me more than these?**—referring lovingly to those sad words of Peter, shortly before denying his Lord, “Though *all men* shall be offended because of thee, *yet will I never* be offended” (Matthew 26. 33), and intending by this allusion to bring the whole scene vividly before his mind and put him to shame. **Yea, Lord; thou knowest that I love thee**—He adds not, “more than these,” but prefixes a touching appeal to the Saviour’s own omniscience for the truth of his protestation, which makes it a totally different kind of speech from his former. **he saith unto him, Feed my lambs**—It is surely wrong to view this term as a mere diminutive of affection, and as meaning the same thing as “the sheep.” [WEBSTER and WILKINSON.] It is much more according to usage to understand by the “lambs” *young and tender* disciples, whether in age or Christian standing (Isaiah 40. 11; 1 John 2. 12, 13), and by the “sheep” the more *mature*. Shall we say [with many] that Peter was here reinstated in office? Not exactly, since he was not actually excluded from it. But after such conduct as his, the deep wound which the honour of Christ had received, the stain brought on his office, the damage done to his high standing among his brethren, and even his own comfort, in prospect of the great work before him, required some such renewal of his call and re-establishment of his position as this. **he saith to him the second time . . . Lovest thou me, &c.**—In this repetition of the question, though the wound was meant to be re-opened, the words “*more than these*” are not repeated; for Christ is a *tender* as well as *skilful* Physician, and Peter’s silence on that point was confession enough of his sin and folly. On Peter’s repeating his protestation in the same words, our Lord rises higher in the manifestation of His restoring grace. **Feed (or ‘keep’) my sheep**—It has been observed that the word here is studiously changed, from one signifying simply to *feed*, to one signifying to “*tend*” as a shepherd, denoting the *abiding* exercise of that vocation, and in its highest functions. **he saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said the third time, &c.**—This was the Physician’s deepest incision into the wound, while yet smarting under the two former probings. Not all now would Peter discern the object of this succession of thrusts. The *third* time reveals it all, bringing up such a rush of dreadful recollections before his view, of his “*thrice* denying that he knew Him,” that he feels it to the quick. It was fitting that he should; it was meant that he should. But this accomplished, the painful dialogue concludes with a delightful “Feed my sheep;” as if He should say, ‘Now, Simon, the last speck of the cloud which overhung thee since that night of nights is dispelled: Henceforth thou art to me and to my work as if no such scene had ever happened.’ 18, 19. **When thou wast young**—embracing the whole period of life to the verge of old age. **thou girdedst thyself, and walkedst whither thou wouldest**—wast thine own master. **when old thou shalt stretch forth thine hands**—to be bound for execution, though not necessarily meaning *in a cross*. There is no reason, however, to doubt the very early tradition that Peter’s death was by crucifixion. **This spake he, signifying by what death he should glorify God**—not, therefore, a mere prediction of the manner of his death, but of the *honour* to be conferred

upon him by dying for his Master. And, indeed, beyond doubt, this prediction was intended to follow up his triple restoration:—‘Yes, Simon, thou shalt not only feed my lambs, and feed my sheep, but after a long career of such service, shalt be counted worthy to die for the name of the Lord Jesus.’ And when he had spoken this, he saith unto him, **Follow me**—By thus connecting the utterance of this prediction with the invitation to follow Him, the Evangelist would indicate the deeper sense in which the call was understood, not merely to go along with him at that moment, but to come after Him, “*taking up his cross*.” 20, 21. **Peter, turning about**—showing that he followed immediately as directed. **seeth the disciple whom Jesus loved following; which also leaned on Jesus’ breast at [the] supper, and said, Lord, which is he that betrayeth thee?**—The Evangelist makes these allusions to the peculiar familiarity to which he had been admitted on the most memorable of all occasions, perhaps lovingly to account for Peter’s somewhat forward question about him to Jesus; which is the rather probable, as it was at Peter’s suggestion that he put the question about the traitor which he here recalls (ch. 13. 24, 25). **Peter saith to Jesus, Lord, and what [shall] this man [do]?—‘What of this man?’ or, How shall it fare with him? 22, 23. Jesus saith to him, If I will that he tarry till I come, what is that to thee? follow thou me**—From the fact that John alone of the Twelve survived the destruction of Jerusalem, and so witnessed the commencement of that series of events which belongs to “the last days,” many good interpreters think that this is a virtual prediction of fact, and not a mere supposition. But this is very doubtful, and it seems more natural to consider our Lord as intending to give *no positive indication* of John’s fate at all, but to signify that this was a matter which belonged to the Master of both, who would disclose or conceal it as He thought proper, and that Peter’s part was to mind his own affairs. Accordingly, in “follow thou me,” the word “*thou*” is emphatic. Observe the absolute disposal of human life which Christ claims: “*If I will that he tarry till I come*,” &c. **Then went this saying abroad among the brethren, that that disciple should not die**—into which they the more easily fell from the prevalent expectation that Christ’s second coming was then near at hand. **yet Jesus said not unto him, He shall not die**—The Evangelist is jealous for His Master’s honour, which his death might be thought to compromise if such a misunderstanding should not be corrected.

24, 25. **FINAL CLOSE OF THIS GOSPEL. This is the disciple which testifieth of these things, and wrote these things**—thus identifying the author of this book with all that it says of this disciple—we know that his testimony is true—Cf. ch. 19. 35. **And there are many other things which Jesus did**—Cf. ch. 20. 30, 31. **if written every one, I suppose**—an expression used to show that what follows is not to be pressed too far. **even the world itself would not hold the books, &c.**—not a mere hyperbolical expression, unlike the sublime simplicity of this writer, but intended to let his reader know that, even now that he had done, he felt his materials so far from being exhausted, that he was still running over, and could multiply “Gospels” to almost any extent within the strict limits of what “Jesus did.” But in the *limitation* of these matchless Histories, in point of number, there is as much of that Divine wisdom which has presided over and pervaded the living oracles, as in their *variety* and *fullness*.

CHRONOLOGICAL TABLE OF THE MIRACLES OF CHRIST.

On the order of some of our Lord's Miracles and Parables, the data being scanty, considerable differences obtain.

MIRACLES.	WHERE WROUGHT.	WHERE RECORDED.
Water made wine.....	Cana.....	John 2. 1-11.
Traders cast out of the temple.....	Jerusalem.....	John 2. 13-17.
Nohieman's son healed.....	Cana.....	John 4. 46-54.
First miraculous draught of fishes.....	Sea of Galilee.....	Luke 5. 1-11.
Leper healed.....	Capernaum.....	Matt. 8. 2-4; Mark 1. 40-45; Luke 5. 12-15.
Centurion's servant healed.....	Capernaum.....	Matt. 8. 5-13; Luke 7. 1-10.
Widow's son raised to life.....	Nain.....	Luke 7. 11-17.
Demoniac healed.....	Capernaum.....	Mark 1. 21-28; Luke 4. 31-37.
Peter's mother-in-law healed.....	Capernaum.....	Matt. 8. 14, 15; Mark 1. 29-31; Luke 4. 38, 39.
Paralytic healed.....	Capernaum.....	Matt. 9. 2-8; Mark 2. 1-12; Luke 5. 17-26.
Impotent man healed.....	Jerusalem.....	John 5. 1-16.
Man with withered hand healed.....	Galilee.....	Matt. 12. 10-14; Mark 3. 1-6; Luke 6. 6-11.
Blind and dumb demoniac healed.....	Galilee.....	Matt. 12. 22-24; Luke 11. 14.
Tempest stilled.....	Sea of Galilee.....	Matt. 8. 23-27; Mark 4. 35-41; Luke 8. 22-25.
Demoniac dispossessed.....	Gadara.....	Matt. 8. 28-34; Mark 5. 1-20.
Jairus' daughter raised to life.....	Capernaum.....	Matt. 9. 18-26; Mark 5. 22-24; Luke 8. 41-50.
Isaene of blood healed.....	Near Capernaum.....	
Two blind men restored to sight.....	Capernaum.....	Matt. 9. 27-31.
Dumb demoniac healed.....	Capernaum.....	Matt. 9. 32-34.
Five thousand miraculously fed.....	Decapolis.....	Matt. 14. 13-21; Mark 6. 31-44; Luke 9. 10-17; John 6. 5-16.
Jesus walks on the sea.....	Sea of Galilee.....	Matt. 14. 22-33; Mark 6. 45-52; John 6. 15-21.
Syro-phenician's daughter healed.....	Coasts of Tyre and Sidon.....	Matt. 15. 21-28; Mark 7. 24-30.
Deaf and dumb man healed.....	Decapolis.....	Mark 7. 31-37.
Four thousand fed.....	Decapolis.....	Matt. 15. 32-39; Mark 8. 1-9.
Blind man restored to sight.....	Bethsaida.....	Mark 8. 22-26.
Demoniac and lunatic boy healed.....	Near Caesarea Philippi.....	Matt. 17. 14-21; Mark 9. 14-29; Luke 9. 37-43.
Miraculous provision of tribute.....	Capernaum.....	Matt. 17. 24-27.
The eyes of one born blind opened.....	Jerusalem.....	John 9. 1-41.
Woman, of 18 years' infirmity, cured.....	[Perea.].....	Luke 13. 10-17.
Dropsical man healed.....	[Perea.].....	Luke 14. 1-6.
Ten lepers cleansed.....	Borders of Samaria.....	Luke 17. 11-19.
Lazarus raised to life.....	Bethany.....	John 11. 1-46.
Two blind beggars restored to sight.....	Jericho.....	Matt. 20. 29-34; Mark 10. 46-52; Luke 18. 35-42.
Barren fig tree blighted.....	Bethany.....	Matt. 21. 12, 13, 18, 19; Mark 11. 12-24.
Buyers and sellers again cast out.....	Jerusalem.....	Luke 19. 45, 46.
Malchus' ear healed.....	Gethsemane.....	Matt. 26. 51-54; Mark 14. 47-49; Luke 22. 54, 55; John 18. 10, 11.
Second draught of fishes.....	Sea of Galilee.....	John 21. 1-14.

CHRONOLOGICAL TABLE OF THE PARABLES OF CHRIST.

PARABLES.	WHERE SPOKEN.	WHERE RECORDED.
The two debtors.....	[Capernaum.].....	Luke 7. 40-43.
The strong man armed.....	Galilee.....	Matt. 12. 29; Mark 3. 27; Luke 11. 21, 22.
The unclean spirit.....	Galilee.....	Matt. 12. 43-45; Luke 11. 24-26.
The sower.....	Sea-shore of Galilee.....	Matt. 13. 3-9, 18-23; Mark 4. 3-9, 14-20; Luke 8. 5-9, 11-15.
The tares and wheat.....	Sea-shore of Galilee.....	Matt. 13. 24-30, 36-43.
The mustard seed.....	Sea-shore of Galilee.....	Matt. 13. 31, 32; Mark 4. 30-32; Luke 13. 18, 19.
The seed growing secretly.....	Sea-shore of Galilee.....	Mark 4. 26-29.
The leaven.....	Sea-shore of Galilee.....	Matt. 13. 33; Luke 13. 20, 21.
The hid treasure.....	Sea-shore of Galilee.....	Matt. 13. 44.
The pearl of great price.....	Sea-shore of Galilee.....	Matt. 13. 45, 46.
The draw net.....	Sea-shore of Galilee.....	Matt. 13. 47-50.
The unmerciful servant.....	Capernaum.....	Matt. 18. 21-35.
The good Samaritan.....	Near Jerusalem.....	Luke 10. 29-37.
The friend at midnight.....	Near Jerusalem.....	Luke 11. 5-8.
The rich fool.....	Galilee.....	Luke 12. 16-21.
The barren fig tree.....	Galilee.....	Luke 13. 6-9.
The great supper.....	Perea.....	Luke 14. 15-24.
The lost sheep.....	Perea.....	Matt. 18. 12-14; Luke 15. 3-7.
The lost piece of money.....	Perea.....	Luke 15. 8-10.
The prodigal son.....	Perea.....	Luke 15. 11-32.
The good shepherd.....	Jerusalem.....	John 10. 1-18.
The unjust steward.....	Perea.....	Luke 16. 1-8.
The rich man and Lazarus.....	Perea.....	Luke 16. 19-31.
The profitable servants.....	Perea.....	Luke 17. 7-10.
The importunate widow.....	Perea.....	Luke 18. 1-8.
The Pharisees and publicans.....	Perea.....	Luke 18. 9-14.
The labourers in the vineyard.....	Perea.....	Matt. 20. 1-16.
The pounds.....	Jericho.....	Luke 19. 11-27.
The two sons.....	Jerusalem.....	Matt. 21. 28-32.
The wicked husbandmen.....	Jerusalem.....	Matt. 21. 33-44; Mark 12. 1-12; Luke 20. 9-15.
The marriage of the king's son.....	Jerusalem.....	Matt. 22. 1-14.
The ten virgins.....	Mount of Olives.....	Matt. 25. 1-13.
The talents.....	Mount of Olives.....	Matt. 25. 14-30.

ACTS

THE ACTS OF THE APOSTLES.

INTRODUCTION.

THIS book is to the Gospels what the fruit is to the tree that bears it. In the Gospels we see the corn of wheat falling into the ground and dying: in the Acts we see it bringing forth much fruit (John 12. 24). There we see Christ purchasing the Church with His own blood: here we see the Church, so purchased, rising into actual existence; first among the Jews of Palestine, and next among the surrounding Gentiles, until it gains a footing in the great capital of the ancient world—sweeping majestically from Jerusalem to Rome. Nor is this book of less value as an Introduction to the Epistles which follow it, than as a Sequel to the Gospels which precede it. For without this history the Epistles of the New Testament—presupposing, as they do, the historical circumstances of the parties addressed, and deriving from these so much of their freshness, point, and force—would in no respect be what they now are, and would in a number of places be scarcely intelligible.

The genuineness, authenticity, and canonical authority of this book were never called in question within the ancient Church. It stands immediately after the Gospels, in the catalogues of the *Homologoumena*, or universally acknowledged books of the New Testament (see Introduction to our larger Commentary, Vol. V., pp. iv. v.). It was rejected, indeed, by certain heretical sects in the second and third centuries—by the Ebionites, the Severians (see EUSEBIUS, Ecclesiastical History, 4. 29), the Marcionites, and the Manicheans: but the totally uncritical character of their objections (see Introduction above referred to, pp. xiii. xiv.) not only deprives them of all weight, but indirectly shows on what solid grounds the Christian Church had all along proceeded in recognizing this book.

In our day, however, its authenticity has, like that of all the leading books of the New Testament, been made in Germany the subject of keen and protracted controversy. First, DE WETTE, while admitting Luke to be the author of the entire work, pronounces the earlier portion of it to have been drawn up from unreliable sources ('Einleitung,' 2a and 2 C). But the Tübingen school, with BAUR at their head, have gone much farther. As their fantastic theory of the post-Joannean date of the Gospels could not pretend even to a hearing so long as the authenticity of the Acts of the Apostles remained unshaken, they contend that the earlier portion of this work can be shown to be unworthy of credit, while the latter portion is in flat contradiction to the Epistle to the Galatians—which this school regard as unassailable—and bears internal evidence of being a designed distortion of facts for the purpose of setting up the catholic form which Paul gave to Christianity in opposition to the narrow Judaic but original form of it which Peter preached, and which after the death of the apostles was held exclusively by the sect of the Ebionites. It is painful to think that one so lately deceased should have spent so many years, and, aided by learned and acute disciples in different parts of the argument, should have expended so much learning, research, and ingenuity in attempting to build up a hypothesis regarding the origination of the leading books of the New Testament which outrages all the principles of sober criticism and legitimate evidence. As a school, this party at length broke up: its head, after striving to find himself the sole defender of the theory as a whole, left this earthly scene complaining of desertion; while some of his associates have abandoned such heartless studies altogether for the more congenial pursuits of philosophy, others have modified their attacks on the historical truth of the New Testament records, retreating into positions into which it is not worth while to follow them, while others still have been gradually approximating to sound principles. The one compensation for all this mischief is the rich additions to the apologetical and critical literature of the books of the New Testament, and the earliest history of the Christian Church, which it has drawn from the pens of THIERSCH, EBRARD, and many others. Any allusions which it may be necessary for us to make to the assertions of this school will be made in connection with the passages to which they relate—in Acts, 1 Corinthians and Galatians.

The manifest connection between this book and the third Gospel—of which it professes to be simply the continuation by the same author—and the striking similarity which marks the style of both productions, leave no room to doubt that the early Church was right in ascribing it with one consent to Luke. The difficulty which some fastidious critics have made about the sources of the earlier portion of the history has no solid ground. That the historian himself was an eye-witness of the earliest scenes—as HUG concludes from the circumstantiality of the narrative—is altogether improbable: but there were hundreds of eye-witnesses of some of the scenes, and enough of all the rest, to give to the historian, partly by oral, partly by written testimony, all the details which he has embodied so graphically in his history; and it will appear, we trust, from the commentary, that DE WETTE's complaints of confusion, contradiction, and error in this portion are without foundation. The same critic, and one or two others, would ascribe to Timothy those later portions of the book in which the historian speaks in the first person plural—"we;" supposing him to have taken notes of all that passed under his own eye, which Luke embodied in his history just as they stood. It is impossible here to refute this gratuitous hypothesis in detail; but the reader will find it done by EBRARD ('Gospel History,' sect. 110, CLARK's translation; sect. 127 of the original work, 'Wissenschaftliche Kritik des Evangel. Geschichte,' 1850), and by DAVIDSON ('Introduction to New Testament,' Vol. II., pp. 9-21).

The undesigned coincidences between this History and the Apostolic Epistles have been brought out and handled, as an argument for the truth of the facts thus attested, with unrivalled felicity by PALEY in his 'Horæ Paulinæ,' to which Mr. BIRKS has made a number of ingenious additions in his 'Horæ Apostolicæ.' Exception has been taken to some of these by JOWETT ('St. Paul's Epistles,' Vol. I., pp. 108, &c.), not without a measure of reason in certain cases—for our day, at least—though even he admits that in this line of evidence the work of PALEY, taken as a whole, is unassailable.

Much has been written about the object of this history. Certainly 'the Acts of the Apostles' are but very partially recorded. But for this title the historian is not responsible. Between the two extremes—of supposing that the work has no plan at all, and that it is constructed on an elaborate and complex plan, we shall probably be as near the truth as is necessary if we take the design to be to record the diffusion of Christianity and the rise of the Christian

Church, first among the Jews of Palestine, the seat of the ancient Faith, and next among the surrounding Gentiles, with Antioch for its headquarters, until, finally, it is seen waving over imperial Rome, foretokening its universal triumph. In this view of it, there is no difficulty in accounting for the almost exclusive place which it gives to the labours of Peter in the first instance, and the all but entire disappearance from the history both of him and of the rest of the Eleven after the great apostle of the Gentiles came upon the stage—like the lesser lights on the rise of the great luminary.

CHAPTER I.

Ver. 1-11. INTRODUCTION—LAST DAYS OF OUR LORD UPON EARTH—HIS ASCENSION. 1, 2. **former treatise—Luke's Gospel. Theophilus—**see on Luke 1. 3. **began to do and teach—**a very important statement, dividing the work of Christ into two great branches: the one embracing His work on earth, the other His subsequent work from heaven; the one in His own Person, the other by His Spirit; the one the "beginning," the other the continuance of the same work; the one complete when He sat down on the right hand of the Majesty on high, the other to continue till His second appearing; the one recorded in "The Gospels," the beginnings only of the other related in this book of "The Acts." 'Hence the grand history of what Jesus did and taught does not conclude with His departure to the Father; but Luke now begins it in a higher strain; for all the subsequent labours of the apostles are just an exhibition of the ministry of the glorified Redeemer Himself, because they were acting under His authority, and He was the principle that operated in them all.' [OLSHAUSEN.] **after he, through the Holy Ghost, had given commandment, &c.—**referring to the charge recorded in Matthew 28, 18-20; Mark 16, 15-18; Luke 24, 44-49. It is worthy of notice that nowhere else are such communications of the risen Redeemer said to have been given "through the Holy Ghost." In general, this might have been said of all He uttered and all He did in His official character; for it was for this very end that God "gave not the Spirit by measure unto Him" (John 3, 34). But after His resurrection, as if to signify the new relation in which He now stood to the Church, He signaled His first meeting with the assembled disciples by "*breathing* on them (immediately after dispensing to them His peace) and saying, *Receive ye the Holy Ghost,*" thus anticipating the donation of the Spirit from His hands (see on John 20, 21, 22); and on the same principle His parting charges are here said to have been given "through the Holy Ghost," as if to mark that He was now all redolent with the Spirit; that what had been husbanded, during His suffering work, for His own necessary uses, had now been set free, was already overflowing from Himself to His disciples, and needed but his ascension and glorification to flow all forth. (See on John 7, 39.) 3-5. **showed himself alive—**As the author is about to tell us that "*the resurrection of the Lord Jesus*" was the great burden of apostolic preaching, so the subject is here fitly introduced by an allusion to the primary evidence on which that great fact rests, the repeated and undeniable manifestations of Himself in the body to the assembled disciples, who, instead of being predisposed to believe it, had to be overpowered by the resistless evidence of their own senses, and were slow of yielding even to this. (Mark 16, 14.) **after his passion—**Or 'Suffering.' This primary sense of the word "Passion" has fallen into disuse; but it is nobly consecrated in the phraseology of the Church to express the Redeemer's final endurances. **seen of them forty days—**This important specification of time occurs here only. **speaking of—**rather 'speaking'—**the things pertaining to the kingdom of God—**till now only in germ, but soon to take visible form; the earliest and the latest burden of His teaching on earth. **should not depart from Jerusalem—**Because the Spirit was to glorify the existing economy, by descending on the disciples at its metropolitan seat, and at the next of its great festivals after the ascension of the Church's Head; in order that "out of Zion might go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2, 3; and cf. Luke 24, 49). **ye shall be baptized with the Holy Ghost not many days hence—**Then days hence, as appears from Leviticus 23, 15,

16; but it was expressed thus indefinitely to exercise their faith. 6-8. **wilt thou at this time restore the kingdom to Israel?—**Doubtless their carnal views of Messiah's kingdom had by this time been modified, though how far it is impossible to say. But, as they plainly looked for some restoration of the kingdom to Israel, so they are neither rebuked nor contradicted on this point. It is not for you to know the times, &c.—implying not only that this was not the time, but that the question was irrelevant to their present business and future work. **receive power—**See Luke 24, 49. **and ye shall be witnesses unto me . . . in Jerusalem . . . in all Judea . . . and unto the uttermost part of the world—**This order of apostolic preaching and success supplies the proper key to the plan of the Acts, which relates first the progress of the Gospel "in Jerusalem, and all Judea and Samaria" (ch. 1, to ch. 9.), and then "unto the uttermost part of the earth" (ch. 10, to ch. 28.) 9-11. **while they beheld he was taken up—**See on Luke 24, 50-53. Lest it should be thought He had disappeared when they were looking in some other direction, and so was only concluded to have gone up to heaven, it is here expressly said that "*while they were looking He was taken up, and a cloud received him out of their sight.*" So Elijah, "If thou see me when I am taken from thee" (2 Kings 2, 10); "And Elisha saw it" (v. 12). See on Luke 9, 32. **while they looked steadfastly toward heaven—**Following Him with their eager eyes, in rapt amazement. Not, however, as a mere fact is this recorded, but as a part of that resistless evidence of their senses on which their whole subsequent testimony was to be borne. **two men in white apparel—**Angels in human form, as Luke 24, 4. **ye men of Galilee, why stand ye gazing up into heaven, &c.—**As if your now glorified Head were gone from you never to return: He is coming again, not another, but "this same Jesus;" and "as ye have seen Him go, in the like manner shall He come"—as personally, as visibly, as gloriously; and let the joyful expectation of this coming swallow up the sorrow of that departure.

12-26. RETURN OF THE ELEVEN TO JERUSALEM—PROCEEDINGS IN THE UPPER ROOM TILL PENTECOST. 12-14. **a sabbath day's journey—**About 2000 cubits. **went up to an upper room—**Perhaps the same "large upper room" where with their Lord they had celebrated the last Passover and the first Supper (Luke 22, 12). **where abode—**Not lodged, but had for their place of rendezvous. **Peter, &c.—**See on Matthew 10, 2-4. **continued with one accord—**Knit by a bond stronger than death. **in prayer and supplication—**for the promised baptism, the need of which in their orphan state would be increasingly felt. **and Mary the mother of Jesus—**Distinguished from the other "women," but 'so as to exclude the idea of her having any pre-eminence over the disciples. We find her with the rest in prayer to her glorified Son.' [WEBSTER and WILKINSON.] This is the last mention of her in the New Testament. The fable of the Assumption of the Virgin has no foundation even in tradition. [ALFORD.] **with his brethren—**See on John 7, 3-5. 15-26. **in those days—**Of expectant prayer, and probably towards the close of them, when the nature of their future work began more clearly to dawn upon them, and the Holy Ghost, already "breathed" on the Eleven (John 20, 22), was stirring in Peter, who was to be the leading spirit of the infant community (Matthew 16, 19). **the number . . . about an hundred and twenty—**Many, therefore, of the "500 brethren" who saw their risen Lord "at once" (1 Corinthians 15, 6), must have remained in Galilee. **falling headlong, &c.—**This information supplements, but by no means contradicts, what is said in Matthew 27, 5. **His bishopric—**Or 'charge.' The words are a combination of Psalm 69, 25 and 100, 8; in which the apostle discerns

greater than David, and a worse than Abithophel and his fellow-conspirators against David. all the time the Lord Jesus went in and out among us—in the close intimacies of a three years' public life. beginning from the baptism of John—by whom our Lord was not only Himself baptized, but first officially announced and introduced to his own disciples. until that same day when he was taken up from us, must one be ordained to be a witness with us of his resurrection—How clearly is the primary office of the apostles here expressed: (1.) to testify, from personal observation, to the one great fact of "the resurrection of the Lord Jesus;" (2.) to show how this glorified His whole previous life, of which they were constant observers, and established His Divine claims. they appointed—'Put up' in nomination; meaning not the Eleven but the whole company, of whom Peter was the spokesman. two—The choice would lie between a very few. prayed and said, Thou, Lord, &c.—The word "Lord," placed absolutely, denotes in the New Testament almost universally THE SON; and the words "Show whom thou hast chosen," are decisive. The apostles are just Christ's messengers: It is He that sends them, and of Him they bear witness. Here, therefore, we have the first example of a prayer offered to the exalted Redeemer; furnishing indirectly the strongest proof of his divinity.' [OLSHAUSEN.] which knowest the hearts of all men—See John 2. 24, 25; 21. 15-17; Revelation 1. 23. that he might go to his own place—A euphemistic or softened expression of the awful future of the traitor, implying not only destined habitation but congenial element. was numbered—'Voted in' by general suffrage. with the eleven apostles—Completing the broken Twelve.

CHAPTER II.

Ver. 1-12. DESCENT OF THE SPIRIT—THE DISCIPLES SPEAK WITH TONGUES—AMAZEMENT OF THE MULTITUDE. 1-4. when the day of Pentecost was fully come—The fiftieth from the morrow after the first Passover sabbath (Leviticus 23. 15, 16). with one accord—The solemnity of the day, perhaps, unconsciously raising their expectations. 2. And suddenly there came a sound from heaven, as of a rushing mighty wind, &c.—'The whole description is so picturesque and striking that it could only come from an eye-witness.' [OLSHAUSEN.] The suddenness, strength, and diffusiveness of the sound strike with deepest awe the whole company, and thus complete their preparation for the heavenly gift. Wind was a familiar emblem of the Spirit (Ezekiel 37. 9; John 3. 20, 22). But this was not a rush of actual wind. It was only a sound "as of" it. 3. cloven tongues, like as of fire, &c.—'disparted tongues,' i. e., tongue-shaped, flame-like appearances, rising from a common centre or root, and resting upon each of that large company:—beautiful visible symbol of the burning energy of the Spirit now descending in all His plenitude upon the Church, and about to pour itself through every tongue, and over every tribe of men under heaven! 4. they began to speak with . . . tongues, &c.—Real, living languages, as is plain from what follows. The thing uttered, probably the same by all, was "the wonderful works of God," perhaps in the inspired words of the Old Testament evangelical hymns; though it is next to certain that the speakers themselves understood nothing of what they uttered (see on 1 Corinthians 14). 5-11. there were dwelling at Jerusalem Jews, devout men out of every nation—not, it would seem, permanently settled there (see v. 9), though the language seemed to imply more than a temporary visit to keep this one feast. Parthians, &c.—Beginning with the farthest east, the Parthians, the enumeration proceeds farther and farther westward till it comes to Judea; next come the western countries, from Cappadocia to Pamphylia; then the southern, from Egypt to Cyrene; finally, apart from all geographical consideration, Cretes and Arabians are placed together. This enumeration is evidently designed to convey an impression of universality. [BAUMGARTEN.]

14-26. PETER, FOR THE FIRST TIME, PUBLICLY PREACHES

CHRIST. 14-21. Peter, standing up with the Eleven—in advance, perhaps, of the rest. these are not drunken—meaning, not the Eleven, but the body of the disciples, but the third hour—9 A. M. (see Ecclesiastes 10. 16; Isaiah 5. 11; 1 Thessalonians 5. 7). in the last days—meaning the days of the Messiah (Isaiah 2. 2); as closing all preparatory arrangements, and constituting the final dispensation of God's kingdom on earth. pour out of my Spirit—In contrast with the mere drops of all preceding time. upon all flesh—hitherto confined to the seed of Abraham. sons . . . daughters . . . young men . . . old men . . . servants . . . handmaidens—Without distinction of sex, age, or rank. see visions . . . dream dreams—This is a mere accommodation to the ways in which the Spirit operated under the ancient economy, when the prediction was delivered; for, in the New Testament, visions and dreams are rather the exception than the rule. I will show wonders, &c.—referring to the signs which were to precede the destruction of Jerusalem (see on Luke 21. 25, &c.). whosoever shall call on the name of the Lord shall be saved—This points to the permanent establishment of the economy of salvation, which followed on the breaking up of the Jewish state. 22-28. a man approved of God—Rather, 'authenticated,' 'proved,' or 'demonstrated to be from God.' by miracles . . . which God did by him—This is not a low view of our Lord's miracles, as has been alleged, nor inconsistent with John 2. 11, but is in strict accordance with his progress from humiliation to glory, and with his own words in John 5. 19. This view of Christ is here dwelt on to exhibit to the Jews the whole course of Jesus of Nazareth as the ordinance and doing of the God of Israel. [ALFORD.] determinate counsel and foreknowledge—God's fixed plan and perfect foresight of all the steps involved in it. ye have taken, and by wicked hands have crucified and slain—How strikingly is the criminality of Christ's murderers here presented in harmony with the eternal purpose to surrender him into their hands! was not possible he should be holden of it—Glorious saying! It was indeed impossible that "the Living One" should remain "among the dead" (Luke 24. 5); but here, the impossibility seems to refer to the prophetic assurance that He should not see corruption. wilt not leave my soul in hell—In its disembodied state (see on Luke 16. 23). neither . . . suffer thine Holy One to see corruption—in the grave. Thou hast made known to me the ways of life—i. e., Resurrection-life. thou shalt make me full of joy with thy countenance—i. e., in glory; as is plain from the whole connection and the actual words of the Psalm. 29-36. David . . . is . . . dead and buried, &c.—Peter, full of the Holy Ghost, sees in this 16th Psalm, one Holy Man, whose life of high devotedness and lofty spirituality is crowned with the assurance, that though He taste of death He shall rise again without seeing corruption, and be admitted to the bliss of God's immediate presence. Now as this was palpably untrue of David, it could be meant only of One other, even of Him whom David was taught to expect as the final Occupant of the throne of Israel. (Those, therefore, and they are many, who take David himself to be the subject of this Psalm, and the words quoted to refer to Christ only in a more eminent sense, nullify the whole argument of the apostle.) The Psalm is then affirmed to have had its only proper fulfilment in JESUS, of whose resurrection and ascension they were witnesses, while the glorious effusion of the Spirit by the hand of the ascended One, setting an infallible seal upon all, was even then witnessed by the thousands who stood listening to Him. A further illustration of Messiah's ascension and session at God's right hand is drawn from Psalm 110. 1, in which David cannot be thought to speak of himself, seeing he is still in his grave. Therefore—to sum up all—let all the house of Israel—for in this first discourse the appeal is formally made to the whole house of Israel, as the then existing Kingdom of God. know assuredly—by indisputable facts, fulfilled predictions, and the seal of the Holy Ghost set upon all that God hath made—for Peter's object was to show

then that, instead of interfering with the arrangements of the God of Israel, these events were His own high movements. **this same Jesus, whom ye have crucified**—'The sting is at the close.' [BENGEL.] To prove to them merely that Jesus was the Messiah might have left them all unchanged in heart. But to convince them that He whom they had crucified had been by the right hand of God exalted, and constituted the "Lord" whom David in spirit adored, to whom every knee shall bow, and the CHRIST of God, was to bring them to "look on Him whom they had pierced and mourn for Him." **37-40. pricked in their hearts**—the begun fulfilment of Zechariah 12 10, whose full accomplishment is reserved for the day when "all Israel shall be saved" (see on Romans 11). **what shall we do?**—This is that beautiful spirit of genuine compunction and childlike docility, which, discovering its whole past career to have been one frightful mistake, seeks only to be set right for the future, be the change involved and the sacrifices required what they may. So Saul of Tarsus (ch. 9. 6). **Repent**—The word denotes *change of mind*, and here includes the reception of the Gospel as the proper issue of that revolution of mind which they were then undergoing. **baptized . . . for the remission of sins**—as the visible seal of that remission. **For the promise**—of the Holy Ghost, through the risen Saviour, as the grand blessing of the new covenant. **all afar off**—the Gentiles, as Ephesians 2. 17. But "to the Jew first." **With many other words did he testify and exhort**—Thus we have here but a summary of Peter's discourse; though from the next words it would seem that only the more practical parts, the home appeals, are omitted. **Save yourselves from this untoward generation**—as if Peter already foresaw the hopeless impenitence of the nation at large, and would have his hearers hasten in for themselves and secure their own salvation.

41-47. BEAUTIFUL BEGINNINGS OF THE CHRISTIAN CHURCH. 41-47. They that gladly received his word were baptized—It is difficult to say how 3000 could be baptized in one day, according to the old practice of a complete submersion; and the more as in Jerusalem there was no water at hand except Kidron and a few pools. The difficulty can only be removed by supposing that they already employed sprinkling, or baptized in houses in large vessels. Formal submersion in rivers, or larger quantities of water, probably took place only where the locality conveniently allowed it. [OLSHAUSEN.] **the same day there were added to the Church about 3000 souls**—fitting inauguration of the new kingdom, as an economy of the Spirit! **continued steadfastly in**—'attended constantly upon.' **the apostles' doctrine**—or 'teaching,' giving themselves up to the instructions which, in their raw state, would be indispensable to the consolidation of the immense multitude suddenly admitted to visible discipleship. **fellowship**—in its largest sense, **breaking of bread**—not certainly in the Lord's Supper alone, but rather in frugal repasts taken together, with which the Lord's Supper was probably conjoined until abuses and persecution led to the discontinuance of the common meal. **prayers**—probably, stated seasons of it. **fear came upon every soul**—a deep awe rested upon the whole community. **all that believed were together, and had all things common, &c.**—(See on ch. 4. 34-37.) **daily in the temple**—observing the hours of Jewish worship—and **breaking bread from house to house**—Rather, 'at home' (*margin*), i. e., in *private*, as contrasted with their temple-worship, but in some stated place or places of meeting. **eat their meat with gladness** ('exultation') **and singleness of heart; praising God**—"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works" (Ecclesiastes 9. 7, see also on ch. 8. 39). **having favour with all the people**—commending themselves by their lovely demeanour to the admiration of all who observed them. **And the Lord**—i. e., JESUS, as the glorified Head and Ruler of the Church. **added**—'kept adding;' i. e., to the visible community of believers, though the words "to the Church" are wanting, in the most ancient MSS. **such as should be saved**—Rather, 'the saved,' or 'those who were being

saved.' 'The young Church had but few peculiarities in its outward form, or even in its doctrine: the single discriminating principle of its few members was that they all recognized the crucified Jesus of Nazareth as the Messiah. This confession would have been a thing of no importance, if it had only presented itself as a naked declaration, and would never in such a case have been able to form a community that would spread itself over the whole Roman empire. It acquired its value only through the power of the Holy Ghost, passing from the apostles as they preached to the hearers; for He brought the confession from the very hearts of men (1 Corinthians 12. 3), and like a burning flame made their souls glow with love. By the power of this Spirit, therefore, we behold the first Christians not only in a state of active fellowship, but also internally changed: the narrow views of the natural man are broken through; they have their possessions in common, and they regard themselves as one family.' [OLSHAUSEN.]

CHAPTER III.

Ver. 1-26. **PETER HEALS A LAME MAN AT THE TEMPLE GATE—HIS ADDRESS TO THE WONDERING MULTITUDE. 1-11. Peter and John**—already associated by their Master, first with James (Mark 1. 29; 5. 37; 9. 2), then by themselves (Luke 22. 8; and see John 13. 23, 24). Now we find them constantly together, but John (yet young) only as a silent actor. **went up**—'were going up,' were on their way. **a certain man lame from his mother's womb**—and now "above 40 years old" (ch. 4. 22)—**was carried**—'was wont to be carried.' **Peter fastening his eyes on him with John, said, Look on us . . . And he gave heed**—that, through the eye, faith might be aided in its birth. **Silver and gold have I none, but such as I have give I thee, &c.**—What a lofty superiority breathes in these words! **In the name of Jesus of Nazareth rise up and walk, &c.**—These words, uttered with supernatural power, doubtless begat in this poor man the faith that sent healing virtue through his diseased members. **And he took . . . and lifted him up**—precisely what his Lord had done to his own mother-in-law (Mark 1. 31). **his feet (or soles) and ankle-bones, &c.**—the technical language of a physician (Colossians 4. 14). **leaping up, stood . . . walked . . . entered the temple walking, leaping, and praising God**—Every word here is emphatic, expressing the perfection of the cure, as v. 7 its immediateness. **all the people saw him, &c.**—as they assembled at the hour of public prayer, in the temple courts; so that the miracle had the utmost publicity. **they knew that it was he which sat for alms, &c.**—(Cf. John 9. 8.) **the lame man held, &c.**—This is nature. **all the people ran together unto them in the porch, &c.**—How vividly do these graphic details bring the whole scene before us! Thus was Peter again furnished with a vast audience, whose wonder at the spectacle of the healed beggar clinging to his benefactors prepared them to listen with reverence to his words. **12-16. why marvel at this?**—For miracles are marvels only in relation to the limited powers of man. **as though by our own power or holiness we had made this man to walk, &c.**—Neither the might nor the merit of the cure are due to us, mere agents of Him whom we preach. **The God of Abraham, &c.**—See on ch. 2. 22, 36—**hath glorified his Son Jesus**—rather, 'his Servant Jesus,' as the same word is rendered in Matthew 12. 18, but in that high sense in which Isaiah applies it always to Messiah (Isaiah 42. 1; 49. 6; 52. 13; 53. 11). When 'Son' is intended a different word is used. **whom ye delivered up, &c.**—With what heroic courage does Peter here charge his auditors with the heaviest of all conceivable crimes, and with what terrific strength of language are these charges clothed! **killed the Prince of Life**—Glorious paradox, but how piercing to the conscience of the auditors! **His name, through faith in his name, hath made this man strong, &c.**—With what skill does the apostle use the miracle both to glorify his ascended Lord and bring the guilt of His blood more resistlessly home to his audience! **17-21. And now.**

brethren, &c.—Our preacher, like his Master, “will not break the bruised reed.” His heaviest charges are prompted by love, which now hastens to assuage the wounds it was necessary to inflict. **I wot—or ‘know,’ through ignorance ye did it—**(See marginal reference.) **that Christ—**The best MSS. read, ‘that His Christ’—**should suffer—**The doctrine of a SUFFERING MESSIAH was totally at variance with the current views of the Jewish Church, and hard to digest even by the Twelve, up to the day of their Lord’s resurrection. Our preacher himself revolted at it, and protested against it, when first nakedly announced, for which he received a terrible rebuke. Here he affirms it to be the fundamental truth of ancient prophecy realized unwittingly by the Jews themselves, yet by a glorious Divine ordination. How great a change had the Pentecostal illumination wrought upon his views! **when the times of refreshing shall come—**Rather, ‘in order that the times of refreshing may come:’ that long period of repose, prosperity and joy, which all the prophets hold forth to the distracted Church and this miserable world, as eventually to come, and which is here, as in all the prophets, made to turn upon the national conversion of Israel. **he shall send Jesus Christ, &c.—**The true reading is, ‘He shall send your predestinated (or foreordained) Messiah, Jesus.’ **until the times, &c.—**embracing the whole period between the ascension and the second advent of Christ. **restitution of all things—**comprehending, probably, the rectification of all the disorders of the fall. **23-26. a prophet like unto me—**particularly in intimacy of communication with God (Numbers 12. 6-8), and as the mediatorial Head of a new order of things (Hebrews 3. 2-6). Peter takes it for granted that, in the light of all he had just said, it would be seen at once that One only had any claim to be that Prophet. **Him shall ye hear in all things, &c.—**This part of the prediction is emphatically added, in order to shut up the audience to the obedience of faith, on pain of being finally “cut off” from the congregation of the righteous (Psalm 1. 1). **foretold of these days—**of Messiah; all pointing to “the time of reformation” (Hebrews 9. 10), though with more or less distinctness. **ye are the children . . . of the covenant—**and so the natural heirs of its promises. **in thy seed, &c.—**(See on Galatians 3. 8, &c.) **God having raised up—not** from the dead, but having provided, prepared, and given. **his Son Jesus—**‘His Servant Jesus’ (see on v. 13). **sent him to bless you—**lit., ‘sent Him blessing you,’ as if laden with blessing. **in turning away every one of you from his iniquities—q. d.,** ‘Hitherto we have all been looking too much for a Messiah who should shed outward blessings upon the nation generally, and through it upon the world. But we have learnt other things, and now announce to you that the great blessing with which Messiah has come laden is the turning away of every one of you from his iniquities. With what Divine skill does the apostle, founding on resistless facts, here drive home to the conscience of his auditors their guilt in crucifying the Lord of Glory; then soothe their awakened minds by assurances of forgiveness on turning to the Lord, and a glorious future as soon as this shall come to pass, to terminate with the Personal Return of Christ from the heavens whither He has ascended; ending all with warnings, from their own Scriptures, to submit to Him if they would not perish, and calls to receive from Him the blessings of salvation.

CHAPTER IV.

Ver. 1-13. PETER AND JOHN BEFORE THE SANHEDRIM. 1-12. the captain (of the Levitical guard) of the temple—annoyed at the disturbance created around it. and the Sadducees—who “say that there is no resurrection” (ch. 23. 8). Irritated at the apostles “preaching through (rather, ‘in’) Jesus the resurrection from the dead;” for the resurrection of Christ, if a fact, effectually overthrew the Sadducean doctrine. **the number of the men—**Or ‘males,’ exclusive of women; though the word sometimes includes both. **about five thousand—**And this in Jerusalem, where the means of detecting the impos-

ture or crushing the fanaticism, if such it had been, were within every one’s reach, and where there was every inducement to sift it to the bottom. **their rulers, &c.—**This was a regular meeting of the Sanhedrim (see on Matthew 2. 4). **Annas . . . and Caiaphas—**(See on Luke 3. 2.) **John and Alexander—**Of whom nothing is known. **by what power or . . . name have ye done this—**thus admitting the reality of the miracle, which afterwards they confess themselves unable to deny (v. 16). **then Peter, filled with the Holy Ghost, said—**(See Mark 13. 11; Luke 21. 15.) **be it known unto you . . . and to all the people of Israel—**As if emitting a formal judicial testimony to the entire nation through its rulers now convened. **by the name of Jesus, &c.—**(See on ch. 3. 13, &c.) **even by him doth this man stand before you whole—**for from v. 14 it appears that the healed man was at that moment before their eyes. **This is the stone which was set at naught of you builders, &c.—**This application of Psalm 118. 22, already made by our Lord Himself before some of the same “builders” (Matthew 21. 42), is here repeated with peculiar propriety after the deed of rejection had been consummated, and the rejected One had, by His exaltation to the right hand of the Majesty on high, become “the head of the corner.” **neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved—**How sublimely does the apostle, in these closing words shut up these rulers of Israel to Jesus for salvation, and in what universal and emphatic terms does he hold up his Lord as the one Hope of men! **13-17. perceived that they were unlearned and ignorant men—i. e.,** uneducated in the learning of the Jewish schools, and of the common sort; men in private life, untrained to teaching. **took knowledge of them that they had been with Jesus—**Recognized them as having been in His company; remembering possibly, that they had seen them with Him [MEYER, BLOOMFIELD, ALFORD]; but, more probably, perceiving in their whole bearing what identified them with Jesus: *q. d.*, ‘We thought we had got rid of Him; but lo! He reappears in these men, and all that troubled us in the Nazarene Himself has yet to be put down in these His disciples.’ What a testimony to these primitive witnesses! Would that the same could be said of their successors! **a notable miracle . . . done by them is manifest to all in Jerusalem; and we cannot deny it—**And why should ye wish to deny it, O ye rulers, but that ye hate the light, and will not come to the light lest your deeds should be reproved? **But that it spread no further . . . let us straitly (strictly) threaten . . . that they speak henceforth to no man in this name—**Impotent device! Little knew they the fire that was burning in the bones of those heroic disciples. **18-23. Whether it be right . . . to hearken to you more than . . . God, judge ye. For we cannot but speak the things which we have seen and heard—**There is here a wonderful union of sober, respectful appeal to the better reason of their judges, and calm, deep determination to abide the consequences of a constrained testimony, which betokens a power above their own resting upon them, according to promise. **finding nothing how they might punish them, because of the people—**Not at a loss for a pretext, but at a loss how to do it so as not to rouse the opposition of the people.

23-37. PETER AND JOHN, DISMISSED FROM THE SANHEDRIM, REPORT THE PROCEEDINGS TO THE ASSEMBLED DISCIPLES—THEY ENGAGE IN PRAYER—THE ASTONISHING ANSWER AND RESULTS. 23-30. being let go, they went to their own company—Observe the two opposite classes, representing the two interests which were about to come into deadly conflict. **they lifted up their voice—the assembled disciples, on hearing Peter’s report. with one accord—the** breasts of all present echoing every word of this sublime prayer. **Lord—**See on Luke 2. 29. Applied to God, the term expresses absolute authority. **God which hath made heaven and earth—**against whom therefore, all creatures are powerless. **by the mouth of David—to** whom the Jews ascribed the 2d Psalm, though anonymous; and internal evidence confirms it. **David’s**

"spirit sees with astonishment "the heathen, the people, the kings and princes of the earth," in deadly combination against the sway of Jehovah and *his Anointed* (this Messiah, or Christ), and asks "why" it is. This fierce confederacy our praying disciples see in full operation, in the "gathering together of Herod and Pilate, the Gentiles (the Roman authority), and the people of Israel, against God's holy Child ('Servant') Jesus" (see on ch. 3. 18). The best ancient copies read, after "were gathered together," *'in this city,'* which probably answers to "upon my holy hill of Zion," in the Psalm. *thy hand and thy counsel determined . . . to be done—i. e., "thy counsel" determined to be done "by thy hand."* now, Lord, behold their threatenings—Recognizing in the threatenings of the Sanhedrim a declaration of war by the combined powers of the world against their infant cause, they seek not enthusiastically to hide from themselves its critical position, but calmly ask the Lord of heaven and earth to "look upon their threatenings." *that with all boldness they may speak thy word*—Rising above self, they ask only fearless courage to testify for their Master, and Divine attestation to their testimony by miracles of healing, &c., in His name. 31-37. *place was shaken*—Glorious token of the commotion which the Gospel was to make (ch. 17. 6; cf. 18. 28), and the overthrow of all opposing powers in which this was to issue. *they were all filled with the Holy Ghost, and spake, &c.*—The Spirit rested upon the entire community, first, in the very way they had asked, so that they "spake the word with boldness" (v. 29, 31); next, in melting down all selfishness, and absorbing even the feeling of individuality in an intense and glowing realization of Christian unity. The community of goods was but an outward expression of this, and natural in such circumstances. *with great power*—effect on men's minds. *great grace was upon them all*—The grace of God copiously rested on the whole community. *laid . . . at the apostles' feet*—sitting, it may be, above the rest. But the expression may be merely derived from that practice, and here meant figuratively. *Joses, &c.*—This is specified merely as an eminent example of that spirit of generous sacrifice which pervaded all. *son of consolation*—no doubt so surnamed from the character of his ministry. *a Levite*—who, though as a tribe having no inheritance, might and did acquire property as individuals (Deuteronomy 18. 8). *Cyprus*—a well-known island in the Mediterranean.

CHAPTER V.

Ver. 1-11. ANANIAS AND SAPPHIRA. 'The first trace of a shade upon the bright form of the young Church. Probably among the new Christians a kind of holy rivalry had sprung up, every one eager to place his means at the disposal of the apostles. [OLSHAUSEN.] Thus might the new-born zeal of some outrun their abiding principle, while others might be tempted to seek credit for a liberality which was not in their character. 2. *his wife kept back part of the price, also being privy to it*—The coolness with which they planned the deception aggravated the guilt of this couple. *brought a certain part*—pretending it to be the whole proceeds of the sale. 3-6. *why hath Satan filled (i. e., why hast thou suffered him to fill) thine heart, &c.*—so criminally entertaining his suggestions? Cf. v. 4. "Why hast thou conceived this thing in thine heart?" and see John 13. 2, 27. *to lie to the Holy Ghost*—to men under His supernatural illumination. *whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?*—from which we see how purely voluntary were all these sacrifices for the support of the infant community. *not to men but God*—to men so entirely the instruments of the directing Spirit that the lie was rather told to Him: language clearly implying both the distinct *personality* and the proper *divinity* of the Holy Ghost. *Ananias . . . gave up the ghost . . . great fear came on all that heard these things*—on those without the Christian circle; who, instead of disparaging the followers of the Lord Jesus, as they might otherwise have done on the discovery of such

hypocrisy, were awed at the manifest presence of Divinity amongst them, and the mysterious power of throwing off such corrupt matter which rested upon the young Church. *the young men*—some of the younger and more active members of the Church, not as office-bearers nor coming forward now for the first time, but who probably had already volunteered their services in making subordinate arrangements. In every thriving Christian community such volunteers may be expected, and will be found eminently useful. 7-11. *tell me whether ye sold the land for so much*—naming the sum. *how is it that ye have agreed together*—See on v. 2. *to tempt the Spirit—try* whether they could escape detection by that omniscient Spirit of whose supernatural presence with the apostles they had had such full evidence. *feet of them that buried thy husband are at the door*—How awfully graphic! *buried her by her husband*—The later Jews buried before sunset of the day of death. *great fear on all the Church, &c.*—This effect on the Christian community itself was the chief design of so startling a judgment; which had its counterpart, as the sin itself had, in *Achan* (Joshua 7.), while the *time*—at the commencement of a new career—was similar.

12-26. THE PROGRESS OF THE NEW CAUSE LEADS TO THE ARREST OF THE APOSTLES—THEY ARE MIRACULOUSLY DELIVERED FROM PRISON, RESUME THEIR TEACHING, BUT ALLOW THEMSELVES TO BE CONDUCTED BEFORE THE SANHEDRIM. 12. *Solomon's Porch*—See on John 10. 23. 13-16. *of the rest durst no man join himself, &c.*—of the unconverted none ventured, after what had taken place, to profess discipleship; but yet their numbers continually increased. *into the streets*—'in every street.' *in beds and couches*—The words denote the softer couches of the rich and the meaner cribs of the poor. [BENGEL.] *shadow of Peter might overshadow some of them*—Cf. ch. 19. 12; Luke 8. 46. So Elisha. Now the predicted greatness of Peter (Matthew 16. 18), as the directing spirit of the earliest Church, was at its height. 17-23. *sect of the Sadducees*—See on ch. 4. 2 for the reason why this is specified. *by night*—the same night. *all the words of this life*—Beautiful expression for that Life in the Risen One which was the burden of their preaching! *entered into the temple, &c.*—How self-possessed! the indwelling Spirit raising them above fear. *called . . . all the senate, &c.*—an unusually general convention, though hastily summoned. *the prison shut . . . keepers before the doors, but . . . no man within*—the reverse of the miracle in ch. 16. 26; a similar contrast to that of the nets at the miraculous draughts of fishes (Luke 5. 6; and John 21. 11). 24-26. *they doubted*—'were in perplexity.' *without violence, for they feared, &c.*—hardened ecclesiastics, all unawed by the miraculous tokens of God's presence with the apostles, and the fear of the mob only before their eyes!

27-42. SECOND APPEARANCE AND TESTIMONY BEFORE THE SANHEDRIM—ITS RAGE CALMED BY GAMALIEL—BEING DISMISSED, THEY DEPART REJOICING, AND CONTINUE THEIR PREACHING. 27, 28. *ye have filled Jerusalem with your doctrine*—noble testimony to the success of their preaching, and (for the reason mentioned on ch. 4. 4) to the truth of their testimony, from reluctant lips! *intend to bring this man's blood upon us*—They avoid naming Him whom Peter gloried in holding up. [BENGEL.] In speaking thus, they seem to betray a disagreeable recollection of their own recent imprecation, "His blood be upon us," &c. (Matthew 27. 25), and of the traitor's words as he threw down the money, "I have sinned in that I have betrayed innocent blood" (Matthew 27. 4). 29, 30. *Then Peter, &c.*—See on ch. 2. 22, and on ch. 3. 13, &c. 31. *Prince and Saviour*—the one word expressing that *Royalty* which all Israel looked for in Messiah, the other the *Saving* character of it which they had utterly lost sight of. Each of these features in our Lord's work enters into the other, and both make one glorious whole (cf. ch. 3. 15; Hebrews 2. 10). *to give*—dispensing as 'a Prince.' *repentance and remission of sins*—as 'a Saviour;' 'repentance' embracing all that change which issues in the faith which secures 'forgiveness' (cf. ch. 2.

ACTS VI, VII.

20, 21). How gloriously is Christ here exhibited; not, as in other places, as the *Medium*, but as the *Dispenser* of all spiritual blessings! 32, 33. we are witnesses . . . and the Holy Ghost—they as competent human witnesses to facts, and the Holy Ghost as attesting them by undeniable miracles. cut to the heart and took ('were taking') counsel to slay them—How different this feeling and the effect of it from that "pricking of the heart" which drew from the first converts on the day of Pentecost the cry, "Men and brethren, what shall we do?" (ch. 2, 37). The words used in the two places are strikingly different. 34. then stood up . . . Gamaliel—in all probability one of that name celebrated in the Jewish writings for his wisdom, the son of Simeon (possibly the same who took the infant Saviour in his arms, Luke 2. 25, &c.), and grandson of Hillel, another celebrated rabbi. He died eighteen years before the destruction of Jerusalem. [LIGHTFOOT.] 35-39. Theudas—not the same with a deceiver of that name whom Josephus mentions as heading an insurrection some twelve years after this [*Antiquities*, 20. 5. 1], but some other of whom he makes no mention. Such insurrections were frequent. Judas of Galilee—See on Luke 2. 2, and 13. 1-3. [JOSEPHUS, *Antiquities*, 13. 1. 1.] if of men, it will come to naught, &c.—This neutral policy was true wisdom, in the then temper of the council. But individual neutrality is hostility to Christ, as Himself teaches (Luke 11. 23). 40-42. beaten them—for disobeying their orders (cf. Luke 23. 16). departed rejoicing that they were counted worthy to suffer shame for His name—'thought worthy by God to be dishonoured by man' (Matthew 5. 12; 1 Peter 4. 14, 16). [WEBSTER and WILKINSON.] This was their first taste of persecution, and it felt sweet for His sake whose disciples they were. in every house—or 'in private.' See on ch. 2. &c. ceased not to preach Jesus Christ—i. e., Jesus (to be the) Christ.

CHAPTER VI.

Ver. 1-7. FIRST ELECTION OF DEACONS. 1. the Grecians—the Greek-speaking Jews, mostly born in the provinces. the Hebrews—those Jews born in Palestine who used their native tongue, and were wont to look down on the "Grecians" as an inferior class. were neglected—'overlooked' by those whom the apostles employed, and who were probably of the Hebrew class, as being the most numerous. The complaint was in all likelihood well founded, though we cannot suspect the distributors of intentional partiality. 'It was really just an emulation of love, each party wishing to have their own poor taken care of in the best manner.' [OLSHAUSEN.] the daily ministrations—the daily distribution of alms or of food, probably the latter. 2-4. the multitude—the general body of the disciples. It is not reason—The word expresses dislike; *q. d.*, 'We cannot submit.' to leave the Word of God—to have our time and attention withdrawn from preaching; which, it thus appears, they regarded as their primary duty. to serve tables—oversee the distribution of provisions. look ye out (from) among you—i. e., ye "the multitude" from amongst yourselves. seven men of honest report—good reputation (ch. 10. 22; 1 Timothy 3. 7). full of the Holy Ghost—not full of miraculous gifts, which would have been no qualification for the duties required, but *spiritually gifted*; although on two of them miraculous power did rest. and wisdom—discretion, aptitude for practical business. whom we may appoint—for while the election was vested in the Christian people, the appointment lay with the apostles, as spiritual rulers. we will give ourselves to prayer—public prayer, as along with preaching their great work. Stephen, &c.—As this and the following names are all Greek, it is likely they were all of the "Grecian" class, which would effectually restore mutual confidence. when they had prayed, they laid their hands on them—the one proclaiming that all official gifts flowed from the Church's glorified Head, the other symbolizing the communication of these to the chosen office-bearers through the recognized channels. word of God increased . . . disciples multiplied in Jerusalem greatly—prosperity

crowning the beautiful spirit which reigned in this mother-community. a great company of the priests were obedient, &c.—This was the crowning triumph of the Gospel, whose peaceful prosperity was now at its greatest height. After Stephen's teaching and trial made it clear that sacerdotal interests could not stand with the Gospel, such priestly accessions became rare indeed. Note (1.) how easily misunderstandings may arise among the most loving and devoted followers of the Lord Jesus: but (2.) How quickly and effectually such misunderstandings may be healed, where honest intentions, love and wisdom reign: (3.) What a beautiful model for imitation is furnished by the class here complained of, who, though themselves the majority, chose the new office-bearers from amongst the complaining minority! (4.) How superior to the lust of power do the apostles here show themselves to be, in not only divesting themselves of the immediate superintendence of temporal affairs in the Christian community, but giving the choice of those who were to be entrusted with it to the disciples at large! (5.) How little of formal organization did the apostles give to the Church at first, and when an emergency arose which demanded something more, how entirely was the remedy suggested by the reason of the thing! (6.) Though the new office-bearers are not expressly called *Deacons* here, it is universally admitted that this was the first institution of that order in the Church; the success of the expedient securing its permanency, and the qualifications for the office of a Deacon" being laid down in one of the apostolical Epistles immediately after those of "a Bishop" (1 Timothy 3. 8-13.)

8-15. STEPHEN ARRAIGNED BEFORE THE SANHEDRIM. 3. And Stephen, &c.—The foregoing narrative seems to be only an introduction to what follows. full of faith—Rather, 'of grace,' as the best MSS. read. 9, 10. synagogue of the Libertines—Jewish freedmen; manumitted Roman captives, or the children of such, expelled from Rome (as appears from JOSEPHUS and TACITUS), and now residing at Jerusalem. Cyrenians—Jews of Cyrene, in Libya, on the coast of Africa. them of Cilicia—amongst whom may have been Saul of Tarsus (ch. 7. 58; 21. 39). and of Asia—See on ch. 16. 6. not able to resist the wisdom and the spirit by which he spake—What he said, and the power with which he spake it, were alike resistless. 11-14. blasphemous words against Moses—doubtless referring to the impending disappearance of the whole Mosaic system. and against God—This must refer to the supreme dignity and authority which he claimed for Christ, as the head of that new economy which was so speedily to supersede the old (cf. ch. 7. 56, 59, 60). 15. as the face of an angel—a play of supernatural radiance attesting to all who beheld his countenance the divine calm of the spirit within.

CHAPTER VII.

Ver. 1-60. DEFENCE AND MARTYRDOM OF STEPHEN. In this long defence Stephen takes a much wider range, and goes less directly into the point raised by his accusers, than we should have expected. His object seems to have been to show (1) that so far from disparaging, he deeply revered, and was intimately conversant with, the whole history of the ancient economy; and (2) that in resisting the erection of the Gospel kingdom they were but treading in their fathers' footsteps, the whole history of their nation being little else than one continued misapprehension of God's high designs towards fallen man and rebellion against them. 1-5. The God of glory—A magnificent appellation, fitted at the very outset to rivet the devout attention of his audience; denoting not that visible glory which attended many of the Divine manifestations, but the glory of those manifestations themselves, of which this was regarded by every Jew as the fundamental one. It is the glory of absolutely free grace, appeared unto our father Abraham before he dwelt in Charran, and said, &c.—Though this first call is not expressly recorded in Genesis, it is clearly implied in Genesis 15. 7 and Nehemiah 9. 7; and the Jewish writers speak the same language. when his father was dead.

he removed into this land—Though Abraham was in Canaan before Terah's death, his settlement in it as the land of promise is here said to be after it, as being in no way dependent on the family movement, but a transaction purely between Jehovah and Abraham himself. **6-9. four hundred years**—using round numbers, as in Genesis 15. 13, 16 (see on Galatians 3. 17). **after that shall they come forth, and serve me in this place**—Here the promise to Abraham (Genesis 15. 16), and that to Moses (Exodus 3. 12), are combined; Stephen's object being merely to give a rapid summary of the leading facts. **the covenant of circumcision**—i. e., the covenant of which circumcision was the token. and so—i. e., according to the terms of this covenant, on which Paul reasons (Galatians 3). **the twelve patriarchs**—so called as the founders of the twelve tribes of Israel. **9-16. the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him**—Here Stephen gives his first example of Israel's opposition to God's purposes, in spite of which and by means of which those purposes were accomplished. **threescore and fifteen souls**—according to the Septuagint version of Genesis 46. 27, which Stephen follows, including the five children and grandchildren of Joseph's two sons. **But when (rather 'as') the time of the promise—i. e., for its fulfilment, the people grew and multiplied in Egypt**—For more than 200 years they amounted to no more than seventy-five souls; how prodigious, then, must have been their multiplication during the latter two centuries, when 600,000 men, fit for war, besides women and children, left Egypt! **20-22. In which time**—of deepest depression. **Moses was born—the destined deliverer, exceeding fair—i. e., 'fair to God' (Margin), or, perhaps, divinely 'fair' (see on Hebrews 11. 23). mighty in word**—Though defective in utterance (Exodus 4. 10), his recorded speeches fully bear out what is here said. **and deed**—Referring probably to unrecorded circumstances in his early life. If we are to believe JOSEPHUS, his ability was acknowledged ere he left Egypt. **23-27. In verses 23, 30, and 36, the life of Moses is represented as embracing three periods, of forty years each; the Jewish writers say the same; and though this is not expressly stated in the Old Testament, his age at death, 120 years (Deuteronomy 34. 7), agrees with it. It came into his heart to visit his brethren—his heart yearning with love to them as God's chosen people, and heaving with the consciousness of a Divine vocation to set them free. avenged him that was oppressed, and smote the Egyptian**—going farther in the heat of his indignation than he probably intended. **For he supposed his brethren would have understood, &c.**—and perhaps imagined this a suitable occasion for rousing and rallying them under him as their leader; thus anticipating his work, and so running unsent. **but they understood not**—Reckoning on a spirit in them congenial with his own, he had the mortification to find it far otherwise. This furnishes to Stephen another example of Israel's slowness to apprehend and fall in with the Divine purposes of love. **next day he showed himself unto them as they strove**—Here, not an Israelite and an Egyptian, but two parties in Israel itself, are in collision with each other; Moses, grieved at the spectacle, interposes as a mediator; but his interference, as unauthorized, is resented by the party in the wrong, whom Stephen identifies with the mass of the nation (v. 35), just as Messiah's own interposition had been spurned. **28, 29. Wilt thou kill me, as thou didst the Egyptian yesterday?**—Moses had thought the deed unseen (Exodus 2. 12), but it now appeared he was mistaken. **Then fled Moses, &c.**—for "when Pharaoh heard this thing he sought to slay Moses" (Exodus 2. 15). **30-34. an angel of the Lord**—Rather, 'the Angel' of the covenant, who immediately calls himself JEHOVAH (cf. v. 38). **35-41. This Moses whom they refused, saying, Who made thee a ruler and a judge, &c.**—Here, again, "the stone which the builders refused is made the head of the corner" (Psalm 118. 22). **This is that Moses which said . . . A prophet . . . him shall ye hear**—This is quoted to remind his Moses-worshipping audience of the grand testimony of their faithful lawgiver, that himself was not the

last and proper object of the Church's faith, but only a humble precursor and small model of Him to whom their absolute submission was due. **In the Church**—the collective body of God's chosen people; hence used to denote the whole body of the faithful under the Gospel, or particular sections of them. **this is he that was in the Church in the wilderness, with the angel . . . and with our fathers**—allike near to the Angel of the Covenant, from whom he received all the institutions of the ancient economy, and to the people, to whom he faithfully reported the living oracles and among whom he set up the prescribed institutions. **By this high testimony to Moses, Stephen rebuts the main charge for which he was on trial, to whom our fathers would not obey, &c.** Here he shows that the deepest dishonour done to Moses came from the nation that now professed the greatest jealousy for his honour. **In their hearts turned back into Egypt**—In this Stephen would have his hearers read the downward career on which they were themselves entering. **42-50. gave them up—judicially, as written in the book of the prophets**—the twelve minor prophets, reckoned as one: the passage is from Amos 5. 25. **have ye offered to Me . . . sacrifices?** The answer is, Yes, but as if ye did it not; for 'neither did ye offer to Me only, nor always, nor with a perfect and willing heart.' [BENGEL.] **Yea, ye took up the tabernacle of Molech, &c.** Two kinds of idolatry are charged upon the Israelites; that of the golden calf and that of the heavenly bodies; Molech and Remphan being deities, representing apparently the Divine powers ascribed to nature, under different aspects. **carry you beyond Babylon**—the well-known region of the captivity of Judah; while "Damascus" is used by the prophet (Amos 5. 27), whither the ten tribes were carried. **Our fathers had the tabernacle of witness in the wilderness**—which aggravated the guilt of that idolatry in which they indulged, with the tokens of the Divine presence constantly in the midst of them. **which our fathers that came in after**—rather (Margin) 'having received it by succession, i. e., the custody of the tabernacle from their ancestors brought in with Jesus—or Joshua. **into the possession**—rather, 'at the taking possession of [the territory of] the Gentiles.' **unto the days of David**—for till then Jerusalem continued in the hands of the Jebusites. But Stephen's object in mentioning David is to hasten from the tabernacle which he set up, to the temple which his son built, in Jerusalem; and this only to show, from their own Scriptures (Isaiah 66. 1, 2), that even that temple, magnificent though it was, was not the proper resting-place of Jehovah upon earth; as his audience and the nations had all along been prone to imagine. (What that resting-place was, even "the contrite heart, that trembleth at God's word," he leaves to be gathered from the prophet referred to.) **51-53. Ye stiffnecked . . . ye do always resist the Holy Ghost, &c.** It has been thought that symptoms of impatience and irritation in the audience induced Stephen to cut short his historical sketch. But as little farther light could have been thrown upon Israel's obstinacy from subsequent periods of the national history on the testimony of their own Scriptures, we should view this as the summing up, the brief import of the whole Israelitish history—grossness of heart, spiritual deafness, continuous resistance of the Holy Ghost, down to the very council before whom Stephen was pleading. **Which of, &c.**—Deadly hostility to the messengers of God, whose high office it was to tell of "the Righteous One," that well-known prophetic title of Messiah (Isaiah 53. 11; Jeremiah 23. 6, &c.), and this consummated by the betrayal and murder of Messiah Himself, or the part of those now sitting in judgment on the speaker are the still darker features of the national character depicted in these withering words. **who have received the law by the disposition ('at the appointment' or 'ordination,' i. e., by the ministry) of angels, and have not kept it**—This closing word is designed to shut up those idolizers of the law under the guilt of high disobedience to it, aggravated by the august manner in which they had received it. **54-56. When they heard this they were cut to the heart, &c.**—If they could have answered him, how different would have been their temper

mind! But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God—Ye who can transfer to canvas such scenes as these, in which the rage of hell grins horribly from men, as they sit condemned by a frail prisoner of their own, and see heaven beaming from his countenance and opening full upon his view—I envy you, for I find no words to paint what, in the majesty of the Divine text, is here so simply told. 'But how could Stephen, in the council-chamber, see heaven at all? I suppose this question never occurred but to critics of narrow soul, one of whom [MEYER] conjectures that he saw it through the window! and another, of better mind, that the scene lay in one of the courts of the temple.' [ALFORD.] As the sight was witnessed by Stephen alone, the opened heavens are to be viewed as revealed to his bright beaming spirit, and Jesus standing on the right hand of God—Why "*standing*," and not *sitting*, the posture in which the glorified Saviour is elsewhere represented? Clearly, to express the eager interest with which He watched from the skies the scene in that council-chamber, and the full tide of His Spirit which he was at that moment engaged in pouring into the heart of his heroic witness, till it beamed in radiance from his very countenance. I see . . . the Son of man standing, &c.—This is the only time that our Lord is by human lips called THE SON OF MAN after his ascension (Revelation 1. 13; 14. 14 are not instances). And why here? Stephen, full of the Holy Ghost, speaking now not of himself at all (v. 55), but entirely by the Spirit, is led to repeat the very words in which Jesus Himself, before this same council, had foretold His glorification (Matthew 26. 64), assuring them that that exaltation of the Son of MAN which they should hereafter witness to their dismay, was already begun and actual. [ALFORD.] 57, 58. Then they cried out and ran upon him with one accord, &c.—To men of their mould and in their temper, Stephen's last seraphic words could but bring matters to extremities, though that only revealed the diabolical spirit which they breathed. cast him out of the city—according to Leviticus 24. 14; Numbers 15. 35; 1 Kings 21. 13; and see Hebrews 13. 12. and stoned—'proceeded to stone' him. The actual stoning is recorded in next verse. and the witnesses—whose hands were to be first upon the criminal (Deuteronomy 17. 7). laid down their clothes—their loose outer garments, to have them taken charge of. at a young man's feet whose name was Saul—How thrilling is this our first introduction to one to whom Christianity—whether as developed in the New Testament or as established in the world—owes more perhaps than to all the other apostles together! Here he is, having perhaps already a seat in the Sanhedrim, some 30 years of age, in the thick of this tumultuous murder of a distinguished witness for Christ, not only "consenting unto his death" (ch. 8. 1), but doing his own part of the dark deed. 59, 60. calling upon [God] and saying, Lord Jesus, &c.—An unhappy supplement of our translators is the word "God" here; as if, while addressing the Son, he was really calling upon the Father. The sense is perfectly clear without any supplement at all—"calling upon (invoking) and saying, Lord Jesus;" Christ being the Person directly invoked and addressed by name (cf. ch. 9. 14). Even GROTIUS, DE WETTE, MEYER, &c., admit this, adding several other examples of direct prayer to Christ; and PLINY, in his well-known letter to the Emperor Trajan (A. D. 110 or 111), says it was part of the regular Christian service to sing, in alternate strains, a hymn to Christ as God. Lord Jesus, receive my spirit.—In presenting to Jesus the identical prayer which Himself had on the cross offered to His Father, Stephen renders to his glorified Lord absolute divine worship, in the most sublime form, and at the most solemn moment of his life. In this commitment of his spirit to Jesus, Paul afterwards followed his footsteps with a calm, exultant confidence that with Him it was safe for eternity (2 Timothy 1. 12). cried with a loud voice—with something of the gathered energy of his dying Lord (see on John 19. 16-30, p. 86 [1] second column from middle). Lord—*i. e.*, JESUS, beyond doubt, whom he had just before addressed as Lord. lay

not this sin to their charge—Comparing this with nearly the same prayer of his dying Lord, it will be seen how very richly this martyr of Jesus had drunk into his Master's spirit, in its divinest form, he fell asleep—never said of the death of Christ. See on 1 Thessalonians 4. 14. How bright the record of this first martyrdom for Christ, amidst all the darkness of its perpetrators; and how many have been cheered by it to like faithfulness even unto death!

CHAPTER VIII.

Ver. 1-4. PERSECUTION CONTINUED, IN WHICH SAUL TAKES A PROMINENT PART—HOW OVERRULED FOR GOOD—1. Saul was consenting unto his death—The word expresses hearty approval. they were all scattered abroad—all the leading Christians, particularly the preachers, agreeably to their Lord's injunctions (Matthew 10. 23), though many doubtless remained, and others (as appears by ch. 9. 26-30) soon returned. except the apostles—who remained, not certainly as being less exposed to danger, but, at whatever risk, to watch over the infant cause where it was most needful to cherish it. 2. and devout men—pious Jews, probably, impressed with admiration for Stephen and secretly inclined to Christianity, but not yet openly declared. 3. Saul . . . entering into every house—like an inquisitor. [BENGEL.] haling men and women, &c. See his own affecting confessions afterwards (ch. 22. 4; 26. 9, 10; 1 Corinthians 15. 9; Galatians 1. 13; Philemon 3. 6; 1 Timothy 1. 13). They that were scattered abroad went everywhere preaching. Though solemnly enjoined to do this (Luke 24. 47; ch. 1. 8), they would probably have lingered at Jerusalem, but for this besom of persecution which swept them out. How often has the rage of Christ's enemies thus "turned out rather unto the furtherance of the Gospel" (see Philipians 1. 12, 13).

5-25. SUCCESS OF PHILIP'S PREACHING IN SAMARIA—CASE OF SIMON MAGUS. 5. Then Philip—not the apostle of that name, as was by some of the fathers supposed; for besides that the apostles remained at Jerusalem, they would in that case have had no occasion to send a deputation of their own number to lay their hands on the baptized disciples. [GROTIUS.] It was the deacon of that name, who comes next after Stephen in the catalogue of the seven, probably as being the next most prominent. The persecution may have been directed especially against Stephen's colleagues. [MEYER.] the city of Samaria—or 'a city of Samaria;' but the former seems more likely. 'It furnished the bridge between Jerusalem and the world.' [BAUMGARTEN.] 6-8. the people with one accord gave heed to . . . Philip—the way being prepared perhaps by the fruits of our Lord's sojourn, as Himself seems to intimate (see on John 4. 31-38; p. 72,† second column). But 'we may mark the providence of God in sending a "Grecian," or a Hellenistic Jew, to a people who from national antipathy would have been unlikely to attend to a native of Judea.' [WEBSTER and WILKINSON.] great joy in that city—over the change wrought on it by the Gospel, as well as the cures which attested its Divine character. 9-13. used sorcery—magical arts, some great one . . . the great power of God—a sort of incarnation of Divinity. To whom all gave heed . . . because of long time he had bewitched them—This, coupled with the rapidity with which they deserted him and attached themselves to Philip, shows the ripeness of Samaria for some religious change. were baptized, both men and women—The detection of Simon's frands helping to extend and deepen the effects of Philip's preaching. Then Simon himself believed also—Left without followers, he thinks it best to join the man who had fairly outstripped him, not without a touch of real conviction. and . . . was baptized—What a light does this throw on what is called *Baptismal Regeneration*! he continued with Philip—'was in constant attendance upon' him. 14-17. the apostles . . . sent Peter and John—showing that they regarded Peter as no more than their own equal prayed . . . they might receive the Holy Ghost. for only they were baptized in the name of the Lord Jesus

—As the baptism of adults presupposed “the renewing of the Holy Ghost” (Titus 3. 5-7; 1 Corinthians 12. 13), of which the profession of faith had to be taken for evidence, his communication of the Holy Ghost by the laying on of the apostles’ hands was clearly a *superadded* thing; and as it was only *occasional*, so it was invariably attended with *miraculous manifestations* (see ch. 10. 44, where it followed Peter’s preaching; and ch. 19. 1-7, where, as here, it followed the laying on of hands). In the present case an important object was served by it—“the sudden appearance of a body of baptized disciples in Samaria, by the agency of one who was not an apostle, requiring the presence and power of apostles to perform their special part as the divinely appointed founders of the Church.” [ALFORD.] Beautiful, too, was the spectacle exhibited of Jew and Samaritan one in Christ. 18-24. **offered them money**—Hence the term *Simony*, to denote trafficking in sacred things, but chiefly the purchase of ecclesiastical offices. **that on whomsoever I lay hands he may receive the Holy Ghost**—*Spiritual ambition* here shows itself the key to this wretched man’s character. **Thy money perish with thee—q. d., ‘Accursed be thou and thy money with thee.’** It is the language of mingled horror and indignation, not unlike our Lord’s rebuke of Peter himself (Matthew 16. 23). **thou hast neither part nor lot . . . thy heart is not right, &c.**—This is the fidelity of a minister of Christ to one deceiving himself in a very awful manner. **Repent . . . pray . . . if perhaps the thought of thine heart may be forgiven**—this expression of doubt being designed to impress upon him the greatness of his sin, and the need of alarm on his part. **in the gall of bitterness and . . . bond of iniquity**—Expressing both the awfulness of his condition and the captivity to it in which he was held. **Pray ye to the Lord for me**—Peter had urged him to pray for himself; he asks those wonder-working men to do it for him; having no confidence in the prayer of faith, but thinking that those men possessed some peculiar interest with heaven. **that none of those things come upon me**—not that the thought of his wicked heart might be forgiven him, but only that the evils threatened might be averted from him. While this throws great light on Peter’s view of his melancholy case, it shows that Christianity, as something divine, still retained its hold of him. (Tradition represents him as turning out a great heresiarch, mingling Oriental or Grecian philosophy with some elements of Christianity.) 25. **and they (Peter and John), when they had preached** (in the city where Philip’s labours had been so richly blessed). **returned . . . and preached in many villages of the Samaritans**—embracing the opportunity of their journey back to Jerusalem to fulfil their Lord’s commission to the whole region of Samaria (ch. 1. 8).

26-40. **THE ETHIOPIAN EUNUCH.** ‘With this narrative of the progress of the Gospel among the Samaritans is connected another which points to the diffusion of the doctrine of the Cross among the remotest nations. The simplicity of the chamberlain of Meroë forms a remarkable contrast with the craft of the magician just described.’ [OLSHAUSEN.] 26-28. **the angel of the Lord**—rather, ‘an angel.’ **go south, the way that goeth down from Jerusalem to Gaza**—There was such a road, across Mount Hebron, which Philip might take without going to Jerusalem (as VON RAUMER’s “Palæstina” shows). **which is desert—i. e., the way**; not Gaza itself, which was the southernmost city of Palestine, in the territory of the ancient Philistines. To go from a city, where his hands had been full of work, so far away on a desert road, could not but be staggering to the faith of Philip, especially as he was kept in ignorance of the object of the journey. But like Paul, he “was not disobedient to the heavenly vision;” and like Abram, “he went out not knowing whither he went” (ch. 26. 19; Hebrews 11. 8). **a man of Ethiopia**—Upper Egypt, Meroë. **an eunuch of great authority**—Eunuchs were generally employed for confidential offices in the East, and to some extent are still. **Candace**—the family name of the queens of Upper Egypt, like Pharaoh, Cæsar, &c. (as appears from classic authors). **had come to Jerusalem to worship—i. e., to keep the**

recent feast of Pentecost, as a Gentile proselyte to the Jewish faith (See Isaiah 56. 3-8, and John 12. 20.) **was returning**—Having come so far, he not only stayed out the days of the festival, but prolonged his stay till now. It says much for his fidelity and value to his royal mistress that he had such liberty. But the faith in Jehovah and love of his worship and word, with which he was imbued, sufficiently explain this. **and sitting in his chariot, read Esaias**—Not contented with the statutory services in which he had joined, he beguiles the tedium of the journey homeward by reading the Scriptures. But this is not all; for as Philip “heard him read the prophet Esaias,” he must have been reading aloud and not (as is customary still in the East) so as merely to be audible, but in a louder voice than he would naturally have used if intent on his own benefit only: evidently therefore he was *reading to his charioteer*. 29-31. **the Spirit said**—by an unmistakable voice within, as ch. 10. 19; 16. 6, 7. **go near and join this chariot**—This would reveal to Philip the hitherto unknown object of his journey, and encourage him to expect something. **Understandest what thou readest?**—To one so engaged this would be deemed no rude question, while the eager appearance of the speaker, and the question itself, would indicate a readiness to supply any want of insight that might be felt. **How can I, except some man guide me?**—Beautiful expression at once of humility and docility; the invitation to Philip which immediately followed, to “come up and sit with him,” being but the natural expression of this. 32, 33. **The place . . . was this, He was led as a lamb, &c.**—One cannot but wonder that this, of all predictions of Messiah’s sufferings in the Old Testament the most striking, should have been that which the eunuch was reading before Philip joined him. He could hardly miss to have heard at Jerusalem of the sufferings and death of Jesus, and of the existence of a continually-increasing party who acknowledged him to be the Messiah. But his question to Philip, whether the prophet in this passage meant himself or some other man, clearly shows that he had not the least idea of any connection between the prediction and those facts. 34-38. **And the eunuch answered, I pray thee, &c.**—The respect with which he here addresses Philip was prompted by his reverence for one whom he perceived to be his superior in Divine things; his own worldly position sinking before this. **Then Philip opened his mouth**—See on Matthew 5. 2. **began at the same scripture**—founding on it as his text. **preached unto him Jesus**—showing Him to be the glorious Burden of this wonderful prediction, and interpreting it in the light of the facts of His history. **See, here is water**—more simply, ‘Behold water!’ as if already, his mind filled with light and his soul set free, he was eagerly looking out for the first water in which he might seal his reception of the truth and be enrolled among the visible disciples of the Lord Jesus. **what doth hinder me to be baptized?**—Philip had probably told him that this was the ordained sign and seal of discipleship, but the eunuch’s question was likely the first proposal of its application in this case. (Verse 37 is wanting in the principal MSS. and most venerable versions of the New Testament. It seems to have been added from the formularies for baptism which came into current use.) **they went down both into the water, and he baptized him, &c.**—probably laying the water upon him, though the precise mode is neither certain nor of any consequence. 39, 40. **the Spirit of the Lord caught away Philip**—To deny [as MEYER, OLSHAUSEN, BLOOMFIELD] the miraculous nature of Philip’s disappearance, is vain. It stands out on the face of the words, as just a repetition of what we read of the ancient prophets, in 1 Kings 18. 12; 2 Kings 2. 16. And the same word (as BEN-GEL remarks) is employed to express a similar idea in Corinthians 12. 2, 4; 1 Thessalonians 4. 17. **the eunuch saw him no more**—nor, perhaps, for very long, cared to see him. [BENGEL.] **and he went on his way rejoicing**—He had found Christ, and the key to the Scriptures; his soul was set free, and his discipleship sealed; he had lost his teacher, but gained what was infinitely better: He

felt himself a new man, and "his joy was full." Tradition says he was the first preacher of the Gospel in Ethiopia; and how, indeed, could he choose but "tell what the Lord had done for his soul?" Yet there is no certainty as to any historical connection between his labours and the introduction of Christianity into that country. **Philip was found**—*q. d.*, 'found himself,' 'made his appearance;' an expression confirming the miraculous manner of his transportation. **at Azotus**—the ancient Ashdod. **preached in all the cities**—along the coast, proceeding northward. **till he came to Cesarea**—fifty-five miles north-west of Jerusalem, on the Mediterranean, just south of Mount Carmel; and so named by Herod, who rebuilt it, in honor of Caesar Augustus. Henceforth we lose sight of zealous and honoured Philip, as by and by we shall lose sight even of Peter. As the chariot of the Gospel rolls on, other agents are raised up, each suited to his work. But "he that soweth and he that reapeth shall rejoice together." (See on John 4. 31-38.)

CHAPTER IX.

Ver. 1-25. CONVERSION OF SAUL, AND BEGINNINGS OF HIS MINISTRY. 1. **Saul, yet breathing threatenings and slaughter against the disciples of the Lord, &c.**—The emphatic "yet" is intended to note the remarkable fact, that up to this moment his blind persecuting rage against the disciples of the Lord burned as fiercely as ever. (In the teeth of this, NEANDER and OLSHAUSEN picture him 'deeply impressed with Stephen's joyful faith, remembering passages of the Old Testament confirmatory of the Messiahship of Jesus, and experiencing such a violent struggle as would inwardly prepare the way for the designs of God towards him. Is not dislike, if not unconscious disbelief, of *sudden conversion* at the bottom of this?) The word "slaughter" here points to cruelties not yet recorded, but the particulars of which are supplied by himself nearly thirty years afterwards: "And I persecuted this way *unto the death*" (ch. 22. 4); "and when they were *put to death*, I gave my voice ('vote') against them. And I punished them oft in every synagogue, and compelled them to ('did my utmost to make them') blaspheme; and being exceedingly mad against them, I persecuted them even unto strange ('foreign') cities" (ch. 26. 10, 11). All this was *before* his present journey. 2. **desired letters—of authorization—to Damascus**—the capital of Syria and the great highway between eastern and western Asia, about 130 miles north-east of Jerusalem; the most ancient city perhaps in the world, and 'lying in the centre of a verdant and inexhaustible paradise.' It abounded (as appears from JOSEPHUS, *Wars*, II. 20, 2) with Jews, and with Gentile proselytes to the Jewish faith. Thither the Gospel had penetrated; and Saul, flushed with past successes, undertakes to crush it out. **that if he found any of that way, whether men or women**—Thrice are *women* specified as objects of his cruelty, as an aggravated feature of it (ch. 8. 3; 22. 4; and here). 3. **he came near Damascus**—so ch. 22. 6. Tradition points to a bridge near the city as the spot referred to. Events which are the turning points in one's history so imprint themselves upon the memory, that circumstances the most trifling in themselves acquire by connection with them something of their importance, and are recalled with inexpressible interest. **suddenly—at what time of day, it is not said; for artless simplicity reigns here.** But he himself emphatically states, in one of his narratives, that it was "*about noon*" (ch. 22. 6), and in the other, "*at mid-day*" (ch. 26. 13), when there could be no deception. **there shined round about him a light from heaven—"a great light"** (he himself says) "above the brightness of the sun," then shining in its full strength. 4-6. **he fell to the earth**—and his companions with him (ch. 26. 14), who "saw the light" (ch. 22. 9) and **heard a voice saying unto him—"in the Hebrew tongue" (ch. 26. 14)—Saul, Saul—a reduplication full of tenderness.** [DE WETTE.] Though his name was soon changed into "Paul," we find him, in both his own narratives of the scene, after the lapse of so many years, retaining the original form, as not

daring to alter, in the smallest tittle, the overpowering words addressed to him. **why persecutest thou me?**—No language can express the affecting character of this question, addressed from the right hand of the Majesty on high to a poor, infuriated, persecuting mortal. (See Matthew 25. 45, and on that whole judgment scene.) **Who art thou, Lord?**—'Jesus knew Saul ere Saul knew Jesus.' [BENGEL.] The term "Lord" here is an indefinite term of respect for some unknown but august speaker. That Saul *saw* as well as *heard* this glorious Speaker, is expressly said by Ananias (v. 17; 22. 14), by Barnabas (ch. 9. 27), and by himself (ch. 26. 16); and in claiming apostleship, he explicitly states that he had "*seen the Lord*" (1 Corinthians 9. 1; 15. 8), which can refer only to this scene. **I am Jesus whom thou persecutest**—The "I" and "thou" here are touchingly emphatic in the original; while the term "Jesus" is purposely chosen, to convey to him the thrilling information that the hated name which he sought to hunt down—"the Nazarene," as it is in ch. 22. 8—was now speaking to him from the skies, "crowned with glory and honour" (see ch. 26. 9). **It is hard for thee to kick against the pricks.** And he, trembling and astonished, said, **Lord, what wilt thou have me to do?** And the Lord said—(The most ancient MSS. and versions of the New Testament want all these words *here*; but they occur in ch. 26. 14 and ch. 22. 16, from which they appear to have been inserted here.) The metaphor of an ox, only driving the goad deeper by kicking against it, is a classic one, and here forcibly expresses, not only the vanity of all his measures for crushing the Gospel, but the deeper wound which every such effort inflicted upon himself. The question, "What shall I do, Lord?" or, "Lord, what wilt thou have me to do?" indicates a state of mind singularly interesting (see on ch. 2. 37). Its elements seem to be these: (1.) **Resistless conviction** that "Jesus whom he persecuted," now speaking to him, was "Christ the Lord." See on Galatians 1. 15, 16. (2.) As a consequence of this, that not only all his religious views, but his whole religious character, had been an entire mistake; that he was up to that moment fundamentally and wholly wrong. (3.) That though his whole future was now a blank, he had absolute confidence in Him who had so tenderly arrested him in his blind career, and was ready both to take in all His teaching, and to carry out all His directions (see more on v. 9). **Arise, and go into the city, and it shall be told thee, &c.**—See on ch. 8. 26-28. 7. **the men . . . stood speechless**—This may mean merely that they 'remained so; but if the *standing* posture he intended, we have only to suppose that though at first they "all fell to the earth" (ch. 26. 14), they arose of their own accord while Saul yet lay prostrate. **hearing a (rather 'the') voice**—Paul himself says they "heard not the voice of Him that spake to him" (ch. 22. 9). But just as "the people that stood by *heard*" the voice that saluted our Lord with recorded words of consolation and assurance, and yet *heard not* the articulate words, but thought "it thundered" or that some "angel spake to Him" (John 12. 28, 29)—so these men heard the *voice* that spake to Saul, but heard not the *articulate words*. Apparent discrepancies like these, in the different narratives of the same scene in one and the same book of Acts, furnish the strongest confirmation both of the facts themselves and of the hook which records them. **Saul arose . . . and when his eyes were opened, he saw no man**—after beholding the Lord, since he "could not see for the glory of that light" (ch. 22. 11), he had involuntarily closed his eyes to protect them from the glare; and on opening them again he found his vision gone. 'It is not said, however, that he was *blind*, for it was no punishment.' [BENGEL.] 9. **And he was three days without sight, and neither did eat nor drink**—*i. e.*, according to the Hebrew mode of computation: he took no food during the remainder of that day, the entire day following, and so much of the subsequent day as elapsed before the visit of Ananias. Such a period of entire abstinence from food, in that state of mental absorption and revolution into which he had been so suddenly thrown is in perfect harmony with known law.

and numerous facts. But what three days must those have been! 'Only one other space of three days' duration can be mentioned of equal importance in the history of the world.' [Howe.] Since Jesus had been revealed not only to his eyes but to his soul (see on Galatians 1. 15, 16), the double conviction must have immediately flashed upon him, that his whole reading of the Old Testament hitherto had been wrong, and that the system of legal righteousness in which he had, up to that moment, rested and prided himself was false and fatal. What materials these for spiritual exercise during those three days of total darkness, fasting, and solitude! On the one hand, what self-condemnation, what anguish, what death of legal hope, what difficulty in believing that in such a case there could be hope at all; on the other hand, what heart-breaking admiration of the grace that had "pulled him out of the fire," what restless conviction that there must be a purpose of love in it, and what tender expectation of being yet honoured, as a chosen vessel, to declare what the Lord had done for his soul, and spread abroad the savour of that Name which he had so wickedly, though ignorantly, sought to destroy—must have struggled in his breast during those memorable days! Is it too much to say that all that profound insight into the Old Testament, that comprehensive grasp of the principles of the Divine economy, that penetrating spirituality, that vivid apprehension of man's lost state, and those glowing views of the perfection and glory of the Divine remedy, that beautiful ideal of the loftiness and the lowliness of the Christian character, that large philanthropy and burning zeal to spend and be spent through all his future life for Christ, which distinguish the writings of this chiefest of the apostles and greatest of men, were all quickened into life during those three successive days? 10-16. **a certain disciple . . . named Ananias**—See on ch. 22. 12. **to him said the Lord—i. e., JESUS.** See v. 13, 14, 17. **go into the street . . . called Straight**—There is still a street of this name in Damascus, about half a mile in length, running from east to west through the city. [MAUNDRELL.] **and inquire in the house of Judas for one called Saul of Tarsus**—There is something touching in the minuteness of these directions. Tarsus was the capital of the province of Cilicia, lying along the north-east coast of the Mediterranean. It was situated on the river Cydnus, was a 'large and populous city' (says XENOPHON, and see ch. 21. 39), and under the Romans had the privilege of self-government. **behold, he prayeth**—"breathing out" no longer "threatenings and slaughter," but struggling desires after light and life in the Persecuted One. Beautiful note of encouragement as to the frame in which Ananias would find the persecutor! **And hath seen in a vision a man named Ananias, &c.** Thus, as in the case of Cornelius and Peter afterwards, there was a mutual preparation of each for each. But we have no account of the vision which Saul had of Ananias coming into him and putting his hands upon him for the restoration of his sight, save this interesting allusion to it in the vision which Ananias himself had. **Ananias answered, Lord, I have heard by many of this man, &c.**—"The objections of Ananias, and the removal of them by the Lord, display in a very touching manner the childlike relation of the believing soul to its Redeemer. The Saviour speaks with Ananias as a man does with his friend." [OLSHAUSEN.] **how much evil he hath done to thy saints**—"Thy saints," says Ananias to Christ; therefore Christ is God. [BENGEL.] So, in the very next verse, Ananias describes the disciples as "those that called on Christ's name." See on ch. 7. 59, 60; and cf. 1 Corinthians 1. 2. **here he hath authority, &c.**—So that the terror not only of the great persecutor's name, but of this commission to Damascus, had travelled before him from the capital to the doomed spot. **Go thy way—Do as thou art bidden, without gainsaying. he is a chosen vessel**—a word often used by Paul in illustrating God's sovereignty in election (Romans 9. 21-23; 2 Corinthians 4. 7; 2 Timothy 2. 20, 21. [ALFORD.] Cf. Zechariah 3. 2). **I will show him**—(see ch. 20. 23, 24; 21. 11). **how great things he**

must suffer for my name—q. d., 'Much he has done against that Name; but now, when I show him what great things he must suffer for that Name, he shall count it his honour and privilege. 17-19. **Ananias went his way, and putting his hands on him, said, Brother Saul**—How beautifully child-like is the obedience of Ananias to "the heavenly vision!" **the Lord, even Jesus**—This clearly shows in what sense the term "Lord" is used in this book. It is JESUS that is meant, as almost invariably in the Epistles also. **who appeared unto thee in the way**—This knowledge by an inhabitant of Damascus of what had happened to Saul before entering it, would show him at once that this was the man whom Jesus had already prepared him to expect. **and be filled with the Holy Ghost**—which Ananias probably, without any express instructions on that subject, took it for granted would descend upon him; and not necessarily after his baptism [BAUMGARTEN, WEBSTER and WILKINSON]—for Cornelius and his company received it before theirs (ch. 10. 44-48)—but perhaps immediately after the recovery of his sight by the laying on of Ananias' hands. **there fell from his eyes as it were scales**—"This shows that the blindness as well as the cure was supernatural. Substances like scales would not form naturally in so short a time." [WEBSTER and WILKINSON.] And the medical precision of Luke's language here is to be noted. **was baptized**—as directed by Ananias (ch. 22. 16). **when he had received ment he was strengthened**—for the exhaustion occasioned by his three days' fast would not be the less real, though unfelt during his struggles. See on Matthew 4. 2. **then was Saul certain days with the disciples at Damascus**—making their acquaintance, in another way than either he or they had anticipated, and regaining his tone by the fellowship of the saints; but not certainly in order to learn from them what he was to teach, which he expressly disavows (Galatians 1. 12, 16). 20-22. **preached Christ . . . that he is the Son of God**—rather, 'preached Jesus,' according to all the most ancient MSS. and versions of the New Testament (so v. 21, "all that call on this name," i. e., Jesus; and v. 22, "proving that this" Jesus "is very Christ"). 23. **And after many days were fulfilled the Jews took counsel to kill him**—*Had we no other record than this, we should have supposed that what is here related took place while Saul continued at Damascus after his baptism. But in Galatians 1. 17, 18 we learn from Paul himself that he "went into Arabia, and returned again unto Damascus," and that from the time of his first visit to the close of his second, both of which appear to have been short, a period of three years elapsed; either three full years, or one full year and part of two others. See on Galatians 1. 16-18. That such a blank should occur in the Acts, and be filled up in Galatians, is not more remarkable than that the flight of the Holy Family into Egypt, their stay there, and their return thence, recorded only by Matthew, should be so entirely passed over by Luke, that if we had only his Gospel, we should have supposed that they returned to Nazareth immediately after the presentation in the temple. (Indeed in one of his narratives, ch. 22. 16, 17, Paul himself takes no notice of this period.) But wherefore this journey? Perhaps (1.) because he felt a period of repose and partial seclusion to be needful to his spirit, after the violence of the change and the excitement of his new occupation. (2.) To prevent the rising storm which was gathering against him from coming too soon to a head. (3.) To exercise his ministry in the Jewish synagogues, as opportunity afforded. On his return, refreshed and strengthened in spirit, he immediately resumed his ministry, but soon to the imminent hazard of his life. 24, 25. **they watched the gates night and day to kill him**—The full extent of his danger appears only from his own account (2 Corinthians 11. 32): "In Damascus, the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;" the exasperated Jews having obtained from the governor a military force, the more surely to compass his destruction. **Then the disciples . . . by night let him down** ("through a window," 2 Corinthians 11. 30 &c.*

the wall—Such overhanging windows in the walls of Eastern cities were common, and are to be seen in Damascus to this day.

24-31. SAUL'S FIRST VISIT TO JERUSALEM AFTER HIS CONVERSION. 26. And when Saul was come to Jerusalem—"three years after" his conversion, and particularly "to see Peter," Galatians 1. 18; no doubt because he was the leading apostle, and to communicate to him the prescribed sphere of his labours, specially to "the Gentiles," he assayed to join himself to the disciples—simply as one of them, leaving his apostolic commission to manifest itself. they were afraid of him, &c.—knowing him only as a persecutor of the faith; the rumour of his conversion, if it ever was cordially believed, passing away during his long absence in Arabia, and the news of his subsequent labours in Damascus perhaps not having reached them. 27. But Barnabas . . . brought him to the apostles—i. e., to Peter and James; for "other of the apostles saw I none," says he fourteen years after. Galatians 1. 18, 19. Probably none of the other apostles were there at the time (ch. 4. 36). Barnabas being of Cyprus, which was within a few hours' sail of Cilicia, and annexed to it as a Roman province, and Saul and he being Hellenistic Jews and eminent in their respective localities, they may very well have been acquainted with each other before this. [Hows.] What is here said of Barnabas is in fine consistency with the "goodness" ascribed to him (ch. 11. 24), and with the name "Son of Consolation," given him by the apostles (ch. 4. 36); and after Peter and James were satisfied, the disciples generally would at once receive him. how he had seen the Lord . . . and he (i. e., the Lord) had spoken to him—i. e., how he had received his commission direct from the Lord himself. 28, 29. And he was with them, coming in and going out at Jerusalem—for fifteen days, lodging with Peter (Galatians 1. 18). disputed with the Grecians—See on ch. 6. 1; addressing himself specially to them, perhaps, as being of his own class, and that against which he had in the days of his ignorance been the fiercest. they went about to slay him—Thus was he made to feel, throughout his whole course, what he himself had made others so cruelly to feel, the cost of discipleship. 30. they brought him down to Cesarea—on the coast (see on ch. 8. 40); accompanying him thus far. But Paul had another reason than his own apprehension for quitting Jerusalem so soon. "While he was praying in the temple, he was in a trance," and received express injunctions to this effect. See on ch. 22. 17, &c. and sent him forth to Tarsus—In Galatians 1. 21 he himself says of this journey, that he "came into the regions of Syria and Cilicia;" from which it is natural to infer that instead of sailing direct for Tarsus, he landed at Seleucia, travelled thence to Antioch, and penetrated from this northward into Cilicia, ending his journey at Tarsus. As this was his first visit to his native city since his conversion, so it is not certain that he ever was there again. See on ch. 11. 25, 26. Now it probably was that he became the instrument of gathering into the fold of Christ those "kinsmen," that "sister," and perhaps her "son," of whom mention is made in Romans 16. 7, 11, 21; ch. 23. 16, &c. [Hows.]

31. FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. 31. Then had the churches rest—rather, 'the Church,' according to the best MSS. and versions. But this rest was owing not so much to the conversion of Saul, as probably to the Jews being engrossed with the emperor Caligula's attempt to have his own image set up in the temple of Jerusalem (JOSEPHUS, *Antiquities*, 18. 8; 1, &c.). throughout all Judea, and Galilee, and Samaria—This incidental notice of distinct churches already dotting all the regions which were the chief scenes of our Lord's ministry, and that were best able to test the facts on which the whole preaching of the apostles was based, is extremely interesting. "The fear of the Lord" expresses their holy walk; "the comfort of the Holy Ghost," their "peace and joy in believing," under the silent operation of the blessed Comforter.

32-43. PETER HEALS ENEAS AT LYDDA, AND RAISES TABITHA TO LIFE AT JOPPA. The historian now returns to

Peter, in order to introduce the all-important narrative of Cornelius (ch. 10). The occurrences here related probably took place during Saul's sojourn in Arabia. 32-33. as Peter passed throughout all quarters—not now fleeing from persecution, but peacefully visiting the churches to the saints which dwelt at Lydda—about five miles east of Joppa. And Peter said unto him, Eneas, Jesus Christ maketh thee whole—See on ch. 3. 6. make thy bed—See on John 5. 8. all that dwelt at Lydda and Saron—(or "Sharon," a rich vale between Joppa and Casarea). saw him, and turned to the Lord—i. e., there was a general conversion in consequence. 35-39. at Joppa—the modern Jaffa, on the Mediterranean, a very ancient city of the Philistines, afterwards and still the seaport of Jerusalem, from which it lies distant forty-five miles to the north-west. Tabitha . . . Dorcas—the Syro-Chaldaic and Greek names for an antelope or gazelle, which, from its loveliness, was frequently employed as a proper name for women. [MEYER, OLSHAUSEN.] Doubtless the interpretation, as here given, is but an echo of the remarks made by the Christians regarding her—how well her character answered to her name. full of good works and alms-deeds—eminent for the activities and generousities of the Christian character. when they had washed—according to the custom of civilized nations towards the dead. in an (rather, 'the') upper chamber—(cf. 1 Kings 17. 19). the disciples sent unto Peter—showing that the disciples generally did not possess miraculous gifts. [BENGEL.] all the widows—whom she had clad or fed. stood by him weeping, and showing the coats and garments which Dorcas had made—i. e. (as the tense implies), showing these as specimens only of what she was in the habit of making. 40-43. Peter put them all forth, and kneeled down—the one in imitation of his Master's way (Luke 8. 54; and cf. 2 Kings 4. 35); the other, in striking contrast with it. The kneeling became the lowly servant, but not the Lord himself, of whom it is never once recorded that he knelt in the performance of a miracle. opened her eyes, and when she saw Peter, she sat up—The graphic minuteness of detail here imparts to the narrative an air of charming reality. he gave her his hand, and lifted her up—as his Lord had done to his own mother-in-law (Mark 1. 31). with one Simon a tanner—a trade regarded by the Jews as half unclean, and consequently disreputable, from the contact with dead animals and blood which was connected with it. For this reason, even by other nations, it is usually carried on at some distance from towns; accordingly, Simon's house was "by the seaside" (ch. 10. 6). Peter's lodging there shows him already to some extent above Jewish prejudice.

CHAPTER X.

Ver. 1-48. ACCESSION AND BAPTISM OF CORNELIUS AND HIS PARTY; OR, THE FIRST-FRUIT OF THE GENTILES. We here enter on an entirely new phase of the Christian Church, the "opening of the door of faith to the Gentiles;" in other words, the recognition of Gentile, on terms of perfect equality with Jewish, discipleship without the necessity of circumcision. Some beginnings appear to have been already made in this direction (see on ch. 11. 20, 21); and Saul probably acted on this principle from the first, both in Arabia and in Syria and Cilicia. But had he been the prime mover in the admission of uncircumcised Gentiles into the Church, the Jewish party who were never friendly to him, would have acquired such strength as to bring the Church to the verge of a disastrous schism. But on Peter, "the apostle" specially "of the circumcision," was conferred the honour of initiating this great movement, as before of the first admission of Jewish believers. (See on Matthew 16. 19.) After this, however, one who had already come upon the stage was to eclipse this "chiefest of the apostles." 1, 2. Cesarea—See on ch. 8. 40. the Italian band—a cohort of Italians, as distinguished from native soldiers, quartered at Cesarea, probably as a body-guard to the Roman procurator who resided there. An ancient coin makes express mention of such a cohort in Syria. (AKERMAN'S *Nomismata*

made Illustrations of the New Testament.) A devout man, &c.—an uncircumcised Gentile proselyte to the Jewish faith, of whom there were a very great number at this time; a distinguished proselyte, who had brought his whole household establishment under the hallowing influence of the Jewish faith and the regular observance of its principal seasons of worship. gave much alms to the people—i. e., the Jewish people, on the same principle as another centurion before him (Luke 7. 5); thinking it no "great thing," if they had "sown unto him spiritual things, that they should reap his carnal things" (1 Corinthians 9. 11). prayed to God alway—at the stated daily seasons. See on v. 3. 3-6. saw . . . evidently—'distinctly'—the ninth hour of the day—three o'clock, the hour of the evening sacrifice. But he had been "fasting until that hour" (v. 30), perhaps from the sixth hour (v. 9). What is it, Lord?—language which, tremulously though it was uttered, betokened child-like reverence and humility. Thy prayers and thine alms—The way in which both are specified is emphatic. The one denotes the spiritual outgoing of his soul to God, the other its practical outgoing to men. are come up for a memorial before God—i. e., as a sacrifice well-pleasing unto God, as an odour of a sweet smell (Revelation 8. 4). send to Joppa . . . for one Simon, &c.—See on ch. 9. 11. 7, 8. when the angel was departed, he called—immediately doing as directed, and thereby showing the simplicity of his faith. a devout soldier of them that waited on him continually—of the "soldiers under him," such as the centurion at Capernaum had, Matthew 8. 9. Who this "devout soldier" was, can only be matter of conjecture. DA COSTA ("Four Witnesses") gives a number of ingenious reasons for thinking that, having attached himself henceforth to Peter—whose influence in the composition of the second Gospel is attested by the earliest tradition, and is stamped on that Gospel itself—he is no other than the Evangelist Mark. 9-16. upon the housetop—the flat roof, the chosen place in the East for cool retirement. the sixth hour—noon—a trance—differing from the "vision" of Cornelius, in so far as the things seen had not the same objective reality, though both were supernatural. all manner of four-footed beasts, &c.—i. e., the clean and the unclean (ceremonially) all mixed together. Not so, Lord—See Marginal reference. I have never eaten anything that is common—i. e., not sanctified, by Divine permission to eat of it, and so "unclean." 'The distinction of meats was a sacrament of national distinction, separation and consecration.' [WEBSTER and WILKINSON.] What God hath cleansed, that call not thou common—The ceremonial distinctions are at an end, and Gentiles, ceremonially separated from the chosen people (v. 28), and debarred from that access to God in the visible ordinances of His Church which they enjoyed, are now on a perfect equality with them done thrice—See Genesis 41. 32. 17-24. while Peter doubted . . . what this should mean, behold, the three men . . . stood before the gate . . . and asked—'were inquiring,' i. e., in the act of doing so. The preparations here made—of Peter for his Gentile visitors, as of Cornelius for him—are devoutly to be noted. But besides this, at the same moment, "the Spirit" expressly informs him that three men were inquiring for him, and bids him unhesitatingly go with them, as sent by Him. I am he whom ye seek—This seems to have been said without any communication being made so Peter regarding the men or their errand. they said, Cornelius, a just man, &c.—fine testimony this from his own servants. of good report among all the nation of the Jews—specified, no doubt, to conciliate the favourable regard of the Jewish apostle. to hear words of thee—See on ch. 11. 14. called them in and lodged them—thus partially anticipating this fellowship with Gentiles. Peter went . . . with them, and certain brethren—six in number, ch. 11. 12. from Joppa—as witnesses of a transaction which Peter was prepared to believe pregnant with great consequences. Cornelius . . . called together his kinsmen and near friends—implying that he had been long enough at Caesarea to form relationships there and that he had intimate friends there whose pre-

ence he was not ashamed to invite to a religious meeting of the most solemn nature. 25-29. as Peter was coming in, Cornelius met him—a mark of the highest respect. fell down at his feet, and worshipped him—In the East this way of showing respect was customary not only to kings, but to others occupying a superior station; but among the Greeks and Romans it was reserved for the gods. Peter, therefore, declines it as due to no mortal. [GROTIUS.] 'Those who claim to have succeeded Peter, have not imitated this part of his conduct' [ALFORD], therein only verifying 2 Thessalonians 2. 4, and cf. Revelation 19. 10, 22. v. ye know it is . . . unlawful . . . for . . . a Jew to keep company, or come unto one of another nation, &c.—There was no express prohibition to this effect, and to a certain extent intercourse was certainly kept up. (See the Gospel history, towards the end.) But intimate social fellowship was not practised, as being adverse to the spirit of the law. I ask therefore, &c.—The whole speech is full of dignity, the apostle seeing in the company before him a new brotherhood, into whose devout and inquiring minds he was divinely directed to pour the light of new truth. 30-33. Four days ago—the messengers being despatched on the first; on the second reaching Joppa (v. 9); starting for Caesarea on the third; and on the fourth arriving. we are all here present before God, to hear all things that are commanded thee of God—Beautiful expression of entire preparedness to receive the expected Divine teaching through the lips of this heaven-commissioned teacher, and delightful encouragement to Peter to give free utterance to what was doubtless already on his lips! 34, 35. Peter opened his mouth—See on Matthew 5. 2. Of a truth I perceive—i. e., 'I have it now demonstrated before mine eyes.' that God is no respecter of persons—Not 'I see there is no capricious favouritism with God,' for Peter would never imagine such a thing; but (as the next clause shows), 'I see that God has respect only to personal character and state in the acceptance of men, national and ecclesiastical distinctions being of no account.' but in every nation—not (observe), in every religion; according to a common distortion of these words he that feareth him, and worketh righteousness—This being the well-known phraseology of the Old Testament in describing the truly godly man, within the pale of revealed religion, it cannot be alleged that Peter meant it to denote a merely virtuous character, in the heathen sense; and as Peter had learnt enough, from the messengers of Cornelius and from his own lips, to convince him that the whole religious character of this Roman officer had been moulded in the Jewish faith, there can be no doubt that the apostle intended to describe exactly such saintship—in its internal spirituality and external fruitfulness—as God had already pronounced to be genuine and approved. And since to such "He giveth more grace," according to the law of His Kingdom (James 4. 6. Matthew 25. 29), he sends Peter, not to be the instrument of his conversion, as this is very frequently called, but simply to "show him the way of God more perfectly," as before to the devout Ethiopian eunuch. 36-38. the word . . . sent unto the children of Israel—for to them (he would have them distinctly know) the Gospel was first preached even as the facts of it took place on the special theatre of the ancient economy. preaching peace by Jesus Christ—the glorious sum of all Gospel truth, 1 Corinthians 1. 20-22. he is Lord of all—exalted to embrace under the canopy of His peace, Jew and Gentile alike, whom the blood of His Cross had cemented into one reconciled and accepted family of God, Ephesians 2. 13-18. that word ye know—The facts, it seems, were too notorious and extraordinary to be unknown to those who mixed so much with Jews, and took so tender an interest in all Jewish matters as they did; though, like the eunuch, they knew not the significance of them. which was published throughout all Judea, and began from Galilee—See Luke 4. 14, 37, 44; 7. 17; 9. 6; 23. 5. after the baptism which John preached—See on ch. 1. 22. how God anointed Jesus of Nazareth—rather, 'Jesus of Nazareth (as the burden of that "published word"), how God anointed him' with the Holy Ghost and with power.

etc. i. e., at His baptism, thus visibly proclaiming Him **MESSIAH**, "the Lord's Christ." See Luke 4. 18-21. For it is not His notion for personal holiness at his incarnation that is referred to—as many of the Fathers and some moderns take it—but His investiture with the insignia of the Messianic office, in which He presented Himself after His baptism to the acceptance of the people. **went about doing good**—holding up the *beneficent* character of all His miracles, which was their predicted character (Isaiah 35. 5, 6, &c.). **healing all that were oppressed with the devil**—whether in the form of demoniacal possessions, or more indirectly, as in her "whom Satan had bound with a spirit of infirmity eighteen years" (Luke 13. 16); thereby showing Himself the Redeemer from all evil. **for God was with him**—Thus gently does the apostle rise to the supreme dignity of Christ with which he closes, accommodating himself to his hearers. **39-43. we are witnesses of all he did**—not objects of superstitious reverence, but simply *witnesses* to the great historical facts on which the Gospel is founded. **slew and hanged** (i. e., slew by hanging) **on a tree**—So ch. 5. 30; and see on Galatians 3. 13. **showed him openly; not to all the people**—for it was not fitting that He should subject Himself, in His risen condition, to a second rejection in Person. **but unto witnesses chosen before of God, . . . to us, who did eat and drink with him after he arose, &c.**—Not the less certain, therefore, was the fact of His resurrection, though withholding Himself from general gaze in His risen body. **He which was ordained of God to be the Judge of quick and dead**—He had before proclaimed Him "Lord of all," for the dispensing of "*peace*" to all alike; now he announces Him in the same supreme lordship, for the exercise of *judgment* upon all alike. On this Divine ordination, see John 5. 22, 23, 27; ch. 17. 31. Thus we have here all Gospel truth in brief. But, *Forgiveness through this exalted One* is the closing note of Peter's beautifully simple discourse. **To him give all the prophets witness**—i. e., This is the burden, generally, of the prophetic testimony. It was fitter thus to give the spirit of their testimony, than to quote them in detail on such an occasion. But let this apostolic statement of the evangelical import of the Old Testament writings be devoutly weighed by those who are disposed to rationalize away this element in the Old Testament. **whosoever believeth in him**—This was evidently said with special reference to the Gentile audience then before him, and formed a noble practical conclusion to the whole discourse. **44, 45. While he yet spake, the Holy Ghost fell**—by visible and audible manifestation (v. 46). **they of the circumcision . . . were astonished, . . . because that on the Gentiles also was poured out, &c.**—without circumcision. **heard them speak with tongues and magnify God**—As on the day of Pentecost it was no empty miracle, no mere speaking of foreign languages, but utterance of "the wonderful works of God" in tongues to them unknown (ch. 2. 11), so here; but more remarkable in this case, as the speakers were perhaps less familiar with the Old Testament songs of praise. **46-48. Then answered Peter, Can any man forbid water . . . which have received the Holy Ghost, &c.**—Mark, he does not say, They have received the Spirit, what need have they for water? but, Having the living discipleship imparted to them and visibly stamped upon them, what objection can there be to admitting them, by the seal of baptism, into the full fellowship of the Church? **who have received the Holy Ghost as well as we**—and are thus, in all that is essential to salvation, on a level with ourselves. **he commanded them to be baptized**—not doing it with his own hands, as neither did Paul, save on rare occasions, 1 Corinthians 1. 14-17; cf. ch. 2. 38, and John 4. 2. **prayed him to tarry certain days**—"golden days" [BRUNEL], spent, doubtless, in refreshing Christian fellowship, and in imparting and receiving fuller teaching on the several topics of the apostle's discourse.

CHAPTER XI.

Ver. 1-12 PETER VINDICATES HIMSELF BEFORE THE CHURCH IN JERUSALEM FOR HIS PROCEDURE TOWARDS

THE GENTILES. 1-11. the apostles and brethren . . . in Judea—rather, 'throughout Judea.' they . . . of the circumcision—not the Jewish Christians generally, for here there were no other, but such as, from their jealousy for "the middle wall of partition" which circumcision raised between Jew and Gentile, were *afterwards* known as "they of the circumcision." They doubtless embraced apostles as well as others. **Thou wentest in, &c. But Peter rehearsed the matter, &c.**—These objectors scruple not to demand from Peter, though the first among the apostles, an explanation of his conduct; nor is there any insinuation on Peter's part of disrespect towards his authority in that demand—a manifest proof that such authority was unknown both to the complainers and to himself. **12-18. we entered the man's house**—No mention of Cornelius' name, much less of his high position, as if that affected the question. To the charge, "Thou wentest in to *men* uncircumcised," he simply speaks of the uncircumcised "*man*" to whom he had been divinely sent. **seen an angel**—*lit.* 'the angel,' for the rumour took that definite shape. **who shall tell thee words whereby thou and all thy house shall be saved**—The historian makes the angel express this much more generally, ch. 10. 6. So also the subsequent report of it by the deputies and by Cornelius himself to Peter, ch. 10. 22, 32. But as Peter tarried with Cornelius certain days, and they doubtless talked over the wonderful scene together, perhaps this fuller and richer form of what the angel said was given to Peter; or the apostle himself may have expressed what the angel certainly *designed* by directing them to send for him. Observe, "Salvation" is here made to hang upon "*words*," i. e., the Gospel message concerning Christ. But on the "salvation" of Cornelius, see on ch. 10. 34, 35: On that of his "house," see on Luke 19. 10. **Then remembered I the words . . . John . . . baptized with water; but ye shall be baptized with the Holy Ghost.** Forasmuch then, &c.—*q. d.*, 'Since God himself has put them on a level with ourselves, by bestowing on them what the Lord Jesus pronounced the higher baptism of the Holy Ghost, would it not have been to withstand God if I had withheld from them the lower baptism of water, and kept aloof from them as still "unclean?"' **held their peace and glorified God**—Well had it been if, when Paul afterwards adduced equally irresistible evidence in justification of the same line of procedure, this Jewish party had shown the same reverential and glad submission! **Then hath God also granted to the Gentiles, &c.**—rather, 'granted to the Gentiles also.' (See a similar misplacement of "also" in Hebrews 12. 1.) To "*grant* repentance unto life"—i. e., 'such as issues in life' (cf. 2 Corinthians 7. 10, "repentance unto salvation")—is more than to be willing to pardon upon repentance. [GROTIUS.] The case of Cornelius is so manifestly one of *grace* reigning in every stage of his religious history, that we can hardly doubt that this was just the feature of it which they meant here to express. *And this is the grace that reigns in every conversion.*

19-24. THE GOSPEL BEING PREACHED TO GENTILES AT ANTIOCH ALSO, BARNABAS IS SENT THITHER FROM JERUSALEM, WHO HAILS THEIR ACCESSION AND LABOURS AMONG THEM. 19-24. they which were scattered abroad upon the persecution that arose about Stephen—and who "went everywhere preaching the word" (ch. 8. 4). **travelled as far as Phenice**—that part of the Mediterranean coast which, commencing a little north of Cæsarea, stretches northwards for upwards of 100 miles, halfway to Antioch. **and Cyprus**—See on ch. 4. 36. An active commercial intercourse subsisted between Phenice and Cyprus. **and Antioch**—near the head of the north-east coast of the Mediterranean, on the river Orontes, and containing a large colony of Jews, to whose religion there were there numerous proselytes. 'It was almost as Oriental Rome, in which all the forms of the civilised life of the empire found some representative; and through the two first centuries of the Christian era it was what Constantinople became afterwards, 'the Gate of the East.' [HOWE.] some of them were men of Cyprus and Cyrene—(see on Luke 23. 26)—as Lucius, men-

Scored ch. 13. 1. **spoke unto the Grecians**—rather, "the Greeks," i. e., uncircumcised Gentiles (as the true reading beyond doubt is). The Gospel had, from the first, been preached to "the Grecians" or Greek-speaking Jews, and these 'men of Cyprus and Cyrene' were themselves "Grecians." How, then, can we suppose that the historian would note, as something new and singular (v. 23), that some of the dispersed Christians preached to them? **a great number believed**—Thus the accession of Cornelius and his party was not the first admission of uncircumcised Gentiles into the Church. (See on ch. 10. 1.) Nay, we read of no influence which the accession of Cornelius and his house had on the further progress of the Gospel among the Gentiles; whereas there here open upon us operations upon the Gentiles from quite a different quarter, and attended with ever-growing success. The only great object served by the case of Cornelius was the formal recognition of the principles which that case afterwards secured. (See on ch. 15.) **sent . . . Barnabas . . . as far as Antioch**—implying that even on the way to Antioch he found churches to visit. [OLSHAUSEN.] It was in the first instance, no doubt, a mission of inquiry; and no one could be more suitable to inquire into the proceedings of those Cyprians and Cyrenians than one who was himself a "Grecian" of Cyprus (ch. 4. 36), and "a son of consolation." **when he . . . had seen the grace of God** (in the new converts), **was glad**—owned and rejoiced in it at once as Divine, though they were uncircumcised, **exhorted them all that with purpose of heart** (as opposed to a hasty and fickle discipleship) **they would cleave unto the Lord**—the Lord Jesus. **For he was a good man**—The sense of "good" here is plainly 'large-hearted,' 'liberal-minded,' rising above narrow Jewish sectarianism, and that because, as the historian adds, he was "full of the Holy Ghost and of faith," **and much people were added unto the Lord**—This proceeding of Barnabas, so full of wisdom, love and zeal, was blessed to the great increase of the Christian community in that important city.

25, 26. **BARNABAS, FINDING THE WORK IN ANTIOCH TOO MUCH FOR HIM, GOES TO TARSUS FOR SAUL**—THEY LABOUR THERE TOGETHER FOR A WHOLE YEAR WITH MUCH SUCCESS, AND ANTIOCH BECOMES THE HONOURED BIRTH-PLACE OF THE TERM CHRISTIAN. **Then departed Barnabas to Tarsus for to seek Saul**—Of course, then, this was after the hasty despatch of Saul to Tarsus, no doubt by Barnabas himself among others, to escape the fury of the Jews at Jerusalem. And as Barnabas was the first to take the converted persecutor by the hand and procure his recognition as a disciple by the brethren at Jerusalem (ch. 9. 27), so he alone seems at that early period to have discerned in him those peculiar endowments by virtue of which he was afterwards to eclipse all others. Accordingly, instead of returning to Jerusalem, to which, no doubt, he sent accounts of his proceedings from time to time, finding that the mine in Antioch was rich in promise and required an additional and powerful hand to work, he leaves it for a time, takes a journey to Tarsus, "finds Saul" (seemingly implying—not that he lay hid [BENGEL], but that he was engaged at the time in some preaching circuit—see on ch. 15. 23), and returns with him to Antioch. Nor were his hopes disappointed. As co-pastors, for the time being, of the Church there, they so laboured that the Gospel, even in that great and many-sided community, achieved for itself a name which will live and he gloried in as long as this world lasts, as the symbol of all that is most precious to the fallen family of man:—"The disciples were called CHRISTIANS first in Antioch." This name originated not within, but without, the Church; not with their Jewish enemies, by whom they were styled "Nazarenes" (ch. 24. 5), but with the heathen in Antioch, and (as the form of the word shows) with the Romans, not the Greeks there. [OLSHAUSEN.] It was not at first used in a good sense (as ch. 26. 28, and 1 Peter 4. 16 show), though hardly framed out of contempt [as DE WETTE, BAUMGARTEN, &c.]; but as it was a noble testimony to the light in which the Church regarded Christ—honouring him as their only Lord and Saviour, dwelling

continually on His name, and glorying in it—so it was felt to be too apposite and beautiful to be allowed to die.

27-30. **BY OCCASION OF A FAMINE, BARNABAS AND SAUL RETURN TO JERUSALEM WITH A CONTRIBUTION FOR THE RELIEF OF THEIR SUFFERING BRETHREN. came prophets from Jerusalem**—inspired teachers, a class we shall afterwards frequently meet with, who sometimes, but not necessarily, foretold future events. They are classed next to apostles, 1 Corinthians 12. 28, 29; Ephesians 4. 11. **that there should be great dearth throughout all the world**—the whole Roman empire, which came to pass in the days of Claudius Caesar. Four famines occurred during his reign. This one in Judea and the adjacent countries took place, A. D. 41. [JOSEPHUS, *Antiquities*, 20. 2, 5.] **An important date for tracing out the chronology of the Acts.** (But this subject is too difficult and extensive to admit of being handled here.) **Then the disciples, every man according to his ability, determined to send relief, &c.** This was the pure prompting of Christian love, which shone so bright in those earliest days of the Gospel. **sent it to the elders**—an office well known to be borrowed from the synagogue; **after the model of which, and not at all of the temple, the Christian Churches were constituted by the apostles, by the hands of Barnabas and Saul**—This was Saul's SECOND VISIT TO JERUSALEM after his conversion.

CHAPTER XII.

Ver. 1-19. **PERSECUTION OF THE CHURCH BY HEROD AGRIPPA I.—MARTYRDOM OF JAMES AND MIRACULOUS DELIVERANCE OF PETER. 1-3. Herod the king**—grandson of Herod the Great, and son of Aristobulus. He at this time ruled over all his father's dominions. **PALEY** has remarked the accuracy of the historian here. For thirty years before this there was no king at Jerusalem exercising supreme authority over Judea, nor was there ever afterwards, save during the three last years of Herod's life, within which the transactions occurred **killed James . . . with the sword**—beheaded him; **most ignominious mode of punishment, according to the Jews.** Blessed martyr! Thou hast indeed "drunk of the Lord's cup, and hast been baptized with his baptism." (See on Mark 10. 33-40.) A grievous loss this would be to the Church; for though nothing is known of him beyond what we read in the Gospels, the place which he had as one of the three whom the Lord admitted to his closest intimacy would lead the Church to look up to him with a reverence and affection which even their enemies would come to hear of. They could spring only upon one more prized victim; and flushed with their first success, they prevail upon Herod to seize him also. **because he saw it pleased the Jews**—Popularity was the ruling passion of this Herod, not naturally so cruel as some of the family. [JOSEPHUS, *Antiquities*, 19. 7, 8.] **to take Peter also**—whose loss, at this stage of the Church, would have been, so far as we can see, irreparable. **Then were the days of unleavened bread**—seven in number, during which, after killing and eating the Passover, no leaven was allowed in Jewish houses (Exodus 12). **4. delivered him to four quaternions of soldiers**—i. e., to four parties of four each, corresponding to the four Roman watches; two watching in prison and two at the gates, and each party being on duty for the space of one watch. **Intending after Easter**—rather, after the Passover; i. e., after the whole festival was over. (The word in our authorized version is an ecclesiastical term of later date, and ought not to have been employed here.) **to bring him forth to the people**—for execution; for during "the days of unleavened bread," or the currency of any religious festival, the Jews had a prejudice against trying or putting any one to death. **5, 6. prayer was made without ceasing**—rather (*Marginal*), 'instant,' 'earnest,' 'urgent;' as in Luke 22. 44; ch. 26. 7; and 1 Peter 4. 8 (see *Greek*) **of the Church unto God for him**—not in public assembly, for it was evidently not safe to meet thus; but in little groups in private houses, one of which was Mary's, v. 12. And this was kept up during all the days of unleavened

read as if when Herod would have brought him forth—'was going to bring him forth,' the same night—out a few hours before the intended execution. Thus long were the disciples kept waiting; their prayers apparently unavailing, and their faith, as would seem from the sequel, waxing feeble. Such, however, is the law of God's procedure (Deuteronomy 32, 38, and see on John 21, 8). **Peter was sleeping between two soldiers, bound with two chains**—Roman prisoners had a chain fastened at one end to the wrist of their right hand, and at the other to the wrist of a soldier's left hand, leaving the right arm of the keeper free in case of any attempt to escape. For greater security the prisoner was sometimes, as here, chained to two soldiers, one on each side. (See ch. 21, 23.) Ye think your prey secure, bloodthirsty priests and thou obsequious tyrant who, to "please the Jews," hast shut in this most eminent of the servants of Christ within double gates, guarded by double sentinels, while double keepers and double chains seem to defy all rescue! So thought the chief priests, who "made the sepulchre of the Lord sure, sealing the stone and setting a watch." But "He that sitteth in heaven shall laugh at you." Meanwhile, "Peter is sleeping!" In a few hours he expects a stingsless death; "neither counts he his life dear unto him, so that he may finish his course with joy and the ministry which he has received of the Lord Jesus." In this frame of spirit he has dropt asleep, and lies the picture of peace. **7-11. the angel of the Lord**—rather, 'an angel'—**came upon him**—So in Luke 2, 9, expressive of the unexpected nature of the visit, **smote Peter on the side . . . Arise up quickly. And his chains fell off . . . Gird thyself . . . And so he did . . . Cast thy garment (tunic, which he had thrown off for the night) about thee . . . follow me**—In such graphic minuteness of detail we have a charming mark of reality: while the rapidity and curtness of the orders, and the promptitude with which they were obeyed, betoken the despatch which, in the circumstances, was necessary, **wist not that it was true; but thought he saw a vision**—So little did the apostle look for deliverance! **first and . . . second ward . . . the iron gate that leadeth unto the city**—We can only conjecture the precise meaning of all this, not knowing the position of the prison. **passed on through one street, and forthwith the angel departed from him**—when he had placed him beyond pursuit. Thus "He disappointeth the devices of the crafty, so that their heads cannot perform their enterprise" (Job 5, 12). **when Peter was come to himself**—recovered from his bewilderment, and had time to look back upon all the steps that had followed each other in such rapid succession. **Now I know of a surety, that the Lord hath sent his angel, and hath delivered me, &c.**—another evidence that Peter expected nothing but to seal his testimony with his blood on this occasion. **12-17. he came to the house of Mary, &c.**—who 'must have had a house of some pretensions to receive a large number; and, accordingly, we read that her brother Barnabas (Colossians 4, 10) was a person of substance (ch. 4, 37). She must also have been distinguished for faith and courage to allow such a meeting in the face of persecution.' [WEBSTER and WILKINSON.] To such a house it was natural that Peter should come. **mother of John . . . Mark**—so called to distinguish him from the apostle of that name, and she to distinguish her from the other Maries, **where many were gathered together praying**—doubtless for Peter's deliverance, and continuing, no doubt, on this the last of the days of unleavened bread, which was their last hope, all night in prayer to God. **came to hearken**—not to open; for neither was it a time nor an hour of night for that, but to listen who was there. **opened not for gladness, but ran in and told, &c.**—How exquisite is this touch of nature! Thou art mad—one of those exclamations which one can hardly resist on hearing what seems far 'too good to be true.' **she constantly affirmed ('kept steadfastly affirming') that it was even so. Then said they, It is his angel**—his disembodied spirit, his ghost; anything, in fact, rather than himself. Though this had been the burden of their fer-

vent prayers during all the days of unleavened bread they dispute themselves out of it as a thing incredible. Still, it is but the unbelief of the disciples who "believed not for joy and wondered" at the tidings of their Lord's resurrection. How often do we pray for what we can hardly credit the bestowment of, when it comes in answer to our prayers! This, however, argues not so much hard unbelief as that kind of it incident to the best in this land of shadows, which perceives not so clearly as it might how very near heaven and earth, the Lord and his praying people, are to each other. **Peter continued knocking**—delay being dangerous. **But he, beckoning . . . with his hand to hold their peace**—a lively touch this. In the hubbub of joyful and wondering interrogatories there might mingle reflections, thrown out by one against another, for holding out so long against the testimony of Rhoda; while the emotion of the apostle's own spirit would be too deep and solemn to take part in such demonstrations or utter a word till, with his hand, he had signified his wish for perfect silence. **Go show these things unto James and to the brethren**—Whether James the son of Alphaeus, one of the Twelve, usually known as 'James the Less,' and "James the Lord's brother" (Galatians 1, 19), were the same person; and if not, whether the James here referred to was the former or the latter, critics are singularly divided, and the whole question is one of the most difficult. To us, it appears that there are strong reasons for thinking that they were not the same person, and that the one here meant, and throughout the Acts, is the apostle James. (But on this more hereafter.) James is singled out, because he had probably begun to take the oversight of the Church in Jerusalem, which we afterwards find him exercising (ch. 15). **And he departed, and went into another place**—according to his Lord's express command, Matthew 19, 23. When told, on a former miraculous liberation from prison, to go and speak unto the people (ch. 5, 20), he did it; but in this case to present himself in public would have been to tempt God by rushing upon certain destruction. **18, 19. as soon as it was day, &c.**—His deliverance must have been during the fourth watch (three to six A. M.); else he must have been missed by the keepers at the change of the watch. [WIES.] **examined the keepers**—who, either like the keepers of our Lord's sepulchre, had "shaken and become as dead men" (Matthew 28, 4), or had slept on their watch and been divinely kept from awaking. **commanded that they should be put to death**—Impotent vengeance!

20-25. HEROD'S MISERABLE END—GROWING SUCCESS OF THE GOSPEL—BARNABAS AND SAUL RETURN TO ANTIOCH. **20. Herod was . . . displeased with them of Tyre and Sidon**—for some reason unknown; but the effect on their commercial relations made the latter glad to sue for peace. **their country was nourished by the king's country**—See 1 Kings 5, 11; Ezra 3, 7; Ezekiel 27, 17. Perhaps the famine (ch. 11, 28) made them the more urgent for reconciliation. **21, 23. And upon a set day Herod . . . made an oration unto them**—to the Tyrians and Sidonians especially. **the people gave a shout, &c.**—JOSEPHUS' account of his death is remarkably similar to this. [*Antiquities*, xix. 8, 2.] Several cases of such deaths occur in history. Thus was this wretched man nearer his end than he of whom he had thought to make a public spectacle. **24. But the word grew, &c.**—*q. d.*, 'Not only was the royal representative ignominiously swept from the stage, while his intended victim was spared to the Church, but the cause which he and his Jewish instigators sought to crush was only furthered and glorified. How full of encouragement and consolation is all this to the Christian Church in every age! **25. Barnabas and Saul returned from Jerusalem**—where, it thus appears, they had remained during all this persecution. **when they had fulfilled their ministry**—or service; that mentioned on ch. 11, 29, 30. **took with them John . . . Mark**—(See on v. 12), not to be confounded with the second Evangelist, as is often done. As his uncle was Barnabas, so his spiritual father was Peter (1 Peter 5, 18).

CHAPTER XIII

(CHAPTERS 13., 14.)

PAUL'S FIRST MISSIONARY JOURNEY, In Company with Barnabas.

Ver. 1-8. BARNABAS AND SAUL, DIVINELY CALLED TO LABOUR AMONG THE GENTILES, ARE SET APART AND SENT FORTH BY THE CHURCH AT ANTIOCH. The first seven chapters of this book might be entitled, *The Church among the Jews*; the next five (ch. 8.-12.), *The Church in transition from Jews to Gentiles*; and the last sixteen (ch. 13.-28.), *The Church among the Gentiles*. [BAUMGARTEN.] 'Though Christianity had already spread beyond the limits of Palestine, still the Church continued a stranger to formal missionary effort. Casual occurrences, particularly the persecution at Jerusalem (ch. 8. 2), had hitherto brought about the diffusion of the Gospel. It was from Antioch that teachers were first sent forth with the definite purpose of spreading Christianity, and organizing churches; with regular institutions (ch. 14. 23). [OLSHAUSEN.] 1. there were . . . certain prophets (see on ch. 11. 27) and teachers, as Barnabas, &c.—implying that there were others there besides; but, according to what appears the true reading, the meaning is simply that those here mentioned were in the Church at Antioch as prophets and teachers. Simeon . . . Niger—of whom nothing is known. Lucius of Cyrene—See on ch. 2. 20. He is mentioned, Romans 16. 21, as one of Paul's kinsmen. Manaen—or Menahem, the name of one of the kings of Israel (2 Kings 15. 14). which had been brought up with (or 'the foster-brother of') Herod the tetrarch—i. e., Antipas, who was himself 'brought up with a certain private person at Rome.' [JOSEPHUS, *Antiquities*, 17. 1. 3.] How differently did these two foster-brothers turn out—the one, abandoned to a licentious life and stained with the blood of the most distinguished of God's prophets, though not without his fits of reformation and seasons of remorse; the other, a devoted disciple of the Lord Jesus and prophet of the Church at Antioch! But this is only what may be seen in every age: "Even so, Father, for so it seemeth good in thy sight." If the courtier, whose son, at the point of death, was healed by our Lord (John 4. 46) was of Herod's establishment, while Susanna's husband was his steward (Luke 8. 3), his foster-brother's becoming a Christian and a prophet is something remarkable. and Saul—last of all, but soon to become first. Henceforward this book is almost exclusively occupied with him; and his impress on the New Testament, on Christendom, and on the world is paramount. 2. As they ministered to the Lord—The word denotes the performance of official duties of any kind, and was used to express the priestly functions under the Old Testament. Here it signifies the corresponding ministrations of the Christian Church. and fasted—As this was done in other cases on special occasions (v. 13. 14. 23), it is not improbable that they had been led to expect some such prophetic announcement at this time. the Holy Ghost said—through some of the prophets mentioned in v. 1. Separate me—So Romans 1. 1. for the work whereunto I have called them—by some communication, perhaps, to themselves: in the case of Saul at least, such a designation was indicated from the first (ch. 22. 21). N. B. While the personality of the Holy Ghost is manifest from this language, His supreme divinity will appear equally so by comparing it with Hebrews 1. 4. laid their hands on them—(See on ch. 6. 6)—"recommending them to the grace of God for the work which they had to fulfil," ch. 14. 26. sent them away—with the double call—of the Spirit first, and next of the Church. So clothed, their mission is thus described: "They being sent forth by the Holy Ghost." Have we not here for all time the true principle of appointment to sacred offices?

4-12. ARRIVING IN CYPRUS, THEY PREACH IN THE SYNAGOGUES OF SALAMIS—AT PAPHOS, ELYMAS IS STRUCK BLIND, AND THE GOVERNOR OF THE ISLAND IS CONVERTED. 4, 5. departed unto Seleucia—the seaport of Antioch, from which it lay nearly due west fifteen miles, and five from the Mediterranean shore, on the river Orontes. thence sailed to Cyprus—whose high mountain

summits are easily seen in clear weather from the coast [COLONEL CHESNEY in Hows.] 'Four reasons may have induced them to turn in first to this island: (1.) Its nearness to the mainland; (2.) It was the native place of Barnabas, and since the time when Andrew found his brother Simon, and brought him to Jesus, and "Jesus loved Martha, and her sister, and Lazarus," family ties had not been without effect on the progress of the Gospel (3.) It could not be unnatural to suppose that the truth would be welcomed in Cyprus when brought by Barnabas and his kinsman Mark, to their own connections or friends. The Jews were numerous in Salamis. By sailing to that city, they were following the track of the synagogues; and though their mission was chiefly to the Gentiles, their surest course for reaching them was through the proselytes and Hellenizing Jews. (4.) Some of the Cypriotes were already Christians. Indeed, no one place out of Palestine, except Antioch, had been so honourably associated with the work of successful evangelization. [Hows.] and when they were at Salamis—the Grecian capital of the island, on the eastern side, and not many hours' sail from Seleucia. At this busy mercantile port immense numbers of Jews were settled, which accounts for what is here said, that they had more than one synagogue, in which Barnabas and Saul preached, while other cities had one only. they had . . . John (Mark) to their minister—for their officer.' (See on Luke 4. 20.) With what fruit they preached here is not said. Probably their feeling was what Paul afterwards expressed at Antioch in Pisidia, v. 46. 6. when they had gone round the isle unto Paphos—on the opposite or west side of the island, about 100 miles by land, along the south coast; the Roman capital, where the governor resided. they found a sorcerer—one of a numerous class of impostors who, at this time of general unbelief, were encouraged even by cultivated Romans. 7. which was with the deputy—properly 'the Proconsul.' This name was reserved for the governors of settled provinces, which were placed under the Roman Senate, and is never given in the New Testament to Pilate, Felix, or Festus, who were but *Procurators*, or subordinate administrators of unsettled, imperial, military provinces. Now as Augustus reserved Cyprus for himself, its governor would in that case have been not a Proconsul, but simply a Procurator, had not the emperor afterwards restored it to the Senate, as a Roman historian [DIO CASSIUS] expressly states. In most striking confirmation of this minute accuracy of the sacred historian, coins have actually been found in the island, stamped with the names of Proconsuls, both in Greek and Latin. [AKERMAN'S *Numismatic Illustrations of the New Testament*.] (GROTIUS and BENIGEL, not aware of this, have missed the mark here.) Sergius Paulus, a prudent (or 'intelligent') man—who thirsting for truth, sent for Barnabas and Saul, desiring ('earnestly desiring') to hear the word of God. 8-12. But Elymas (or 'the wise') for so is his name by interpretation (the word is from the Arabic) withstood them—perceiving, probably, how eagerly the proconsul was drinking in the word, and fearing a dismissal. (Cf. 2 Timothy 3. 8.) Then Saul . . . also . . . called Paul—and henceforward Paul only; a softening of his former name, in accommodation to Roman ears, and (as the word signifies 'little') probably with allusion as elsewhere to his insignificance of stature and appearance (2 Corinthians 10. 1, 10). [WEBSTER and WILKINSON.] filled with the Holy Ghost—The Spirit coming mightily upon him. set his eyes on him and said—Henceforward Barnabas sinks into the background. The whole soul of his great colleague, now drawn out, as never before, shoots, by the lightning gaze of his eye through the dark and tortuous spirit of the sorcerer. What a picture! full of all subtlety—referring to his magic arts, and all malice—The word signifies 'readiness for anything,' knavish dexterity. thou child ('son') of the devil . . . enemy of all righteousness—These were not words of passion, for immediately before uttering them it is said he was "filled with the Holy Ghost." [CHRYSOSTOM.] wilt thou not cease to pervert the right ways of the Lord, &c.—referring to his having to

that hour made a trade of leading his fellow-creatures astray. The hand of the Lord is upon thee, and thou shalt be blind for a season—the judgment being mercifully designed to lead him to repentance. The tradition that it did is hardly to be depended on. there fell on him a mist, &c.—This is in Luke's medical style. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord—so marvellously attested; cf. Mark 1. 27. What fruit, if any, followed this remarkable conversion, or how long after it the missionaries remained at Paphos, we know not.

13-62. AT PERGA JOHN MARK FORSAKES THEM—AT ANTIOCH, IN PISIDIA, PAUL PREACHES WITH GLORIOUS EFFECT—THE JEWS, ENRAGED, EXPEL THEM OUT OF THEIR COASTS. 13. They came to Perga in Pamphylia—The distance from Paphos to Attaleia, on the Gulf of Pamphylia (see on ch. 14. 25), sailing in a north-west direction, is not much greater than from Seleucia to Salamis on the east. Perga was the metropolis of Pamphylia, on the river Oestrus, and about seven miles inland from Attaleia. and John departing from them returned to Jerusalem—As Paul afterwards peremptorily refused to take Mark with him on his second missionary journey, because “he had departed (or ‘fallen off’) from them and had not gone with them to the work” (ch. 15. 38), there can be no doubt that he had either wearied of it or been deterred by the prospect of the dangers which lay before him. (But see on ch. 15. 37, &c.) 14. departed from Perga—apparently without making any stay or doing any work: cf. the different language of ch. 14. 25, and see immediately below. came to Antioch in Pisidia—usually so called, to distinguish it from Antioch in Syria, from which they had started, though it actually lies in Phrygia, and almost due north from Perga. It was a long journey, and as it lay almost entirely through rugged mountain-passes, while ‘rivers burst out at the base of huge cliffs, or dash down wildly through narrow ravines,’ it must have been a perilous one. The whole region was, and to this day is, infested by robbers, as ancient history and modern travels abundantly attest; and there can be but little doubt that to this very journey Paul many years after alludes, when he speaks amidst his “journeyings often,” of his “perils of rivers” (as the word is), and his “perils of robbers.” (2 Corinthians 11. 26.) If this journey were taken in May—and much earlier than that the passes would have been blocked up with snow—it would account for their not staying at Perga, whose hot streets are then deserted; ‘men, women, and children, flocks, herds, camels, and asses, all ascending at the beginning of the hot season from the plains to the cool basin-like hollows on the mountains, moving in the same direction with our missionaries.’ [Howe.] 15-17. Then Paul stood up, and beckoning with his hand—as was his manner on such occasions, ch. 21. 40; and see ch. 28. 1. Men of Israel, and ye that fear God—by the latter expression meaning religious proselytes, who united with the Jews in all acts of ordinary worship. and exalted them when they dwelt as strangers in Egypt—by marvellous interpositions for them in their deepest depression. 18-22. forty years suffered he their manner—rather, according to what appears the true reading, ‘cherished he them’ (as a nurse the infant in her bosom). after that he gave . . . judges . . . by the space of four hundred and fifty years—As this appears to contradict 1 Kings 6. 1, various solutions have been proposed. Taking the words as they stand in the Greek, thus, ‘after that, by the space of 450 years, he gave judges,’ the meaning may be, that about 450 years elapsed from the time of the covenant with Abraham until the period of the judges; which is historically correct, the word ‘about’ showing that chronological exactness was not aimed at. But taking the sense to be as in our version, that it was the period of the judges itself which lasted about 450 years, this statement also will appear historically correct, if we include in it the interval of subjection to foreign powers which occurred during the period of the judges, and understand it to describe the whole period from the settlement of the tribes in Canaan

to the establishment of royalty. Thus, from the Exodus to the building of the temple were 692 years [JOSEPHUS, *Antiquities*, 8. 3. 1]; deduct forty years in the wilderness—twenty-five years of Joshua's rule [JOSEPHUS, *Antiquities*, 5. 1. 29]; forty years of Saul's reign (v. 2); forty of David's; and the first four years of Solomon's reign (1 Kings 6. 1), and there remain, just 443 years; or, in round numbers, ‘about 450 years.’ God gave them Saul . . . of the tribe of Benjamin—That the speaker was himself of the same name and of the same tribe, has often been noticed as in all likelihood present to the apostle's mind while speaking. forty years—With this length of Saul's reign (not mentioned in the Old Testament), JOSEPHUS coincides (*Antiquities*, 6. 14. 9). I have found David, &c.—This quotation is the substance of Psalm 89. 20; 1 Samuel 13. 14; and perhaps also of Psalm 78. 70-72. 23-25. Of this man's seed hath God, according to . . . promise, raised unto Israel a Saviour, Jesus—The emphasis on this statement lies (1.) in the seed from which Christ sprang—David's—and the promise to that effect, which was thus fulfilled; (2.) on the character in which this promised Christ was given of God—“a SAVIOUR.” His personal name “Jesus” is emphatically added, as designed to express that very character. (See on Matthew 1. 21.) 26-31. children . . . of Abraham, and whosoever among you feareth God (Gentile proselytes), to you is the word of this salvation sent—both being regarded as one class, as “the Jew first,” to whom the Gospel was to be addressed in the first instance. For they that dwell at Jerusalem, and their rulers, because they knew him not, &c.—The apostle here speaks as if the more immediate guilt of Christ's death lay with the rulers and people of the metropolis, to which he fondly hoped that those residing at such a distance as Antioch would not set their seal. found no cause of death—though they sought it, Matthew 26. 59, 60. they took him down . . . and laid him in a sepulchre—Though the burial of Christ was an act of honour and love to him by the disciples to whom the body was committed, yet since his enemies looked after it, and obtained a guard of soldiers to keep watch over it, as the remains of their own victim, the apostle regards this as the last manifestation on their part of enmity to the Saviour, that they might see how God laughed all their precautions to scorn by “raising him from the dead.” he was seen many days of them which came up with him from Galilee to Jerusalem, &c.—i. e., by those who, having gone out and in with him in closest intimacy during all his public ministry, which lay chiefly in Galilee, and having accompanied him on his last journey to Jerusalem, could not possibly be mistaken as to the identity of the risen One, and were therefore unexceptionable and sufficient witnesses. 32, 33. God hath fulfilled the same—‘hath completely fulfilled,’ in that he hath raised up Jesus again—i. e., ‘raised up;’ but the meaning is (notwithstanding the contrary opinion of many excellent interpreters) “from the dead;” as the context plainly shows. as it is written in the second Psalm—in many MSS. ‘the first Psalm;’ what we call the first being regarded by the ancient Jews as only an introduction to the Psalter, which was considered to begin with the second. this day have I begotten thee—As the apostle in Romans 1. 4 regards the resurrection of Christ merely as the manifestation of a prior Sonship, which he afterwards, ch. 8. 32, represents as essential, it is plain that this is his meaning here. (Such declarative meaning of the verb ‘to be’ is familiar to every reader of the Bible.) See ex. gr. John 15. 8, “So shall ye be,” i. e., be seen to be “my disciples.” It is against the whole sense of the New Testament to ascribe the origin of Christ's Sonship to His resurrection. 34-37. now no more to return to corruption—i. e., to the grave where death reigns; and cf. Romans 6. 9, “Christ being raised from the dead dieth no more, death hath no more dominion over him.” I will give you the sure mercies of David—(Isaiah 55. 3.) The word rendered “mercies” is peculiar, denoting the sanctity of them, as comprehending the whole riches of the new covenant; while the other word, “sure,” points to the certainty with which they

would, through David's Seed, be at length all substantiated. See on John 1. 14. But how do these words prove the resurrection of Christ? 'They presuppose it; for since an eternal kingdom was promised to David, the Ruler of this kingdom could not remain under the power of death. But to strengthen the indefinite prediction by one more definite, the apostle adduces Psalm 16. 10, of which Peter had given the same explanation (see on ch. 2. 27, 30, 31), both apostles denying the possibility of its proper reference to David.' [OLSHAUSEN.] **for David, after he had served his own generation by the will of God—**rather, 'served,' in his own generation, the will (or 'counsel') of God; yielding himself an instrument for the accomplishment of God's high designs, and in this respect being emphatically "the man after God's own heart." **This done, he 'fell asleep, and was gathered to his fathers, and saw corruption.'** David, therefore (argues the apostle), could not be the subject of his own prediction, which had its proper fulfilment only in the resurrection of the uncorrupted body of the Son of God, emphatically God's "Holy One." **38-41. the forgiveness of sins—**the first necessity of the sinner, and so the first experienced blessing of the Gospel. **by him all that believe are justified from all things—**The sense requires that a pause in the sentence be made here: *q. d.*, 'By him the believer is absolved from all charges of the law.' What follows—from which **ye could not be justified by the law of Moses—**is not an *exceptional* but an *explanatory* clause. The meaning is not, 'Though the law justifies from many things, it cannot justify from all things, but Christ makes up all deficiencies:' but the meaning is, 'By Christ the believer is justified from all things, whereas the law justifies from nothing.' (N. B. The deeper sense of justification, the *positive* side of it, is reserved for the Epistles, addressed to the justified themselves: and whereas it is the *resurrection* of Christ here, and throughout the Acts chiefly, which is dwelt on, because the first thing in order to bring peace to the guilty through Christ was to establish His Messiahship by His resurrection, in the Epistles to believers His *death* as the way of reconciliation is fully unfolded.) **Beware, therefore, &c.—**By this awful warning of the Old Testament the apostle would fain "shut them up unto the faith." **ye will not believe though a man declare it unto you—i. e.,** even on unexceptionable testimony. The words, from Habakkuk 1. 5, were originally a merciful but fruitless warning against the approaching destruction of Jerusalem by the Chaldeans and the Babylonish captivity. As such nothing could more fitly describe the more awful calamity impending over the generation which the apostle addressed. **42, 43. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath—**rather (according to what is beyond doubt the true reading), 'Now, as they were going out (of the synagogue) they besought'—*i. e.*, not the Gentiles, whose case comes in afterwards, but the mixed congregation of Jews and proselytes, to whom the discourse had been addressed, entreated to have another hearing of such truths; those of them, that is, who had been impressed. 'And after the breaking up of the synagogue, many of' both classes, Jews and religious proselytes, followed Paul and Barnabas (observe, from this time forward, the inverted order of these names; except ch. 14. 14; 13. 7; 12. 25; on which see). These had evidently been won to the Gospel by what they had heard, and felt a clinging to their spiritual benefactors. **who speaking to them—**following up the discourse in the synagogue by some further words of encouragement. **persuaded them to continue in the grace of God—**which they had experienced through the Gospel. (Cf. ch. 11. 23.) **44-48. the next sabbath came almost the whole city together to hear the word of God—**the intervening days having been spent in further inquiry and instruction, and the excitement reaching the Gentiles, who now for the first time crowded, along with the usual worshippers, into the synagogue. **But when the Jews—**those zealots of exclusive Judaism—**saw the multitudes, they were filled with envy—**rather, 'indignation,' and broke out in their usual manner. **contra-**

dicting and blaspheming—There is nothing more *affur* than Jewish fury and execration of the name of Jesus of Nazareth, when thoroughly roused. **Then Paul and Barnabas waxed bold, and said, &c.—**This is in the highest style of a last and solemn protestation. **It was necessary that the word should first have been spoken to you—**See the direction of Christ in Luke 24. 47; also Romans 1. 16. **since ye judge yourselves unworthy of everlasting life—**pass sentence upon yourselves. **For so hath the Lord commanded us, saying, &c.—**These and other predictions must have been long before this brought vividly home to Paul's mind in connection with his special vocation to the Gentiles. **I have set thee—i. e.,** Messiah; from which Paul inferred that he was but following out this destination of his Lord, in transferring to the Gentiles those "unsearchable riches" which were now by the Jews rejected and despised. **when the Gentiles heard this, they were glad—to** perceive that their accession to Christ was matter of Divine arrangement as well as apostolic effort. **and glorified the word of the Lord—**by a cordial reception of it. **and as many as were ordained to eternal life believed—**a very remarkable statement, which cannot, without force, be interpreted of anything lower than this, that *a Divine ordination to eternal life is the cause, not the effect, of any man's believing.* **49-52. And the word of the Lord was published throughout all the region—**implying some stay in Antioch and missionary activity in its vicinity. **the devout and honourable women—**female proselytes of distinction, jaundiced against the new preachers by those Jewish ecclesiastics to whom they had learnt to look up. The potent influence of the female character both for and against the truth is seen in every age of the Church's history. **expelled them—an easier thing than to refute them. shook off the dust of their feet against them—**as directed, Matthew 10. 14. **came unto Iconium—a** populous city about forty-five miles south-east from Pisidian Antioch: at the foot of Mount Taurus; on the borders of Lycaonia, Phrygia, and Pisidia; and in later times largely contributing to the consolidation of the Turkish empire. **the disciples—who, though not themselves expelled, had to endure sufferings for the Gospel, as we learn from ch. 14. 22—were filled with joy and with the Holy Ghost—who** not only raised them above shame and fear, as professed disciples of the Lord Jesus, but filled them with holy and elevated emotions.

CHAPTER XIV.

Ver. 1-7. MEETING WITH SIMILAR SUCCESS AND SIMILAR OPPOSITION AT ICONIUM, PAUL AND BARNABAS FLEE FOR THEIR LIVES TO LYSTRA AND DERBE, AND PREACH THERE. 'After this detailed account of Paul's labours at Pisidian Antioch, Luke subjoins only brief notices of his further labours, partly because from the nature of the case his discourses must have embraced nearly the same topics, and partly because the consequences that resulted assumed quite a similar shape.' [OLSHAUSEN.] **1. they went both together into the synagogue—q. d.,** 'Though Paul was now the prominent speaker and actor, yet in everything Barnabas went along with him.' **a . . . multitude . . . of the Greeks believed—**meaning probably the religious proselytes, as opposed to "the Gentiles" mentioned v. 2. **3. Long time therefore abode they—**because in spite of opposition they were meeting with so much success. **speaking boldly in the Lord—**rather, 'in dependence on the Lord,' *i. e.*, on their glorified Head. **who gave testimony to the word of his grace—a** notable definition of the Gospel, whose whole burden is GRACE. **and granted—"granting," i. e.** who confirmed the Gospel by granting miraculous attestation to it. (The "and" is wanting in the best MSS.) **5. an assault made . . . to stone them—**rather here, 'an impetuous movement' with a view to stoning them: for in 2 Corinthians 11. 25, Paul says, "Once I was stoned," and that was at Lystra, as expressly related in v. 19. (PALEY'S remarks—*Horæ Paulinæ*—on this singular coincidence between the Epistle and the history are very

striking.) died—(See Matthew 10. 23.) 6. to Lystra and Derbe—the one some twenty miles to the south, the other some fifty miles to the east of Iconium, somewhere about the bases of what are called the Black Mountains and the foot of Mount Taurus; but their exact position has not yet been discovered.

8-21. AT LYSTRA, PAUL HEALING A CRIPPLE, THE PEOPLE ARE SCARCELY RESTRAINED FROM SACRIFICING TO THEM AS GODS, BUT AFTERWARDS, THEIR MINDS BEING POISONED, THEY STONE PAUL, LEAVING HIM FOR DEAD—WITHDRAWING TO DERBE, THEY PREACH AND TEACH THERE. There being no mention of the synagogue at Lystra, it is probable there were too few Jews there to form one. 8-10. there sat there a certain man . . . a cripple from his mother's womb . . . The same heard Paul speak—in the open air and (v. 11) to a crowd of people, who steadfastly beholding him—as he did Elymas the sorcerer when about to work a miracle on him, and perceiving that he had faith to be healed—Paul may have been led by the sight of this cripple to dwell on the Saviour's miracles of healing, and His present power; and perceiving from the eagerness with which the patient drank in his words, that he was prepared to put his own case into the Redeemer's hands, the Spirit of the glorified Physician came all upon him, and “with a loud voice” he bade him “stand upright upon his feet.” The effect was instantaneous—he ‘sprang’ to his feet “and walked.” 11-13. In the speech of Lycaonia—whether a corruption of the Greek tongue, which was well enough understood in this region, or the remains of some older tongue, is not known. The gods are come down to us in the likeness of men—the language of a rude and unsophisticated people. But ‘that which was a superstition in Lycaonia, and for which the whole creation groaned, became a reality at Bethlehem.’ [WEBSTER and WILKINSON.] they called Barnabas, Jupiter—the father of the gods, from his commanding mien (CHRYSOSTOM thinks), and Paul, Mercurius—the god of eloquence and the messenger and attendant of Jupiter, in the heathen mythology. the priest of Jupiter which was (i. e., whose temple stood) before their city, brought oxen and garlands—to crown the victims and decorate, as on festive occasions, the porches. 14-18. when Barnabas and Paul heard—Barnabas is put first here, apparently as having been styled the “Jupiter” of the company—they rent their clothes and ran in—rather (according to the true reading), ‘ran forth’—among the people, crying out, *Sirs, why do ye these things?*—This was something more than that abhorrence of idolatry which took possession of the Jews as a nation from the time of the Babylonish captivity: it was that delicate sensibility to everything which affects the honour of God which Christianity, giving us in God a reconciled Father, alone can produce; making the Christian instinctively feel himself to be wounded in all dishonour done to God, and filling him with mingled horror and grief when such gross insults as this are offered to him. we are men of like passions, &c.—How unlike either imposture or enthusiasm is this, and how high above all self-seeking do these men of Christ show themselves to be! unto the living God—This is the most glorious and distinctive of all the names of God. It is the familiar phraseology of the Old Testament, which, in such contrast with all that is to be found within the literature of heathenism, is shown to be, with its sequel, the New Testament, the one Book of the true religion. who made heaven, and earth, and the sea, and all therein—This idea of creation, utterly unknown alike to rude and to cultivated heathenism, would not only define what was meant by “the living God,” but open up a new world, on after reflection, to the more thoughtful part of the audience. who in times past suffered all nations to walk in their own ways—i. e., without extending to them the revelation vouchsafed to the seed of Abraham, and the grace attending it: cf. ch. 17. 30 • 1 Corinthians 1. 21. (Yet not without guilt on their part was this privation, Romans 1. 20, &c.) Nevertheless he left not himself without witness, to hat, &c.—Though the heinousness of idolatry is rep-

resented as so much less in the heathen, by how much they were outside the pale of revealed religion, he takes care to add that the heathen have Divine “witness” enough to leave them “without excuse.” he did good—scattering his beneficence everywhere and in a thousand forms. rain from heaven and fruitful seasons—on which human subsistence and all human enjoyment depend. In Lycaonia, where, as ancient writers attest, rain is peculiarly scarce, this allusion would have all the greater effect. filling our hearts with food and gladness—a natural colloquialism, the heart being gladdened by the food supplied to the body. and with these sayings scarce restrained they the people that they had not done sacrifice to them—In spite of this, and Peter's repudiation of all such honour (ch. 10. 28), how soon did idolatrous tendencies begin to show themselves in the Christian Church, at length to be systematized and enjoined in the Church of Rome! came thither Jews from Antioch and Iconium—Furious zeal that would travel so far to counteract the missionaries of the Cross! persuaded the people—the multitudes, and having stoned Paul—See on v. 5. Barnabas they seem to have let alone; Paul, as the prominent actor and speaker, being the object of all their rage. The words seem to imply that it was the Jews who did this; and no doubt they took the lead (v. 19), but it was the act of the instigated and fickle multitudes along with them. drew him out of the city—By comparing this with ch. 7. 53 it will be seen that the Jews were the chief actors in this scene. as the disciples stood round about him—sorrowing. So his labours here had not been in vain: “Disciples” had been gathered, who now rallied around the bleeding body. And one appears to have been gained on this occasion, of far more importance than all the rest—TIMOTHEUS. See on ch. 16. 1-3. (It could scarcely have been at the subsequent visit, v. 21, for the reason given on 2 Timothy 3. 10, 11; while at the third visit, ch. 16. 1-3, he was already a Christian.) he rose up—It is just possible that this recovery was natural; the insensibility occasioned by such treatment as he had received sometimes passing away of itself, and leaving the patient less hurt than appeared. But certainly the impression naturally left on the mind by the words is that the restoration was miraculous; and so the best interpreters understand the words. This is confirmed by what follows—came into the city—Noble intrepidity! next day he departed with Barnabas to Derbe—a journey for which he could hardly be fit if his recovery had been natural. (See as to Derbe, on v. 6.) and when they had preached to that city and had taught many—rather, ‘had made many disciples’ (margin); but probably without suffering any persecution, as Derbe is not mentioned along with Antioch, Iconium, and Lystra, 2 Timothy 3. 11.

21-28. PAUL AND BARNABAS RETRACE THEIR STEPS, RETURN TO ANTIOCH IN SYRIA, AND THUS COMPLETE THEIR FIRST MISSIONARY JOURNEY. 21, 22. they returned to Lystra, Iconium, and Antioch, confirming the souls, &c.—At Derbe, Paul was not far from the well-known pass which leads down from the central tableland to Cilicia and Tarsus. But his thoughts did not centre in an earthly home. He revisited the places where he had been reviled and persecuted, but where he had left as sheep in the desert the disciples whom his Master had enabled him to gather. They needed building up and strengthening in the faith, comforting in the midst of their inevitable suffering, and fencing round by permanent institutions. Undaunted therefore by the dangers that awaited them, our missionaries return to them, using words of encouragement which none but the founders of a true religion would have ventured to address to their earliest converts, that “we can only enter into the kingdom of God by passing through much tribulation.” [How.] 23, 24. when they had ordained them elders—*lit.*, ‘chosen by show of hands.’ But as that would imply that this was done by the apostles' own hands, many render the word, as in our version, “ordained.” Still, as there is no evidence in the New Testament that the word had then lost its proper meaning, as this is beyond doubt its meaning in 2 Corin-

chapters 8, 19, and as there is indisputable evidence that the occurrence of the people was required in all elections to sacred office in the earliest ages of the Church, it is perhaps better to understand the words to mean, 'when they had made a choice of elders,' i. e., superintended such choice on the part of the disciples, and had prayed with fasting—i. e., 'fastings,' thus setting them solemnly apart. This last clause confirms our interpretation of the former. For if "ordination" was by prayer and fasting (see ch. 13. 5), why should it be said they first "ordained elders," and after that "prayed with fasting?" Whereas if the first clause refer to the choice and the second to the ordination, all is natural. they commended ('committed') them—i. e., all these churches, to the Lord—Jesus, when they had preached the word in Perga—now doing what, for some reason, they had not done on their former visit, but probably with no visible fruit. they went down into Attaleia—a seaport on the Gulf of Pamphylia, drawing to itself the commerce of Egypt and Syria. 26. sailed to Antioch, from whence they had been recommended—(see on ch. 13. 8. 27. when they had gathered the Church together, they rehearsed all that God had done with them, &c.—As their call and mission had been solemn and formal, in the presence of and by the Church as well as the Holy Ghost, they dutifully, and no doubt with eager joy, convened the Church and gave in their report of "all that God had done with them," i. e., by and for them. and how (in particular) he had opened the door of faith to the Gentiles—to such even as before had not been proselytes. See on ch. 11. 21; and on the language, see 1 Corinthians 13. 9; 2 Corinthians 2. 12; Colossians 4. 3. The ascribing directly to God of such access to the Gentiles is to be noted. 28. there they abode long time—('no little time'). From the commencement of the mission till they left Antioch to go up to attend the council at Jerusalem, some four or five years elapsed; and as the missionary journey would probably occupy less than two years, the rest of the time would be the period of their stay at Antioch. (But see Chronological Table.)

CHAPTER XV.

Ver. 1-35. COUNCIL AT JERUSALEM TO DECIDE ON THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. 1, 2. certain men—See the description of them in Galatians 2. 4. Paul and Barnabas (now the recognized heads of the Church at Antioch) had no small dissension and disputation with them, they determined (i. e., the Church did) that Paul and Barnabas, and certain others of them—Titus was one, Galatians 2. 1; probably as an uncircumcised Gentile convert endowed with the gifts of the Spirit. He is not mentioned in the Acts, but only in 2 Corinthians, Galatians, 2 Timothy, and the Epistle addressed to him. [ALFORD.] they determined that Paul and Barnabas should go up to Jerusalem . . . about this question—That such a deputation should be formally despatched by the Church of Antioch was natural, as it might be called the mother-church of Gentile Christianity. 3-6. being brought on their way by the Church—a kind of official escort. they passed through Phenice—See on ch. 11. 19. and Samaria, declaring the conversion of the Gentiles, and they caused great joy to the brethren—As the converts in those parts were Jewish (ch. 11. 19), their spirit contrasts favourably with that of others of their nation. and when they were come to Jerusalem—This was Paul's THIRD VISIT TO JERUSALEM after his conversion, and on this occasion took place what is related in Galatians 2. 1-10. (See there.) were received of the Church, and the apostles and elders—evidently at a meeting formally convened for this purpose: the deputation being one so influential, and from a Church of such note. they declared all things that God had done with them. See on ch. 14. 14-27. the apostles and elders came together to consider of this—but in presence, as would seem, of the people (v. 12, 22, 23). i. Peter, &c. This is the last mention of him in the Acts, and one worthy of his standing, as formally pronouncing, from the Divine decision of the matter already in his own

case, in favour of the views which Paul's whole labour were devoted to establishing. a good while ago—probably about fifteen years before this, made choice . . . that the Gentiles by my mouth. See on ch. 11. 21. God which knoweth the hearts—implying that the real question for admission to full standing in the visible Church is the state of the heart. Hence, though that can not be known by men, no principle of admission to Church privileges which reverses this can be sound. put no difference between us and them: Purifying their hearts by faith—"Purification" here refers to "sprinkling (of the conscience by the blood of Jesus) from dead works to serve the living God." (See on 1 Corinthians 6. 11.) How rich is this brief description of the inward revolution wrought upon the genuine disciples of the Lord Jesus! 10. why tempt ('try,' 'provoke') ye God—by standing in the way of his declared purpose. to put a yoke upon the neck of the disciples, &c. He that was circumcised became thereby bound to keep the whole law. (See Galatians 5. 1-6.) It was not then the mere yoke of burdensome ceremonies, but of an obligation which, the more earnest and spiritual men became, the more impossible they felt it to fulfil. (See Romans 3. 5: Galatians 2. 4, &c.) 11. through the grace of the Lord Jesus—i. e., by that only. we shall be saved even as they—Circumcision in our case being no advantage, and in their case uncircumcision no loss; but grace doing all for both, and the same for each. 12. Then all . . . gave audience to Barnabas and Paul—On this order of the names here, see on v. 25. declaring what miracles and signs God wrought among the Gentiles by them—This detail of facts, immediately following up those which Peter had recalled to mind, would lead all who waited only for Divine teaching to see that God had himself pronounced the Gentile converts to be disciples in as full standing as the Jews, without circumcision; and the attesting miracles to which Paul here refers would tend, in such an assembly, to silence opposition. 13. James answered, saying, &c.—Whoever this James was (see on Galatians 1. 19), he was the acknowledged head of the Church at Jerusalem, and here, as president of the assembly, speaks last, winding up the debate. His decision, though given as his own judgment only, could not be of great weight with the opposing party, from his conservative reverence for all Jewish usages within the circle of Israelitish Christianity. 14-17. Simeon—a Hebrew variation of Simon, as in 2 Peter 1. 1; (Gr.) the Jewish and family name of Peter. hath declared how God at the first—answering to Peter's own expression "a good while ago," v. 7. did visit the Gentiles to take out of them—in the exercise of His adorable sovereignty. a people for (the honour of) his name—or for His glory. to this agree the words of the prophets—generally; but those of Amos (ch. 9. 11) are specified (nearly as in the Septuagint version). The point of the passage lies in the predicted purpose of God, under the new economy, that "the heathen" or "Gentiles" should be "called by His name," or have "His name called upon them." By the "building again of the fallen tabernacle of David," or restoring its decayed splendour, is meant that only and glorious recovery which it was to experience under David's "son and Lord." 18, 19. Known unto God are all his works from the beginning—He who announced these things so long before, and He who had now brought them to pass, were one and the same; so that they were no novelty. wherefore, my sentence (or 'judgment') is, that we trouble not (with Jewish obligations) them which from among the Gentiles are turned to God—rather, 'are turning.' The work is regarded as in progress, and indeed was rapidly advancing. 20. But . . . that they abstain from pollutions of idols—i. e., things polluted by having been offered in sacrifice to idols. The heathen were accustomed to give away or sell portions of such animals. From such food James would enjoin the Gentile converts to abstain, lest it should seem to the Jews that they were not entirely weaned from idolatry. and from fornication—The characteristic sin of heathendom, unblushingly practised by all ranks and classes, and the in

indignance of which on the part of the Gentile converts would to Jews, whose Scriptures branded it as an abomination of the heathen, proclaim them to be yet joined to their old idols, and from things strangled—which had the blood in them, and from blood—in every form, as peremptorily forbidden to the Jews, and the eating of which, therefore, on the part of the Gentile converts, would shock their prejudices. See on v. 28, 29. For Moses of old time hath in every city them that preach him every Sabbath-day—thus keeping alive in every Jew those feelings which such practices would shock, and which, therefore, the Gentile converts must carefully respect if the oneness of both classes in Christ was to be practically preserved. The wisdom of these suggestions commended itself to all present. 22, 23. Judas surnamed Barsabas—therefore not the apostle “Judas the brother of James” (ch. 1. 13), surnamed “Thaddæus” (Matthew 10. 3); nor can it be shown that he was a brother of “Joseph called Barsabas” (ch. 1. 23). But nothing is known of him beyond what is here said. and Silas—the same as “Silvanus” in the Epistles. He became Paul’s companion on his second missionary journey (v. 40), chief men among the brethren—selected purposely as such, to express the honour in which they held the Church at Antioch, and the deputies they had sent to the council, and, as the matter affected all Gentile converts, to give weight to the written decision of this important assembly. They were “prophets,” v. 32 (and see on ch. 11. 27), and as such doubtless their eminence in the Church at Jerusalem had been obtained. and they wrote . . . by them—This is the first mention in the New Testament history of writing as an element in its development. And the combination here of written and oral transmission of an important decision reminds us of the first occasion of writing mentioned in the Old Testament, where a similar combination occurs, Exodus 17. 14. But whereas there it is the deep difference between Israel and the Gentiles which is proclaimed, here it is the obliteration of that difference through faith in the Lord Jesus. [BAUMGARTEN.] greeting—The only other place in the New Testament where this word occurs (except in the letter of Lysias, ch. 26. 25) is James 1. 1, which seems to show that both letters were drawn up by the same hand. [BENGEL.] the Gentile brethren in Antioch, and Syria, and Cilicia—showing that churches then existed in Cilicia as well as Syria, which owed their existence, in all likelihood, to Paul’s labours during the interval between his return to Tarsus (ch. 9. 30) and his departure in company with Barnabas for Antioch (see on ch. 11. 25, 26). 24–27. Forasmuch as we have heard that certain which went out from us have troubled you with words—without authority or even knowledge of the Church at Jerusalem, though they belonged to it, and probably pretended to represent its views, subverting your souls—Such strong language is evidently designed to express indignation at this attempt, by an unauthorized party, to bring the whole Christian Church under judicial and legal bondage. our beloved Barnabas and Paul—Barnabas is put first here, and in v. 12, on account of his former superior position in the Church at Jerusalem (see ch. 9. 27; 11. 22)—an evidence this that we have the document precisely as written, as also of the credibility of this precious history. Men that have hazarded (lit., ‘rendered up,’ as in will they did) their lives for the name of our Lord Jesus Christ—Noble testimony to those beloved men! It was doubtless prompted more immediately by the narrative they had just listened to from their own lips, v. 12, and judiciously inserted in this letter, to give them the highest weight as the bearers of it, along with their own deputies. Judas and Silas shall tell you the same by mouth—Mark here how considerate and tender it was to send men who would be able to say of Barnabas and Paul what could not be expected to come from themselves. 28, 29. For it seemed good to the Holy Ghost and to us. The One, inwardly guiding to and setting His seal in the decision come to; the other, the external ecclesiastical authority devoutly embracing, expressing, and conveying to the churches that decision:—a great prin-

ple this for the Church in all time. to lay upon you no greater burden than these necessary things . . . from which if ye keep yourselves, ye shall do well—The whole language of these prohibitions, and of v. 20, 21, implies that they were designed as concessions to Jewish feelings on the part of the Gentile converts, and not as things which were all of unchanging obligation. The only cause for hesitation arises from “fornication” being mixed up with the other three things; which has led many to regard the whole as permanently prohibited. But the remarks on v. 20 may clear this. The then state of heathen society in respect of all the four things seems the reason for so mixing them up. 30–33. they rejoiced for the consolation—As the same word is in the next verse properly rendered “exhorted,” the meaning probably is ‘rejoiced for the exhortation’ (*margin*), or advice; so wise in itself and so contrary to the imposition attempted to be practised upon them by the Judaizers. Judas and Silas being prophets themselves—i. e., inspired teachers—exhorted the brethren with many words (or ‘much discourse’), and confirmed them—opening up, no doubt, the great principle involved in the controversy now settled, of gratuitous salvation, or the purification of the heart by faith alone (as expressed by Peter, v. 9, 11), and dwelling on the necessity of harmony in principle and affection between the Gentile disciples and their Jewish brethren. were let go in peace—‘with peace,’ as the customary parting salutation. 34, 35. it pleased Silas (‘Silas determined’) to abide there still—(The authorities against the insertion of this verse are strong. It may have been afterwards added to explain v. 40.) Doubtless the attraction to Antioch for Silas was Paul’s presence there, to whom he seems to have now formed that permanent attachment which the sequel of this book and Paul’s Epistles show to have existed. Paul and Barnabas continued in Antioch, teaching (to the disciples) and preaching (to those without) the word of the Lord, with many others (other labourers) also—How rich must Antioch at this time have been in the ministrations of the Gospel! (For a painful scene on this occasion between Paul and Peter, see Galatians 2. 11, &c.)

36–46. DISSENSION BETWEEN PAUL AND BARNABAS—THEY PART COMPANY TO PROSECUTE SEPARATE MISSIONARY TOURS. And some days after—how long, is matter only of conjecture. Paul said to Barnabas, Let us go again and visit our (the true reading is, ‘the’) brethren in every city where we have preached . . . and see how they do—whether they were advancing or declining, &c.: a pattern for churches and successful missionaries in every age. (‘Reader, how stands it with thee?’) [BENGEL.] ‘Paul felt that he was not called to spend a peaceful, though laborious life at Antioch, but that his true work was “far off among the Gentiles.”’ We notice here, for the first time, a trace of that tender solicitude for his converts, that earnest longing to see their faces, which appears in the letters which he wrote afterwards, as one of the most remarkable and attractive features of his character. He thought, doubtless, of the Pisidians and Lycaonians, as he thought afterwards at Athens and Corinth of the Thessalonians, from whom he had been lately “taken in presence, not in heart, night and day praying exceedingly that he might see their face and perfect that which was lacking in their faith.” [Howes.] Barnabas determined to take with them John . . . Mark—his nephew (Colossians 4. 10). But Paul thought not good to take him with them who departed from them—i. e., who had departed; but the word is stronger than this—‘who stood aloof or ‘turned away’ from them—from Pamphylia, and went not with them to the work—the work yet before them. The allusion is to what is recorded in ch. 13. 13 (on which see). And the contention was so sharp between them (such was the ‘irritation,’ or ‘exacerbation’) that they departed asunder one from the other—Said they not truly to the Lycaonians that they were “men of like passions with them?” (Ch. 14. 15.) But who was to blame? (1), That John Mark had either tired of the work or shrunk from the dangers and fatigues that yet lay before them, was undeniable.

and Paul concluded that what he had done he might, and probably would, do again. Was he wrong in this? (See Proverbs 25. 19.) But (2), To this Barnabas might reply that no rule was without exception; that one failure, in a young Christian, was not enough to condemn him for life; that if near relationship might be thought to warp his judgment, it also gave him opportunities of knowing the man better than others; and that as he was himself anxious to be allowed another trial (and the result makes this next to certain), in order that he might wipe out the effect of his former failure and show what "hardness he could now endure as a good soldier of Jesus Christ," his petition ought not to be rejected. Now, since John Mark *did* retrieve his character in these respects, and a reconciliation took place between Paul and him, so cordial that the apostle expresses more than once the confidence he had in him and the value he set upon his services (Colossians 4. 10, 11; 2 Timothy 4. 11), it may seem that events showed Barnabas to be in the right, and Paul too harsh and hasty in his judgment. But, in behalf of Paul, it may well be answered, that not being able to see into the future he had only the unfavourable past to judge by; that the gentleness of Barnabas (ch. 4. 36; 11. 24) had already laid him open to imposition (see on Galatians 2. 13), to which near relationship would in this case make him more liable; and that in refusing to take John Mark on this missionary journey he was not judging his Christian character nor pronouncing on his fitness for future service, but merely providing in the mean time against being again put to serious inconvenience and having their hands weakened by a possible second desertion. On the whole, then, it seems clear that each of these great servants of Christ had something to say for himself, in defence of the position which they respectively took up; that while Barnabas was quite able to appreciate the grounds on which Paul proceeded, Paul was not so competent to judge of the considerations which Barnabas probably urged; that while Paul had but one object in view, to see that the companion of their arduous work was one of thoroughly congenial spirit and sufficient nerve, Barnabas, over and above the same desire, might not unreasonably be afraid for the soul of his nephew, lest the refusal to allow him to accompany them on their journey might injure his Christian character and deprive the Church of a true servant of Jesus Christ; and that while both sought only the glory of their common Master, each looked at the question at issue, to some extent, through the medium of his own temperament, which grace sanctifies and refines, but does not destroy—*Paul*, through the medium of absolute devotion to the cause and kingdom of Christ, which, warm and womanly as his affections were, gave a tinge of lofty sternness to his resolves where that seemed to be affected; *Barnabas*, through the medium of the same singleness of heart in Christ's service, though probably not in equal strength (Galatians 2. 13), but also of a certain natural gentleness which, where a Christian relative was concerned, led him to attach more weight to what seemed for his spiritual good than Paul could be supposed to do. In these circumstances, it seems quite possible that they might have amicably 'agreed to differ,' each taking his own companion, as they actually did. But the 'paroxysm' (as the word is), the 'exacerbation' which is expressly given as the cause of their parting, shows but too plainly, that human infirmity amidst the great labours of the Church at Antioch at length sundered those who had sweetly and lovingly borne together the heat and burden of the day during a protracted tour in the service of Christ. "Therefore let no man glory in men" (1 Corinthians 3. 21). As for John Mark, although through his uncle's warm advocacy of his cause he was put in a condition to dissipate the cloud that hung over him, how bitter to him must have ever afterwards been the reflection that it was his culpable conduct which gave occasion to whatever was sinful in the strife between Paul and Barnabas, and to a separation in action, though no doubt with a mutual Christian regard, between those who had till then wrought nobly together! How watchful does all this

teach Christians, and especially Christian ministers and missionaries, to be against giving way to rash judgment and hot temper towards each other, especially where on both sides the glory of Christ is the ground of difference! How possible is it that in such cases both parties may, on the question at issue, be more or less in the right! How difficult is it even for the most faithful and devoted servants of Christ, differing as they do in their natural temperament even under the commanding influence of grace, to see even important questions precisely in the same light! And if, with every disposition to yield what is unimportant, they still feel it a duty each to stand to his own point, how careful should they be to do it lovingly, each pursuing his own course without disparagement of his Christian brother! And how affecting does the Lord overrule such difference of judgment and such manifestations of human infirmity, by making them "turn out rather unto the furtherance of the Gospel;" as in this case is eminently seen in the two missionary parties instead of one, not travelling over the same ground and carrying their dispute over all the regions of their former loving labours, but dividing the field between them! **and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas (see on v. 34)—going two and two, as the Twelve and the Seventy (Mark 6. 7; Luke 10. 1). and departed, being recommended . . . to the grace of God—(no doubt by some solemn service; see ch. 13. 3), as in ch. 14. 26.** It does not follow from the historian's silence that Barnabas was not so recommended too for this is the last mention of Barnabas in the history whose sole object now is to relate the proceedings of Paul. Nor does it seem quite fair [with DE WETTE, MEYER, HOWS, ALFORD, HACKET, WEBSTER and WILKINSON, &c. to conclude from this that the Church at Antioch took that marked way of showing their sympathy with Paul in opposition to Barnabas. **and he went through Syria and Cilicia, confirming the churches—**' It is very likely that Paul and Barnabas made a deliberate and amicable arrangement to divide the region of their first mission between them; Paul taking the *continental*, and Barnabas the *insular*, part of the proposed visitation. If Barnabas visited Salamis and Paphos, and if Paul (travelling westward), after passing through Derbe, Lystra, and Iconium, went as far as Antioch in Pisidia, the whole circuit of the proposed visitation was actually accomplished, for it does not appear that any converts had been made at Perga and Attaleia.' [How.] 'This second missionary tour appears to have proceeded at first solely from the desire of visiting the churches already planted. In the end, however, it took a much wider sweep, for it brought the apostle to Europe.' [OLSHAUSEN.]

CHAPTER XVI.

CHAPS. 15. 41 to 18. 22

PAUL'S SECOND MISSIONARY JOURNEY.

CHAPS. 15. 41 to 18. 5. VISITATION OF THE CHURCHES FORMERLY ESTABLISHED, TIMOTHEUS HERE JOINING THE MISSIONARY PARTY. Ch. 15. 41. **he went through Syria and Cilicia** (see on v. 23)—taking probably the same route as when despatched in haste from Jerusalem to Tarsus, he then went by land (see on ch. 9. 30). Ch. xvi. 1-5. **Then came he to Derbe and Lystra; and, behold, a certain disciple was there—i. e., at Lystra (not Derbe, as some conclude from ch. 20. 4). named Timotheus—**See on ch. 14. 20. As Paul styles him "his own son in the faith" (1 Timothy 1. 2), he must have been gained to Christ at the apostle's first visit; and as Paul says he "had fully known his persecutions which came on him at Lystra" (2 Timothy 3. 10, 11), he may have been in that group of disciples that surrounded the apparently lifeless body of the apostle outside the walls of Lystra, and that at a time of life when the mind receives its deepest impressions from the spectacle of innocent suffering and undaunted courage. [How.] His would be one of "the souls of the disciples confirmed" at the apostle's second visit, "exhorted to continue in the faith, and" warned "that we must through much tribulation enter into the kingdom

of God" (ch. 14. 21, 22). **the son of a certain . . . Jewess**—"The unfeigned faith which dwelt first in his grandmother Lois" descended to "his mother Eunice," and thence it passed to this youth (2 Timothy 1. 5), who "from a child knew the Holy Scriptures" (2 Timothy 3. 15). His gifts and destination to the ministry of Christ had already been attested (1 Timothy 1. 18; 4. 14); and though some ten years after this Paul speaks of him as still young (1 Timothy 4. 12), "he was already well reported of by the brethren that were at Lystra and Iconium" (v. 2), and consequently must have been well known through all that quarter. **but his father was a Greek**—Such mixed marriages, though little practised, and disliked by the stricter Jews, in Palestine, must have been very frequent among the Jews of the dispersion, especially in remote districts, where but few of the scattered people were settled. [Hows.] **Him would Paul have to go forth with him**—This is in harmony with all we read in the Acts and Epistles of Paul's affectionate and confiding disposition. He had no relative ties which were of service to him in his work; his companions were few and changing; and though Silas would supply the place of Barnabas, it was no weakness to yearn for the society of one who might become, what Mark once appeared to be, a *son* in the Gospel. [Hows.] And such he indeed proved to be, the most attached and serviceable of his associates (Philippians 2. 19-23; 1 Corinthians 4. 17; 16. 10, 11; 1 Thessalonians 3. 1-6). His double connection, with the Jews by the mother's side and the Gentiles by the father's, would strike the apostle as a peculiar qualification for his own sphere of labour. 'So far as appears, Timothy is the first Gentile who after his conversion comes before us as a regular missionary; for what is said of Titus (Galatians 2. 3) refers to a later period.' [WIES.] But before his departure, Paul **took and circumcised him** (a rite which every Israelite might perform), **because of the Jews . . . for they knew all that his father was a Greek**—This seems to imply that the father was no proselyte. Against the wishes of a Gentile father no Jewish mother was, as the Jews themselves say, permitted to circumcise her son. We thus see why all the religion of Timothy is traced to the female side of the family (2 Timothy 1. 5). 'Had Timothy not been circumcised, a storm would have gathered round the apostle in his farther progress. His fixed line of procedure was to act on the cities through the synagogues; and to preach the Gospel to the Jew first and then to the Gentile. But such a course would have been impossible had not Timothy been circumcised. He must necessarily have been repelled by that people who endeavoured once to murder St. Paul because they imagined he had taken a Greek into the temple (ch. 21. 29). The very intercourse of social life would have been almost impossible, for it was still "an abomination" for the circumcised to eat with the uncircumcised.' [Hows.] In refusing to compel Titus afterwards to be circumcised (Galatians 2. 3) at the bidding of Judaizing Christians, as necessary to salvation, he only vindicated "the truth of the Gospel" (Galatians 2. 5); in circumcising Timothy, "to the Jews he became as a Jew that he might gain the Jews." Probably Timothy's ordination took place now (1 Timothy 4. 14; 2 Timothy 1. 6); and it was a service, apparently, of much solemnity—"before many witnesses" (1 Timothy 6. 12). **And as they went through 'the cities' they delivered the decrees . . . And so were the churches established in the faith, and increased in number daily**—not the churches, but the number of their members, by this visit and the written evidence laid before them of the triumph of Christian liberty at Jerusalem, and the wise measures there taken to preserve the unity of the Jewish and Gentile converts.

6-12. **THEY BREAK NEW GROUND IN PHRYGIA AND GALATIA**—THEIR COURSE IN THAT DIRECTION BEING MYSTERIOUSLY HEDGED UP, THEY TRAVEL WESTWARD TO TROAS, WHERE THEY ARE DIVINELY DIRECTED TO MACEDONIA—THE HISTORIAN HIMSELF HERE JOINING THE MISSIONARY PARTY, THEY EMBAKE FOR NEAPOLIS, AND REACH PHILIPPI. 6-8. **Now when they had gone throughout Phrygia and the region of Galatia**—proceeding in a north-westerly direc-

tion. At this time must have been formed "the churches of Galatia" (Galatians 1. 2; 1 Corinthians 16. 1); founded as we learn from the Epistle to the Galatians, particularly ch. 4. 19, by the apostle Paul, and which were already in existence when he was on his *third* missionary journey, as we learn from ch. 18. 23, where it appears that he was no less successful in Phrygia. *Why* these proceedings, so interesting as we should suppose, are not here detailed, it is not easy to say; for the various reasons suggested are not very satisfactory: *ex. gr.*, that the historian had not joined the party [ALFORD]; that he was in haste to bring the apostle to Europe [OLSHAUSEN]; that the main stream of the Church's development was from Jerusalem to Rome, and the apostle's labours in Phrygia and Galatia lay quite out of the line of that direction. [BAUMGARTEN.] **and were forbidden of the Holy Ghost** (speaking by some prophet, see on ch. 11. 27) **to preach the word in Asia**—not the great Asiatic continent, nor even the rich peninsula now called Asia Minor, but only so much of its western coast as constituted the Roman province of Asia. **After they were come to Mysia**—where, as being part of Roman Asia, they were forbidden to labour (v. 8)—**they assayed (or attempted) to go into (or 'towards') Bithynia**—to the north-east—but **the Spirit** (speaking as before) **suffered them not**—probably because (1.) Europe was ripe for the labours of this missionary party; and (2.) other instruments were to be honoured to establish the Gospel in the eastern regions of Asia Minor, especially the apostle Peter (see 1 Peter 1. 1). By the end of the first century, as testified by Pliny the governor, Bithynia was filled with Christians. 'This is the first time that the Holy Ghost is expressly spoken of as determining the course they were to follow in their efforts to evangelize the nations, and it was evidently designed to show that whereas hitherto the diffusion of the Gospel had been carried on in unbroken course, connected by natural points of junction, it was now to take a leap to which it could not be impelled but by an immediate and independent operation of the Spirit; and though primarily, this intimation of the Spirit was only negative, and referred but to the immediate neighbourhood, we may certainly conclude that Paul took it for a sign that a new epoch was now to commence in his apostolic labours.' [BAUMGARTEN.] **came down to Troas**—a city on the north-east coast of the Ægean Sea, the boundary of Asia Minor on the west; the region of which was the scene of the great Trojan war. 9, 10. **a vision appeared to Paul** (while awake, for it is not called a dream) **in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us**—Stretching his eye across the Ægean Sea, from Troas on the north-east, to the Macedonian hills, visible on the north-west, the apostle could hardly fail to think this the destined scene of his future labours; and, if he retired to rest with this thought, he would be thoroughly prepared for the remarkable intimation of the Divine will now to be given him. This visional Macedonian discovered himself by what he said. But it was a cry not of conscious *desire* for the Gospel, but of deep *need* of it and unconscious *preparedness* to receive it, not only in that region, but, we may well say, throughout all that western empire which Macedonia might be said to represent. It was a virtual confession 'that the highest splendour of heathendom,' which we must recognize in the arts of Greece and in the polity and imperial power of Rome, had arrived at the end of all its resources. God had left the Gentile peoples to walk in their own ways (ch. 14. 2). They had sought to gain salvation for themselves; but those who had carried it farthest along the paths of natural development were now pervaded by the feeling that all had indeed been vanity. This feeling is the simple, pure result of all the history of heathendom. And Israel, going along the way which God had marked out for him, had likewise arrived at his end. At last he is in a condition to realize his original vocation, by becoming the guide who is to lead the Gentiles unto God, the only Author and Creator of man's redemption; and St. Paul is in truth the very person in whom this vocation of Israel is now a present Divine reality, and to whom, by this new

urnal apparition of the Macedonian, the preparedness of the heathen world to receive the ministry of Israel towards the Gentiles is confirmed.' [BAUMGARTEN.] *This voice cries from heathendom still to the Christian Church, and never does the Church undertake the work of missions, nor any missionary go forth from it, in the right spirit, save in obedience to this cry.* and after he had seen the vision, immediately we endeavoured to go into Macedonia—The "we," here first introduced, is a modest intimation that the historian himself had now joined the missionary party. (The modern objections to this are quite frivolous.) Whether Paul's broken health had anything to do with this arrangement for having "the beloved physician" with him (WRES), can never be known with certainty; but that he would deem himself honoured in taking care of so precious a life, there can be no doubt. 11, 12. *therefore loosing from Troas, we came (lit., 'ran') with a straight course (i. e., 'ran before the wind') to Samothracia—a lofty island on the Thracian coast, north from Troas, with an inclination westward. The wind must have set in strong from the south or south-south-east to bring them there so soon, as the current is strong in the opposite direction, and they afterwards took five days to what they now did in two (ch. 20. 6). [Hows.] next day to Neapolis—on the Macedonian, or rather Thracian, coast, about sixty-five miles from Samothracia, and ten from Philippi, of which it is the harbour. Philippi . . . the chief (rather, perhaps, 'the first') city of that part of Macedonia—The meaning appears to be—the first city one comes to, proceeding from Neapolis. The sense given in our version hardly consists with fact. a colony—i. e., possessing all the privileges of Roman citizenship, and, as such, both exempted from scourging and (in ordinary cases) from arrest, and entitled to appeal from the local magistrate to the emperor. Though the Pisidian Antioch and Troas were also "colonies," the fact is mentioned in this history of Philippi only on account of the frequent references to Roman privileges and duties in the sequel of the chapter.*

12-24. *AT PHILIPPI, LYDIA IS GAINED AND WITH HER HOUSEHOLD BAPTIZED—AN EVIL SPIRIT IS EXPELLED, PAUL AND SILAS ARE SCOURGED, IMPRISONED, AND MANACLED, BUT MIRACULOUSLY SET FREE, AND THE JAILER WITH ALL HIS HOUSEHOLD CONVERTED AND BAPTIZED. 12, 13. we were in that city abiding certain days—waiting till the sabbath came round: their whole stay must have extended to some weeks. As their rule was to begin with the Jews and proselytes, they did nothing till the time when they knew that they would convene for worship. on the sabbath-day—the first after their arrival, as the words imply. we went out of the city—rather, as the true reading is, 'outside of the (city) gate,' by a river-side—one of the small streams which gave name to the place ere the city was founded by Philip of Macedon. where prayer was wont to be made—or a prayer-meeting held. It is plain there was no synagogue at Philippi (contrast ch. 17. 1), the number of the Jews being small. The meeting appears to have consisted wholly of women, and these not all Jewish. The neighbourhood of streams was preferred, on account of the ceremonial washings used on such occasions. we sat down and spake unto the women, &c.—a humble congregation, and simple manner of preaching. But here and thus were gathered the first fruits of Europe unto Christ, and they were of the female sex, of whose accession and services honourable mention will again and again be made. 14, 15. Lydia—a common name among the Greeks and Romans. a seller of purple, of the city of Thyatira—on the confines of Lydia and Phrygia. The Lydians, particularly the inhabitants of Thyatira, were celebrated for their dyeing, in which they inherited the reputation of the Tyrians. Inscriptions to this effect, yet remaining, confirm the accuracy of our historian. This woman appears to have been in good circumstances, having an establishment at Philippi large enough to accommodate the missionary party (v. 15), and receiving her goods from her native town. which worshipped God—i. e., was a proselyte to the Jewish faith, and as such present at this*

meeting. *whose heart the Lord opened—i. e., the Lord Jesus (see v. 15; and cf. Luke 24. 45; Matthew 11. 27). that she attended to the things spoken by Paul—'showing that the inclination of the heart towards the truth originates not in the will of man. The first disposition to turn to the Gospel is a work of grace.'* [OLSHAUSEN.] Observe here the place assigned to 'giving attention' or 'heed' to the truth—that species of attention which consists in having the whole mind engrossed with it, and in apprehending and drinking it in, in its vital and saving character. *And when . . . baptized . . . and her household—probably without much delay. The mention of baptism here for the first time in connection with the labours of Paul, while it was doubtless performed on all his former converts, indicates a special importance in this first European baptism. Here also is the first mention of a Christian household. Whether it included children, also in that case baptized, is not explicitly stated; but the presumption, as in other cases of household baptism, is that it did. Yet the question of infant baptism must be determined on other grounds; and such incidental allusions form only part of the historical materials for ascertaining the practice of the Church. she besought us, saying, If ye have judged me to be faithful to the Lord—the Lord Jesus; q. d., 'By the faith on Him which ye have recognized in me by baptism.' There is a beautiful modesty in the expression. And she constrained us—the word seems to imply that they were reluctant, but were overborne. 16-18. as we went to prayer—The words imply that it was on their way to the usual place of public prayer, by the river side, that this took place; therefore not on the same day with what had just occurred. a damsel—'a female servant,' and in this case a slave (v. 19). possessed of a spirit of divination—or 'of Python,' i. e., a spirit supposed to be inspired by the Pythian Apollo, or of the same nature. The reality of this demoniacal possession is as undeniable as that of any in the Gospel history. These men are servants of the most high God, &c.—Glorious testimony! But see on Luke 4. 41. this did she many days—i. e., on many successive occasions when on their way to their usual place of meeting, or when engaged in religious services. Paul being grieved—for the poor victim; grieved to see such power possessed by the enemy of man's salvation, and grieved to observe the malignant design with which this high testimony was born to Christ. 19. when her masters saw that the hope of their gains was gone, they caught Paul and Silas—as the leading persons—and drew them into the market-place (or Forum, where the courts were) to the magistrates, saying, &c.—We have here a full and independent confirmation of the reality of this supernatural cure, since on any other supposition such conduct would be senseless. 20. These men, being Jews—objects of dislike, contempt, and suspicion by the Romans, and at this time of more than usual prejudice. do exceedingly trouble our city—See similar charges, ch. 17. 6; 24. 5; 1 Kings 18. 17. There is some colour of truth in all such accusations, in so far as the Gospel, and generally the fear of God, as a reigning principle of human action, is in a godless world a thoroughly revolutionary principle. How far external commotion and change will in any case attend the triumph of this principle depends on the breadth and obstinacy of the resistance it meets with. 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans—Here also there was a measure of truth; as the introduction of new gods was forbidden by the laws, and this might be thought to apply to any change of religion. But the whole charge was pure hypocrisy; for as these men would have let the missionaries preach what religion they pleased if they had not dried up the source of their gains, so they conceal the real cause of their rage under colour of a zeal for religion, and law, and good order: so ch. 17. 6, 7; and 19. 25, 27. 22. the multitude rose up together against them—so ch. 19. 28, 34; 21. 30; Luke 23. 18. the magistrates rent off their (Paul's and Silas') clothes—i. e. ordered the lictors, or rod-bearers, to tear them off so as to expose their*

saked bodies (see on i. 37). The word expresses the roughness with which this was done to prisoners preparatory to whipping, and commanded to beat them—without any trial (v. 37), to appease the popular rage. Thrice, it seems, Paul endured this indignity, 2 Corinthians 11. 25. 23, 24. when they had laid many stripes upon them—the bleeding wounds from which they were not washed till it was done by the converted jailer (v. 33). charged the jailer . . . who thrust them into the inner prison—‘pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the prisoners. One such place may be seen to this day on the slope of the Capitol at Rome.’ [Howes.] he made their feet fast in the stocks—an instrument of torture as well as confinement, made of wood bound with iron, with holes for the feet, which were stretched more or less apart according to the severity intended. (ORIGEN at a later period, besides having his neck thrust into an iron collar, lay extended for many days with his feet apart in the rack.) Though jailers were proverbially unfeeling, the manner in which the order was given in this case would seem to warrant all that was done. 25. And at midnight Paul and Silas prayed and sang praises—*lit.*, ‘praying, were singing praises:’ i. e., while engaged in pouring out their hearts in prayer, had broken forth into singing, and were hymning loud their joy. As the word here employed is that used to denote the Paschal hymn sung by our Lord and His disciples after their last Passover (Matthew 26. 30), and which we know to have consisted of Psalm 113.-118., which was chaunted at that festival, it is probable that it was portions of the Psalms, so rich in such matter, which our joyous sufferers shanted forth; nor could any be more seasonable and inspiring to them than those very six Psalms, which every devout Jew would no doubt have by heart. “*He giveth songs in the night*” (Job 35. 10). Though their bodies were still bleeding and tortured in the stocks, their spirits, under ‘the expulsive power of a new affection,’ rose above suffering, and made the prison walls resound with their song. ‘In these midnight hymns, by the imprisoned witnesses for Jesus Christ, the whole might of Roman injustice and violence against the Church is not only set at naught, but converted into a foil to set forth more completely the majesty and spiritual power of the Church, which as yet the world knew nothing of. And if the sufferings of these two witnesses of Christ are the beginning and the type of numberless martyrdoms which were to flow upon the Church from the same source, in like manner the unparalleled triumph of the Spirit over suffering was the beginning and the pledge of a spiritual power which we afterwards see shining forth so triumphantly and irresistibly in the many martyrs of Christ who were given up as a prey to the same imperial might of Rome.’ [NEANDER IN BAUMGARTEN.] and the prisoners heard them—*lit.*, ‘were listening to them,’ i. e., when the astounding events immediately to be related took place; not asleep, but wide awake and rapt (no doubt) in wonder at what they heard. 26-28. And suddenly there was a great earthquake—in answer, doubtless, to the prayers and expectations of the sufferers that, for the truth’s sake and the honour of their Lord, some interposition would take place. every one’s hands (i. e., the hands of all the prisoners) were loosed—not by the earthquake of course, but by a miraculous energy accompanying it. By this and the joyous strains which they had heard from the sufferers, not to speak of the change wrought on the jailer, these prisoners could hardly fail to have their hearts in some measure opened to the truth; and this part of the narrative seems the result of information afterwards communicated by one or more of these men. the keeper . . . awaking . . . drew his sword, and would have killed himself, &c.—knowing that his life was forfeited in that case (ch. 12. 19; and cf. 27. 42). But Paul cried with a loud voice—the better to arrest the deed—Do thyself no harm, for we are all here—What Divine calmness and self-possession! No alarm at their miraculous liberation, or haste to take advantage of it: but one thought filled the apostle’s

mind at that moment—anxiety to save a fellow-creature from sending himself into eternity, ignorant of the only way of life; and his presence of mind appears in the assurance which he so promptly gives to the desperate man, that his prisoners had none of them died as he feared. But how, it has been asked by recent skeptical critics, could Paul in his inner prison know what the jailer was about to do? In many conceivable ways, without supposing any supernatural communication. Thus, if the jailer slept at the door of “the inner prison,” which suddenly flew open when the earthquake shook the foundations of the building; if, too, as may easily be conceived, he uttered some cry of despair on seeing the doors open; and, if the clash of the steel, as the affrighted man drew it hastily from the scabbard, was audible but a few yards off, in the dead midnight stillness, increased by the awe inspired in the prisoners by the miracle—what difficulty is there in supposing that Paul, perceiving in a moment how matters stood, after crying out, stepped hastily to him, uttering the noble entreaty here recorded? Not less flat is the question, why the other liberated prisoners did not make their escape:—as if there were the smallest difficulty in understanding how, under the resistless conviction that there must be something supernatural in their instantaneous liberation without human hand, such wonder and awe should possess them as to take away for the time not only all desire of escape, but even all thought on the subject. 29, 30. then he called for a light, and sprang in . . . and fell down before Paul and Silas, and brought them out and said—How graphic this rapid succession of minute details, evidently from the parties themselves, the prisoners and the jailer, who would talk over every feature of the scene once and again, in which the hand of the Lord had been so marvellously seen. *Sirs, what must I do to be saved?*—If this question should seem in advance of any light which the jailer could be supposed to possess, let it be considered (1) that the “trembling” which came over him could not have arisen from any fear for the safety of his prisoners, for they were all there; and if it had, he would rather have proceeded to secure them again than leave them, to fall down before Paul and Silas. For the same reason it is plain that his trembling had nothing to do with any account he would have to render to the magistrates. Only one explanation of it can be given—that he had become all at once alarmed about his spiritual state, and that though, a moment before, he was ready to plunge into eternity with the guilt of self-murder on his head, without a thought of the sin he was committing and its awful consequences, his unfitness to appear before God, and his need of salvation, now flashed full upon his soul and drew from the depths of his spirit the cry here recorded. If still it be asked how it could take such definite shape, let it be considered (2) that the jailer could hardly be ignorant of the nature of the charges on which these men had been imprisoned, seeing they had been publicly whipped by order of the magistrates, which would fill the whole town with the facts of the case, including that strange cry of the demoniac from day to day—“These men are the servants of the most high God, which show unto us the way of salvation”—words proclaiming not only the Divine commission of the preachers, but the news of salvation they were sent to tell, the miraculous expulsion of the demon and the rage of her masters. All this, indeed, would go for nothing with such a man, until roused by the mighty earthquake which made the building to rock; then despair seizing him at the sight of the open doors, the sword of self-destruction was suddenly arrested by words from one of those prisoners such as he would never imagine could be spoken in their circumstances—words evidencing something Divine about them. Then would flash across him the light of a new discovery: “That was a true cry which the Pythoness uttered, “These men are the servants of the most high God, which show unto us the way of salvation! That I now must know, and from them, as divinely sent to me, must I learn the way of salvation!” Substantially, this is the cry of every awakened sinner, though the degree of light and

the depths of anxiety it expresses will be different in each case. **31-34. Believe on the Lord Jesus Christ, and thou shalt be saved**—The brevity, simplicity and directness of this reply are, in the circumstances, singularly beautiful. Enough at that moment to have his faith directed simply to the Saviour, with the assurance that this would bring to his soul the needed and sought salvation—the *how* being a matter for after teaching. **Thou shalt be saved, and thy house**—See on Luke 19. 10. **And they spake unto him the word of the Lord**—unfolding now, doubtless, more fully what “the Lord Jesus Christ” was to whom they had pointed his faith, and what the “salvation” was which this would bring him. **and to all that were in his house**—who from their own dwelling (under the same roof no doubt with the prison) had crowded round the apostles, aroused first by the earthquake. (From their addressing the Gospel message “to all that were in the house” it is not necessary to infer that it contained no children, but merely that as it contained adults besides the jailer himself, so to all of these, as alone of course fit to be addressed, they preached the word.) **And he took them**—the word implies change of place—the same hour of the night, and washed their stripes—in the well or fountain which was within or near the precincts of the prison. [Howe.] The mention of “the same hour of the night” seems to imply that they had to go forth into the open air, which, unseasonable as the hour was, they did. These bleeding wounds had never been thought of by the indifferent jailer. But now, when his whole heart was opened to his spiritual benefactors, he cannot rest until he has done all in his power for their bodily relief. **and was baptized, he and all his, straightway**—probably at the same fountain, since it took place “straightway;” the one washing on his part being immediately succeeded by the other on theirs. **And when he had brought them into his house, he set meat before them and rejoiced, believing** (i.e., as the expression implies, ‘rejoiced because he had believed’) **in God**—as a converted heathen, for the faith of a Jew would not be so expressed. [ALFORD.] **with all his house**—the wondrous change on himself and the whole house filling his soul with joy. ‘This is the second house which, in the Roman city of Philippi, has been consecrated by faith in Jesus, and of which the inmates, by hospitable entertainment of the Gospel witnesses, have been sanctified to a new beginning of domestic life, pleasing and acceptable to God. The first result came to pass in consequence simply of the preaching of the Gospel; the second was the fruit of a testimony sealed and ennobled by suffering.’ [BAUMGARTEN.] **35, 36. when it was day, the magistrates sent the sergeants, saying, Let those men go**—The cause of this change can only be conjectured. When the commotion ceased, reflection would soon convince them of the injustice they had done, even supposing the prisoners had been entitled to no special privileges; and if rumour reached them that the prisoners were somehow under supernatural protection, they might be the more awed into a desire to get rid of them. **the keeper** (overjoyed to have such orders to execute) **told this . . . to Paul . . . now therefore . . . go in peace**—Very differently did Paul receive such orders. **37. Paul said unto them**—to the sergeants who had entered the prison along with the jailer, that they might be able to report that the men had departed. **They have beaten us openly**—The publicity of the injury done them, exposing their naked and bleeding bodies to the rude populace, was evidently the most stinging feature of it to the apostle’s delicate feeling, and to this accordingly he alludes to the Thessalonians, probably a year after: “Even after we had suffered before, and were shamefully entreated (or ‘insulted’) as ye know at Philippi” (1 Thessalonians 2. 2). **uncondemned** (unconvicted on trial), **being Romans** (see on ch. 22. 28), **and cast us into prison**—both illegal. Of Silas’ citizenship, if meant to be included, we know nothing. **and now do they thrust** (‘hurry’) **us out** (see Mark 9. 38, *Greek*) **privily**—Mark the intended contrast between the public insult they had inflicted and the private way in which they ordered them to be off. **may**

verily (no, indeed); but let them come themselves and fetch us out—by open and formal act, equivalent to a public declaration of their innocence. **38. they feared when they heard they were Romans**—their authority being thus imperilled; for they were liable to an action for what they had done. **39, 40. And they came** (in person) **and besought them**—not to complain of them. What a contrast this suppliant attitude of the prætors of Philippi to the tyrannical air with which they had the day before treated the preachers! (See Isaiah 60. 14; Revelation 3. 9.) **brought them out** (‘conducted them forth from the prison into the street, as insisted on’) **and desired** (‘requested’) **them to depart out of the city**—perhaps fearing again to excite the populace. **And they went out of the prison**—Having attained their object—to vindicate their civil rights, by the infraction of which in this case the Gospel in their persons had been illegally affronted—they had no mind to carry the matter farther. Their citizenship was valuable to them only as a shield against unnecessary injuries to their Master’s cause. What a beautiful mixture of *dignity* and *meekness* is this! Nothing secular, which may be turned to the account of the Gospel, is morbidly disregarded; in any other view, nothing of this nature is set store by:—an example this for all ages. **and entered into the house of Lydia**—as if to show by this leisurely proceeding that they had not been made to leave, but were at full liberty to consult their own convenience. **and when they had seen the brethren**—not only her family and the jailers, but probably others now gained to the Gospel. **they comforted them**—rather, perhaps, ‘exhorted’ them, which would include comfort. ‘*This assembly of believers in the house of Lydia was the first Church that had been founded in Europe.*’ [BAUMGARTEN.] **and departed**—but not all; for two of the company remained behind (see on ch. 17. 14): *Timotheus*, of whom the Philippians “learned the proof” that he honestly cared for their state, and was truly like-minded with St. Paul, “serving with him in the Gospel as a son with his father” (Philemon 2. 19-23); and *Luke*, “whose praise is in the Gospel,” though he never praises himself or relates his own labours, and though we only trace his movements in connection with St. Paul, by the change of a pronoun, or the unconscious variation of his style. In ch. 17. the narrative is again in the third person, and the pronoun is not changed to the second till we come to ch. 20. 5. The modesty with which St. Luke leaves out all mention of his own labours need hardly be pointed out. We shall trace him again when he rejoins St. Paul in the same neighbourhood. His vocation as a physician may have brought him into connection with these contiguous coasts of Asia and Europe, and he may (as Mr. SMITH suggests, “Shipwreck,” &c.) have been in the habit of exercising his professional skill as a surgeon at sea. [Howe.]

CHAPTER XVII.

Ver. 1-15. AT THESSALONICA THE SUCCESS OF PAUL’S PREACHING ENDANGERING HIS LIFE, HE IS DESPATCHED BY NIGHT TO BEREÄ, WHERE HIS MESSAGE MEETS WITH ENLIGHTENED ACCEPTANCE—A HOSTILE MOVEMENT FROM THESSALONICA OCCASIONS HIS SUDDEN DEPARTURE FROM BEREÄ—HE ARRIVES AT ATHENS. **1. when they had passed through Amphipolis**—thirty-three miles south-west of Philippi, on the river Strymon, and at the head of the gulf of that name, on the northern coast of the Ægean Sea. **and Apollonia**—about thirty miles south-west of Amphipolis; but the exact site is not known. **they came to Thessalonica**—about thirty-seven miles due west from Apollonia, at the head of the Thracian (or Thessalonian) Gulf, at the north-western extremity of the Ægean Sea; the principal and most populous city in Macedonia. ‘We see at once how appropriate a place it was for one of the starting-points of the Gospel in Europe, and can appreciate the force of what Paul said to the Thessalonians within a few months of his departure from them: “From you, the word of the Lord sounded forth like a trumpet, not only in Macedonia and

Achaia, but in every place" (1 Thessalonians 1. 8). [How.] **where was a synagogue of the Jews**—implying that (as at Philippi) there was none at Amphipolis and Apollonia. **2-4. Paul, as his manner was**—always to begin with the Jews. **went in unto them**—In writing to the converts but a few months after this, he reminds them of the courage and superiority to indignity, for the Gospel's sake, which this required after the shameful treatment he had so lately experienced at Philippi (1 Thessalonians 2. 2). **opening and alleging that Christ must needs have suffered, &c.**—His preaching, it seems, was chiefly expository, and designed to establish from the Old Testament Scriptures (1.) that the predicted Messiah was to be a suffering and dying, and therefore a rising Messiah; (2.) that this Messiah was none other than Jesus of Nazareth. **consorted** ('cast in their lot') **with Paul and Silas**—Cf. 2 Corinthians 8. 5. **of the chief women**—female proselytes of distinction. From the First Epistle to the Thessalonians it appears that the converts were nearly all Gentiles; not only such as had before been proselytes, who would be gained in the synagogue, but such as up to that time had been idolaters (1 Thessalonians 1. 9, 10). During his stay, while Paul supported himself by his own labour (1 Thessalonians 2. 9; 2 Thessalonians 3. 7-9), he received supplies once and again from the Philippians, of which he makes honourable acknowledgment (Philippians 4. 15, 16). **5-9. the Jews . . . moved with envy**—seeing their influence undermined by this stranger. **lewd fellows of the baser sort**—better, perhaps, 'worthless market-people,' i. e., idle loungers about the market-place, of indifferent character. **having gathered a company**—rather, 'having raised a mob'—**assaulted the house of Jason**—with whom Paul and Silas abode (v. 7), one of Paul's kinsmen, apparently (Romans 16. 21), and from his name, which was sometimes used as a Greek form of the word *Joshua* (GROTIUS), probably a Hellenistic Jew. **sought to bring them** (Jason's lodgers) **out to the people**. **And when they found them not, they drew Jason and certain brethren unto the rulers**—i. e., 'the politarchs;' the very name given to the magistrates of Thessalonica in an inscription on a still remaining arch of the city—so minute is the accuracy of this history—**crying, These that have turned the world upside down**—See on ch. 16. 20. **all do contrary to the decrees of Caesar, &c.**—meaning, probably, nothing but what is specified in the next words. **saying . . . there is another king, one Jesus**. See on John 19. 12. **having taken security of Jason and of the other** ('the others')—probably making them deposit a money-pledge that the preachers should not again endanger the public peace. **10-13. the brethren immediately sent away Paul and Silas by night**—for it would have been as useless as rash to attempt any further preaching at that time, and the conviction of this probably made his friends the more willing to pledge themselves against any present continuance of missionary effort. **to Berea**—fifty or sixty miles south-west of Thessalonica; a town even still of considerable population and importance. **These were more noble than those in Thessalonica**—The comparison is between the Jews of the two places; for the triumphs of the Gospel at Thessalonica were mostly among the Gentiles. See on v. 2-4. **in that they received the word with all readiness of mind**—heard it not only without prejudice, but with eager interest, "in an honest and good heart" (Luke 8. 17), with sincere desire to be taught aright (see John 7. 17). Mark the "nobility" ascribed to this state of mind. **searched the Scriptures daily whether these things were so**—whether the Christian interpretation which the apostle put upon the Old Testament Scriptures was the true one. **Therefore many of them believed**—convinced that Jesus of Nazareth whom Paul preached was indeed the great Promise and Burden of the Old Testament. From this it is undeniable (1.) that the people, no less than the ministers of the Church, are entitled and bound to search the Scriptures: (2.) that they are entitled and bound to judge, on their own responsibility, whether the teaching they receive from the ministers of the Church is according to the word of God; (3.) that

no faith but such as results from personal conviction ought to be demanded, or is of any avail. **of honourable women which were Greeks, and of men** (which were Greeks, not a few)—The upper classes in these European-Greek and Romanized towns were probably better educated than those of Asia Minor.' [WEBSTER and WILKINSON.] **the Jews of Thessalonica . . . came thither also**—like hunters upon their prey, as they had done before from Iconium to Lystra.' [How.] **13, 14. immediately the brethren**—the converts gathered at Berea. **sent away Paul**—as before from Jerusalem (ch. 9. 30), and from Thessalonica (v. 10). How long he stayed at Berea we know not; but as we know that he longed and expected soon to return to the Thessalonians (1 Thessalonians 2. 17) it is probable he remained some weeks at least, and only abandoned his intention of revisiting Thessalonica at that time when the virulence of his enemies there, stimulated by his success at Berea, brought them down thither to counterwork him. **to go as it were to the sea**—rather, perhaps, 'in the direction of the sea.' Probably he delayed fixing his next destination till he should reach the coast, and the providence of God should guide him to a vessel bound for the destined spot. Accordingly, it was only on arriving at Athens, that the convoy of Berean brethren, who had gone thus far with him, were sent back to bid Silas and Timothy follow him thither. **Silas and Timotheus abode there still**—'to build it up in its holy faith, to be a comfort and support in its trials and persecutions, and to give it such organization as might be necessary.' [How.] Connecting this with the apostle's leaving Timothy and Luke at Philippi on his own departure (see on ch. 16. 40), we may conclude that this was his fixed plan for cherishing the first beginnings of the Gospel in European localities, and organizing the converts. Timotheus must have soon followed the apostle to Thessalonica, the bearer, probably, of one of the Philippian "contributions to his necessity" (Philippians 4. 15, 16), and from thence he would with Silas accompany him to Berea. **15. Silas and Timotheus to come to him with all speed**—He probably wished their company and aid in addressing himself to so new and great a sphere as Athens. Accordingly it is added that he "waited for them" there, as if unwilling to do anything till they came. That they did come, there is no good reason to doubt (as some excellent critics do). For though Paul himself says to the Thessalonians that he "thought it good to be left at Athens alone" (1 Thessalonians 3. 1), he immediately adds that he "sent Timotheus to establish and comfort them" (v. 2); meaning, surely, that he despatched him from Athens back to Thessalonica. He had indeed sent for him to Athens; but, probably, when it appeared that little fruit was to be reaped there, while Thessalonica was in too interesting a state to be left uncherished, he seems to have thought it better to send him back again. (The other explanations which have been suggested seem less satisfactory.) Timotheus rejoined the apostle at Corinth (ch. 18. 5).

16-34. PAUL AT ATHENS. 16, 17. wholly given to idolatry—'covered with idols;' meaning the city, not the inhabitants. PETRONIUS, a contemporary writer at Nero's court, says satirically that it was easier to find a god at Athens than a man. This "stirred the spirit" of the apostle. 'The first impression which the masterpieces of man's taste for art left on the mind of St. Paul was a revolting one, since all this majesty and beauty had placed itself between man and his Creator, and bound him the faster to his gods, who were not God. Upon the first contact, therefore, which the Spirit of Christ came into with the sublimest creations of human art, the judgment of the Holy Ghost—through which they have all to pass—is set up as "the strait gate," and this must remain the correct standard for ever.' [BAUMGARTEN.] **therefore disputed** (or 'discussed') **he in the synagogue with the Jews**. The sense is not, 'Therefore went he to the Jews,' because the Gentile Athenians were steeped in idolatry; but, 'Therefore set he himself to lift up his voice to the idol-city, but, as his manner was, he began with the Jews.' **and with the devout persons**—Gentiles

proselytes. After that, in the market (the *Agora*, or place of public concourse) daily with them that met with him—or 'came in his way.' 18-21, certain of the Epicureans—a well-known school of *atheistic materialists*, who taught that pleasure was the chief end of human existence, a principle which the more rational interpreted in a refined sense, while the sensual explained it in its coarser meaning. and of the Stoics—a celebrated school of *severe and lofty pantheists*, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the *Deity*: and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue. While therefore the Stoical was in itself superior to the Epicurean system, both were alike hostile to the Gospel. 'The two enemies it has ever had to contend with are the two ruling principles of the Epicureans and Stoics—*Pleasure and Pride*.' [Hows.] What will this babbler say? The word, which means 'a picker-up of seeds,' bird-like, is applied to a gatherer and retailer of scraps of knowledge, a prater; a general term of contempt for any pretended teacher. a setter-forth of strange gods—'demons,' but in the Greek (not Jewish) sense of 'objects of worship,' because he preached Jesus and the resurrection—Not as if they thought he made these to be two divinities: the strange gods were *Jehovah* and *the Risen Saviour*, ordained to judge the world. they took him, and brought him to *Areopagus*—'the hill where the most awful court of judicature had sat from time immemorial to pass sentence on the greatest criminals, and to decide on the most solemn questions connected with religion. No place in Athens was so suitable for a discourse on the mysteries of religion.' [Hows.] The apostle, however, was not here on his *trial*, but to expound more fully what he had thrown out in broken conversations in the *Agora*. all the Athenians . . . spent their time in nothing else but to tell or hear some new thing—*lit.*, 'newer thing,' as if what was new becoming presently stale, they craved something still more new. [BENGEL.] This lively description of the Athenian character is abundantly attested by their own writers. 22. Then Paul stood . . . and said—more graphically, 'standing in the midst of Mars' hill, said.' This prefatory allusion to the position he occupied shows the writer's wish to bring the situation vividly before us. [BAUMGARTEN.] I perceive that in all things ye are too superstitious—rather (with most modern interpreters and the ancient Greek ones), 'in all respects extremely reverential' or 'much given to religious worship,' a conciliatory and commendatory introduction, founded on his own observation of the symbols of devotion with which their city was covered, and from which all Greek writers, as well as the apostle, inferred the exemplary religiousness of the Athenians. (The authorized translation would imply that only *too much* superstition was wrong, and represents the apostle as repelling his hearers in the very first sentence; whereas the whole discourse is studiously courteous.) 23. as I passed by and beheld your devotions—rather, 'the objects of your devotion,' referring, as is plain from the next words, to their works of art consecrated to religion. I found an altar . . . To the (or 'an') unknown god—erected, probably, to commemorate some Divine interposition, which they were unable to ascribe to any known deity. That there were such altars, Greek writers attest; and on this the apostle skillfully fastens at the outset, as the text of his discourse, taking it as evidence of that dimness of religious conception which, in virtue of his better light, he was prepared to dissipate. whom therefore ye ignorantly worship—rather, 'Whom, therefore, knowing him not, ye worship,' alluding to "The Unknown God." him declare ('announce') I unto you—This is like none of his previous discourses, save that to the idolaters of *Lycaonia* (ch. 14. 15-17). His subject is not, as in the synagogues, the Messiahship of Jesus, but THE LIVING GOD, in opposition to the materialistic and pantheistic polytheism of Greece, which subverted all true religion. Nor does he come with speculation on this profound subject—of which they had had enough from others—but an authoritative "announce-

ment" of Him after whom they were groping; not giving Him any name, however, nor even naming the Saviour Himself, but unfolding the true character of both as they were able to receive it. 24, 25. God that made the world and all therein—The most profound philosophers of Greece were unable to conceive any real distinction between God and the universe. Thick darkness, therefore, behooved to rest on all their religious conceptions. To dissipate this, the apostle sets out with a sharp statement of the fact of creation as the central principle of all true religion—not less needed now, against the transcendental idealism of our day. seeing he is Lord (or Sovereign) of heaven and earth—holding in free and absolute subjection all the works of His hands; presiding in august royalty over them, as well as pervading them all as the principle of their being. How different this from the blind Force or Fate to which all creatures were regarded as in bondage! dwelleth not in temples made with hands—This thought, so familiar to Jewish ears (1 Kings 8. 27; Isaiah 66. 1, 2; ch. 7. 48), and so elementary to Christians, would serve only more sharply to define to his heathen audience the spirituality of that living, personal God, whom he "announced" to them. Neither is worshipped with ('ministered unto,' 'served by') men's hands, as though he needed anything—No less familiar as this thought also is to us, even from the earliest times of the Old Testament (Job 35. 6, 8; Psalm 16. 2, 3; 50. 12-14; Isaiah 40. 14-18), it would pour a flood of light upon any candid heathen mind that heard it. seeing he ('he himself') giveth to all life, and breath, and all things—The Giver of all cannot surely be dependent for aught upon the receivers of all (1 Chronicles 29. 14). This is the culminating point of a pure Theism. 26, 27. and hath made of one blood all nations of men to dwell on all the face of the earth—Holding with the Old Testament teaching, that in the blood is the life (Genesis 9. 4; Leviticus 17. 11; Deuteronomy 12. 23), the apostle sees this life-stream of the whole human race to be one, flowing from one source. [BAUMGARTEN.] and hath determined the times before appointed, and the bounds of their habitation—The apostle here opposes both Stoical Fate and Epicurean Chance, ascribing the *periods* and *localities* in which men and nations flourish to the sovereign will and prearrangements of a living God. that they should seek the Lord—That is the high end of all these arrangements of Divine Power, Wisdom, and Love. if haply they might feel after him (as men groping their way in the dark) and find him—a lively picture of the murky atmosphere of Natural Religion—though he be not far from every one of us—The difficulty of finding God outside the pale of revealed religion lies not in His distance from us, but in our distance from Him through the blinding effect of sin. 28. For in him we live, and move, and have our being (or, more briefly, 'exist')—This means, not merely, 'Without Him we have no life, nor that motion which every inanimate nature displays, nor even existence itself' [MEYER], but that God is the living, Immanent Principle of all these in men. as certain also of your own poets have said, For we are also his offspring—the first half of the fifth line, word for word, of an astronomical poem of ARATUS, a Greek countryman of the apostle, and his predecessor by about three centuries. But, as he hints, the same sentiment is to be found in other Greek poets. They meant it doubtless in a *pantheistic* sense; but the truth which it expresses the apostle turns to his own purpose—to teach a pure, personal, spiritual Theism. (Probably during his quiet retreat at Tarsus, ch. 9. 30, revolving his special vocation to the Gentiles, he gave himself to the study of so much Greek literature as might be turned to Christian account in his future work. Hence this and his other quotations from the Greek poets, 1 Corinthians 15. 33; Titus 1. 12.) 29. Forasmuch then as we are the offspring of God, we ought not to think—The courtesy of this language is worthy of notice—that the Godhead is like unto gold, or silver, or stone, graven by art and man's device—('graven by the art or device of man'). One can hardly doubt that the apostle would here point to those matchless works

ments of the plastic art, in gold and silver and costliest stone, which lay so profusely beneath and around him. The more intelligent Pagan Greeks no more pretended that these sculptured gods and goddesses were real deities, or even their actual likenesses, than Romanist Christians do their images; and Paul doubtless knew this; yet here we find him condemning all such efforts vainly to represent the invisible God. How shamefully inexcusable then are the Greek and Roman churches in paganizing the worship of the Christian Church by the encouragement of pictures and images in religious service! (In the eighth century, the second council of Nicea decreed that the image of God was as proper an object of worship as God himself.) **30. the times of this ignorance God winked at—*lit.* (and far better), 'overlooked,' i. e., bore with, without interposing to punish it, otherwise than suffering the debasing tendency of such worship to develop itself (cf. ch. 14. 18, and see on Romans 1. 24, &c.). but now—that a new light was risen upon the world. *commandeth—q. d.*, 'That duty—all along lying upon man estranged from his Creator, but hitherto only silently recommending itself and little felt—is now peremptory.' all men every where to repent—(cf. Colossians 1. 6, 23; Titus 1. 11)—a tacit allusion to the narrow precincts of favoured Judaism, within which immediate and entire repentance was ever urged. The word "repentance" is here used (as in Luke 13. 3, 5; 15. 10) in its most comprehensive sense of "repentance unto life." **31. Because he hath appointed a day in the which he will judge the world**—Such language beyond doubt teaches that the judgment will, in its essence, be a solemn judicial assize held upon all mankind *at once*. 'Aptly is this uttered on the Areopagus, the seat of judgment.' [BENGEL.] **by that man whom he hath ordained—cf. John 5. 22, 23, 27; ch. 10. 42. whereof he hath given assurance unto all men, in that he hath raised him from the dead**—the most patent evidence to mankind at large of the judicial authority with which the Risen One is clothed. **32-34. when they heard of the resurrection of the dead, some mocked**—As the Greek religion was but the glorification of the present life, by the worship of all its most beautiful forms, the Resurrection, which presupposes the vanity of the present life, and is nothing but life out of the death of all that sin has blighted, could have no charm for the Greek. It gave the deathblow to his fundamental and most cherished ideas; nor until these were seen to be false and fatal could the Resurrection, and the Gospel of which it was a primary doctrine, seem otherwise than ridiculous. **So Paul departed**—Whether he would have opened, to any extent, the Gospel scheme in this address, if he had not been interrupted, or whether he reserved this for exposition afterwards to earnest inquirers, we cannot tell. Only the speech is not to be judged of as quite complete. **others said, We will hear thee again of this**—an id's compliment to Paul and an opiate to their consciences, such as we often meet with in our own day. They probably, like Felix, feared to hear more, lest they should be constrained to believe unwelcome truths; ch. 24. 25; and cf. Matthew 13. 15.' [WEBSTER and WILKINSON.] **Howbeit certain men clave unto him**—Instead of mocking or politely waiving the subject, having listened eagerly, they joined themselves to the apostle for further instruction; and so they "believed." **Dionysius the Areopagite**—a member of that august tribunal. Ancient tradition says he was placed by the apostle over the little flock at Athens. 'Certainly the number of converts there and of men fit for office in the Church was not so great that there could be much choice.' [OLSHAUSEN.] **a woman named Damaris**—not certainly one of the apostle's audience on the Areopagus, but won to the faith either before or after. Nothing else is known of her. Of any further labours of the apostle at Athens, and how long he stayed, we are not informed. Certainly he was not driven away. But 'it is a serious and instructive fact that the mercantile populations of Thessalonica and Corinth received the message of God with greater readiness than the highly educated and polished Athenians. Two letters to the Thessalonians, and two to the Corin-**

thians, remain to attest the flourishing state of the churches. But we possess no letter written by St. Paul to the Athenians; and we do not read that he was ever in Athens again.' [HOWS.]

CHAPTER XVIII.

Ver. 1-22. PAUL'S ARRIVAL AND LABOURS AT CORINTH, WHERE HE IS REJOINED BY SILAS AND TIMOTHY, AND, UNDER DIVINE ENCOURAGEMENT, MAKES A LONG STAY—AT LENGTH, RETRACING HIS STEPS, BY EPHEBUS, CÆSAREA, AND JERUSALEM, HE RETURNS FOR THE LAST TIME TO ANTIOCH, THUS COMPLETING HIS SECOND MISSIONARY JOURNEY. **1-4. came to Corinth**—rebuilt by Julius Cæsar on the isthmus between the Ægean and Ionian Seas; the capital of the Roman province of Achæa, and the residence of the proconsul; a large and populous mercantile city, and the centre of commerce alike for East and West; having a considerable Jewish population, larger, probably, at this time than usual, owing to the banishment of the Jews from Rome by Claudius Cæsar (v. 2). Such a city was a noble field for the Gospel, which, once established there, would naturally diffuse itself far and wide. **a Jew . . . Aquila . . . with his wife Priscilla**—From these Latin names one would conclude that they had resided so long in Rome as to sluke their Jewish family names. **born in Pontus**—the most easterly province of Asia Minor, stretching along the southern shore of the Black Sea. From this province there were Jews at Jerusalem on the great Pentecost (ch. 2. 9), and the Christians of it are included among "the strangers of the dispersion," to whom Peter addressed his first Epistle (1 Peter 1. 1). Whether this couple were converted before Paul made their acquaintance, commentators are much divided. They may have brought their Christianity with them from Rome [OLSHAUSEN], or Paul may have been drawn to them merely by like occupation, and, lodging with them, have been the instrument of their conversion. [MEYER.] They appear to have been in good circumstances, and after travelling much, to have eventually settled at Ephesus. The Christian friendship now first formed continued warm and unbroken, and the highest testimony is once and again borne to them by the apostle. **Claudius, &c.**—This edict is almost certainly that mentioned by SÆTONTIUS, in his life of this emperor (ch. 25). **tent-makers**—manufacturers, probably, of those hair-cloth tents supplied by the goats of the apostle's native province, and hence, as sold in the markets of the Levant, called *cilicium*. Every Jewish youth, whatever the pecuniary circumstances of his parents, was taught some trade (see on Luke 2. 42), and Paul made it a point of conscience to work at that which he had probably been bred to, partly that he might not be burdensome to the churches, and partly that his motives as a minister of Christ might not be liable to misconstruction. To both these he makes frequent reference in his Epistles. **the Greeks—i. e.**, Gentile proselytes; for to the heathen, as usual, he only turned when rejected by the Jews (v. 6). **5, 6. And when Silas and Timotheus were come from Macedonia—i. e.**, from Thessalonica, whither Silas had probably accompanied Timothy when sent back from Athens (see on ch. 17. 15). **Paul was pressed in the spirit**—rather (according to what is certainly the true reading) 'was pressed with the word;' expressing not only his zeal and assiduity in preaching it, but some inward pressure which at this time he experienced in the work (to convey which more clearly was probably the origin of the common reading). What that pressure was we happen to know, with singular minuteness and vividness of description, from the apostle himself, in his first Epistles to the Corinthians and Thessalonians (1 Corinthians 2. 1-5; 1 Thessalonians 3. 1-10). He had come away from Athens, as he remained there, in a depressed and anxious state of mind having there met, for the first time, with unwilling Gentile ears. He continued, apparently for some time, labouring alone in the synagogue of Corinth, full of deep and anxious solicitude for his Thessalonian converts. His early ministry at Corinth was coloured by these feelings.

self-deeply soaked, his power as a preacher was more than ever felt to lie in demonstration of the Spirit. At length Silas and Timothy arrived with exhilarating tidings of the faith and love of his Thessalonian children, and of their earnest longing again to see their father in Christ; bringing with them also, in token of their love and duty, a pecuniary contribution for the supply of his wants. This seems to have so lifted him as to put new life and vigour into his ministry. *He now wrote his FIRST EPISTLE TO THE THESSALONIANS*, in which the "pressure" which resulted from all this strikingly appears. (See Introduction to First Thessalonians.) Such emotions are known only to the ministers of Christ, and, even of them, only to such as "travail in birth until Christ be formed in" their hearers. **Your blood be upon your own heads, &c.**—See Ezekiel 33. 4, 9. **from henceforth I will go unto the Gentiles**—Cf. ch. 13. 46. **7, 8. he departed thence, and entered into a certain man's house, named Justus**—not changing his lodging, as if Aquila and Priscilla up to this time were with the opponents of the apostle [ALFORD], but merely ceasing any more to testify in the synagogue, and henceforth carrying on his labours in this house of Justus, which "joining hard to the synagogue," would be easily accessible to such of its worshippers as were still open to light. Justus, too, being probably a proselyte, would more easily draw a mixed audience than the synagogue. From this time forth conversions rapidly increased. **Crispus, the chief ruler of the synagogue, believed on the Lord with all his house**—an event felt to be so important that the apostle deviated from his usual practice (1 Corinthians 1. 14-16) and baptized him, as well as Galus (Gaius) and the household of Stephanas, with his own hand. [HOWS.] **many of the Corinthians believed and were baptized**—the beginning of the Church gathered there. **9-11. Then spake the Lord to Paul . . . by a vision, Be not afraid . . . no man shall set on thee to hurt thee, &c.**—From this it would seem that these signal successes were stirring up the wrath of the unbelieving Jews, and probably the apostle feared being driven by violence, as before, from this scene of such promising labour. He is reassured, however, from above. **I have much people in this city**—'whom in virtue of their election to eternal life he already designates as His' (cf. ch. 13. 48). [BAUMGARTEN.] **continued there a year and six months**—the whole period of this stay at Corinth, and not merely up to what is next recorded. *During some part of this period he wrote his SECOND EPISTLE TO THE THESSALONIANS.* (See Introduction to Second Thessalonians.) **12-17. when Gallio was the deputy**—'the proconsul.' See on ch. 13. 7. He was brother to the celebrated philosopher Seneca, the tutor of Nero, who passed sentence of death on both. **contrary to the (Jewish) law**—probably in not requiring the Gentiles to be circumcised. **If it were a matter of wrong or wicked lewdness**—any offence punishable by the magistrate. **If it be a question of words and names, and of your law . . . I will be no judge, &c.**—in this only laying down the proper limits of his office. **drive them, &c.**—annoyed at such a case. **all the Greeks**—the Gentile spectators. **took Sosthenes**—perhaps the successor of Crispus, and certainly the head of the accusing party. It is very improbable that this was the same Sosthenes as the apostle afterwards calls "his brother," 1 Corinthians 1. 1. **and beat him before the judgment-seat**—under the very eye of the judge. **And Gallio cared for none of those things**—nothing loth, perhaps, to see these turbulent Jews, for whom probably he felt contempt, themselves getting what they hoped to inflict on another, and indifferent to whatever was beyond the range of his office and case. His brother eulogizes his loving and lovable manners. Religious indifference, under the influence of an easy and amiable temper, reappears from age to age. **18. Paul . . . tarried . . . yet a good while**—During his long residence at Corinth, Paul planted other churches in Achaia (2 Corinthians 1. 1). **then took . . . leave of the brethren, and sailed . . . into** (rather, 'for') **Syria**—to Antioch, the starting-point of all the missions to the Gentiles, which he feels to be for the present concluded. **with**

him Priscilla and Aquila—In this order the names occur in v. 26 (according to the true reading); Romans 16. 3; 2 Timothy 4. 19; which seems to imply that the wife was the more prominent and helpful to the Church. Silas and Timothy doubtless accompanied the apostle, as also Erastus, Gaius, and Aristarchus (ch. 19. 22, 29). Of Silas, as Paul's associate, we read no more. His name occurs last in connection with St. Peter and the churches of Asia Minor. [WEBSTER and WILKINSON.] **having shorn his head in Cenchrea**—the eastern harbour of Corinth, about ten miles distant, where a Church had been formed, Romans 16. 1. **for he (Paul) had a vow**—That it was the Nazarite vow (Numbers 6.) is not likely. It was probably one made in one of his seasons of difficulty or danger, in prosecution of which he cuts off his hair and hastens to Jerusalem to offer the requisite sacrifice within the prescribed thirty days (JOSEPHUS, *Jewish War*, 2. 15. 1). This explains the haste with which he leaves Ephesus (v. 21), and the subsequent observance, on the recommendation of the brethren, of a similar vow (ch. 21. 24). This one at Corinth was voluntary, and shows that even in heathen countries he systematically studied the prejudices of his Jewish brethren. **19. he came to Ephesus**—the capital of the Roman province of Asia. (See Introduction to Epistle to Ephesians.) It was a sail, right across from the west to the east side of the Ægean Sea, of some eight or ten days, with a fair wind. **left them (Aquila and Priscilla) there, but he himself entered into the synagogue**—merely taking advantage of the vessel putting in there, **and reasoned with the Jews**—the tense here not being the usual one denoting continuous action (as in ch. 17. 2; 18. 4), but that expressing a transient act. He had been forbidden to preach the word in Asia (ch. 16. 6), but he would not consider that as precluding this passing exercise of his ministry when Providence brought him to its capital; nor did it follow that the prohibition was still in force. **20. when they desired him to tarry**—The Jews seldom rose against the Gospel till the successful preaching of it stirred them up, and there was no time for that here. **21. I must . . . keep this feast**—probably Pentecost, presenting a noble opportunity of preaching the Gospel. **but I will return**—the fulfilment of which promise is recorded ch. 19. 1. **And when he had landed at Cæsarea**—where he left the vessel. **22. and gone up (i. e., to Jerusalem) and saluted the Church**—In these few words does the historian despatch the apostle's FOURTH VISIT TO JERUSALEM after his conversion. The expression "going up" is invariably used of a journey to the metropolis; and thence he naturally "went down to Antioch." Perhaps the vessel reached too late for the feast, as he seems to have done nothing in Jerusalem beyond "saluting the Church," and privately offering the sacrifice with which his vow (v. 18) would conclude. It is left to be understood, as on his arrival from his first missionary tour, that "when he was come, and had gathered the Church together, he rehearsed all that God had done with him" (ch. 14. 27) on this his second missionary journey.

23. Ch. 21. 16. PAUL'S THIRD AND LAST MISSIONARY JOURNEY—HE VISITS THE CHURCHES OF GALATIA AND PHRYGIA. **and after he had spent some time there**—but probably not long. **he departed**—little thinking, probably, he was never more to return to Antioch. **went over all . . . Galatia and Phrygia in order**—visiting the several churches in succession. See on ch. 16. 6. Galatia is mentioned first here, as he would come to it first from Antioch. It was on this visitation that he ordained the weekly collection, 1 Corinthians 16. 1, 2, which has been since adopted generally, and converted into a public usage throughout Christendom. Timothy and Erastus, Gaius and Aristarchus, appear to have accompanied him on this journey (ch. 19. 22, 29; 2 Corinthians 1. 1), and from 2 Corinthians we may presume, Titus also. The details of this visit, as of the former (ch. 16. 6), are not given.

24-28. EPISODE CONCERNING APOLLOS AT EPHESUS AND IN ACHAIA. This is one of the most interesting and suggestive incidental narratives in this precious History. **24, 25. a . . . Jew named Apollos** (a contraction from Apollonius) born at Alexandria—the celebrated dis-

at Egypt on the S. E. shore of the Mediterranean, called after its founder, Alexander the Great. Nowhere was there such a fusion of Greek, Jewish, and Oriental peculiarities, and an intelligent Jew educated in that city could hardly fail to manifest all these elements in his mental character. **eloquent**—turning his Alexandrian culture to high account. **and mighty in the Scriptures**—his eloquence enabling him to express clearly and enforce skillfully what, as a Jew, he had gathered from a diligent study of the Old Testament Scriptures. **came to Ephesus**—on what errand is not known. **This man was instructed in the way of the Lord . . . knowing only the baptism of John**—He was instructed, probably, by some disciple of the Baptist, in the whole circle of John's teaching concerning Jesus, but no more: he had yet to learn the new light which the outpouring of the Spirit at Pentecost had thrown upon the Redeemer's Death and Resurrection; as appears from ch. 19. 2, 3. **being fervent in the spirit**—His heart warm, and conscious, probably, of his gifts and attainments, he burned to impart to others the truth he had himself received. **he spake and taught diligently**—rather, 'accurately' (it is the same word as is rendered "perfectly" in v. 26). **26. speak boldly in the synagogue, whom when Aquila and Priscilla heard**—joying to observe the extent of Scripture knowledge and evangelical truth which he displayed, and the fervency, courage, and eloquence with which he preached the truth. **they took him unto them (privately) and expounded unto him the way of God more perfectly**—opening up those truths, to him as yet unknown, on which the Spirit had shed such glorious light. (In what appears to be the true reading of this verse, Priscilla is put before Aquila, as in v. 18, on which see; she being probably the more intelligent and devoted of the two.) One cannot but observe how providential it was that this couple should have been left at Ephesus when Paul sailed thence for Syria; and no doubt it was chiefly to pave the way for the better understanding of this episode that the fact is expressly mentioned by the historian in v. 19. We see here also an example of not only *lay* agency (as it is called), but *female* agency of the highest kind as well with the most admirable fruit. Nor can one help admiring the humility and teachableness of so gifted a teacher in sitting at the feet of a Christian woman and her husband. **27, 28. And when he was disposed (minded, 'resolved') to pass into Achaia**—of which Corinth, on the opposite coast (see on v. 1), was the capital; there to proclaim that Gospel which he now more fully comprehended—**the brethren**—We had not before heard of such gathered at Ephesus. But the desire of the Jews to whom Paul preached to retain him amongst them for some time (v. 20), and his promise to return to them (v. 21), seem to indicate some drawing towards the Gospel, which, no doubt, the zealous private labours of Priscilla and Aquila would ripen into discipleship. **wrote, exhorting the disciples to receive him**—a beautiful specimen of 'letters of recommendation' (as ch. 15. 23, 25-27, and see 2 Corinthians 3. 1); by which, as well as by interchange of deputations, &c., the early churches maintained active Christian fellowship with each other. **when he was come, helped them much**—was a great acquisition to the Achaian brethren. **which believed through grace**—one of those incidental expressions which show that *faith's being a production of God's grace in the heart* was so current and recognized a truth that it was taken for granted, as a necessary consequence of the general system of grace, rather than expressly insisted on. (It is against the natural order of the words to read them, as BENGEL, MEYER, &c., do, 'helped through grace those who believed.') **For he mightily convinced the Jews**—The word is very strong: 'stoutly bore them down in argument,' 'vigorously argued them down;' and the *sense* implies that he *continued* to do it, or that this was the characteristic of his ministry. **showing by the Scriptures that Jesus was Christ**—Rather, that the Christ (or 'Messiah') was Jesus.' This expression, when compared with v. 25, seems to imply a richer testimony than with his partial knowledge he was at first able to

bear; and the power with which he bore down all opposition in argument is that which made him such an acquisition to the brethren. Thus his ministry would be as good as another visitation of the Achaian churches by the apostle himself (see 1 Corinthians 3. 6); and the more so, in so far as he was indebted for it to Priscilla and Aquila, it would have a decidedly *Pauline* cast.

CHAPTER XIX.

Ver. 1-41. **SIGNAL SUCCESS OF PAUL AT EPHEBUS. 1-3. while Apollos was at Corinth**—where his ministry was so powerful that a formidable party in the Church of that city gloried in his type of preaching in preference to Paul's (1 Corinthians 1. 12; 3. 4), no doubt from the marked infusion of Greek philosophic culture which distinguished it, and which the apostle studiously avoided (1 Corinthians 2. 1-5). **Paul having passed through the upper coasts (or 'parts')**—the interior of Asia Minor, which, with reference to the sea-coast, was elevated. **came to Ephesus**—thus fulfilling his promise, ch. 18. 21. **finding certain disciples**—in the same stage of Christian knowledge as Apollos at first, newly arrived, probably, and having had no communication as yet with the Church at Ephesus. **Have ye received the Holy Ghost since ye believed?**—rather, 'Received ye the Holy Ghost when ye believed?' implying, certainly, that the one did not of necessity carry the other along with it (see on ch. 8. 14-17). Why this question was asked, we cannot tell; but it was probably in consequence of something that passed between them from which the apostle was led to suspect the imperfection of their light. **We have not so much as heard whether there be any Holy Ghost**—This cannot be the meaning, since the personality and office of the Holy Ghost, in connection with Christ, formed an especial subject of the Baptist's teaching. Literally, the words are, 'We did not even hear whether the Holy Ghost was (given);' meaning, at the time of their baptism. That the word 'given' is the right supplement, as in John 7. 39, seems plain from the nature of the case. **4. Then said Paul, John . . . baptizes with the baptism of (water unto) repentance, saying unto the people, that they should believe on Him which should come after him**—i. e., who should baptize with the Holy Ghost. The point of contrast is not between John and Christ personally, but between the *water* baptism of John unto *repentance*, and the promised baptism of the *Spirit* from the hands of his coming Master unto *new life*. As to all the facts, or at least the significance, of this baptism, which made the whole life and work of Christ another thing from what it was conceived to be before it was vouchsafed, these simple disciples were unenlightened. **5-7. When they heard this**—not the mere words reported in v. 4, but *the subject expounded* according to the tenor of those words—**they were baptized**—not however by Paul himself (1 Corinthians 1. 14)—**in the name of the Lord Jesus**—into the whole fulness of the new economy, as now opened up to their believing minds. **And when Paul had laid his hands upon them they spake with tongues, &c.**—See on ch. 10. 44, 45. **8-10. he went into the synagogue and spake boldly for . . . three months, &c.**—See on ch. 17. 2, 3. **when divers ('some') were hardened, &c.**—implying that others, probably a large number, believed. **spake evil of that way before the multitude, he departed** (from the synagogue, as at Corinth, ch. 18. 7). **and separated the disciples**—withdrawing to a separate place of meeting, for the sake both of the converts already made, and the unsophisticated multitude. **disputing ('discoursing' or 'discussing') daily in the school (or lecture-hall) of one Tyrannus**—probably a converted teacher of rhetoric or philosophy. **this continued . . . two years**—in addition to the former three months. See on ch. 20. 31. But during some part of this period he must have paid a second unrecorded visit to Corinth, since the one next recorded (see on ch. 20. 2, 3) is twice called his *third* visit (2 Corinthians 12. 14; 13. 1). Seen on 2 Corinthians 1. 14-16, which might seem inconsistent with this. *The passage*

across was quite a short one (see on ch. 18, 19). Towards the close of this long stay at Ephesus, as we learn from 1 Corinthians 16, 8, he wrote his **FIRST EPISTLE TO THE CORINTHIANS**; also (though on this opinions are divided) the **EPISTLE TO THE GALATIANS**. (See Introduction to those Epistles.) And just as at Corinth his greatest success was after his withdrawal to a separate place of meeting (ch. 18, 7-10), so at Ephesus. so that all they which dwelt in (the Roman province of) Asia heard the word of the Lord Jesus, both Jews and Greeks—This is the "great door and effectual opened unto him" while resident at Ephesus, 1 Corinthians 16, 9, which induced him to make it his headquarters for so long a period. The unwearied and varied character of his labours here are best seen in his own subsequent address to the elders of Ephesus, ch. 20, 17, &c. And thus Ephesus became the 'ecclesiastical centre for the entire region, as indeed it remained for a very long period.' [BAUMGARTEN.] Churches arose at Colosse, Laodicea, and Hierapolis eastward, either through his own labours or those of his faithful helpers whom he sent out in different directions, Epaphras, Archippus, Philemon (Colossians 1, 7; 4, 12-17; Philemon 23). 11, 12. God wrought special ('no ordinary') miracles by the hand of Paul—implying that he had not been accustomed to work such. So that from his body were brought unto the sick handkerchiefs or aprons, &c.—Cf. ch. 5, 15, 16, very different from the magical acts practised at Ephesus. "God wrought these miracles" merely "by the hands of Paul;" and the very exorcists (v. 13), observing that the name of Jesus was the secret of all his miracles, hoped, by aping him in this, to be equally successful; while the result of all in the "magnifying of the Lord Jesus" (v. 17) showed that in working them the apostle took care to hold up Him whom he preached as the source of all the miracles which he wrought. 13. vagabond Jews—simply, 'wandering Jews,' who went from place to place practising exorcism, or the art of conjuring evil spirits to depart out of the possessed. That such a power did exist, for some time at least, seems implied in Matthew 12, 27. But no doubt this would breed imposture; and the present case is very different from that referred to in Luke 9, 49, 50. We adjure you by Jesus whom Paul preacheth—a striking testimony to the power of Christ's name in Paul's mouth. 14-17. seven sons of . . . Sceva . . . chief of the priests—head, possibly, of one of the 24 courts. the evil spirit answered, Jesus I know ('recognize') and Paul I know (know intimately)—In contrast to them, whom he altogether disowns—but who are ye? And the man in whom the evil spirit was—Mark the clear line of demarcation here between "the evil spirit which answered and said" and "the man in whom the evil spirit was." The reality of such possessions could not be more clearly expressed. leaped on them . . . so that they fled naked and wounded—This was so appalling a testimony at once against those profane impostors and in favour of Paul and the Master whom he preached, that we wonder not it spread to "all the Jews and Greeks at Ephesus, that fear fell on them," and that "the name of the Lord Jesus was magnified." 19, 20. many that believed came and confessed . . . their deeds—the dupes of magicians, &c., acknowledging how shamefully they had been deluded, and how deeply they had allowed themselves to be implicated in such practices. Many of them . . . which used curious arts—The word signifies things 'overdone;' significantly applied to arts in which laborious but senseless incantations are practised. brought their books—containing the mystic formularies—and burned them before all—The tense, here used graphically, expresses progress and continuance of the conflagration. counted the price . . . and found it fifty thousand pieces of silver—about £2000 (presuming it to be the drachma, the current coin of the Levant, of about 10d. value). From their nature they would be costly, and books then bore a value above any standard we are familiar with. The scene must have been long remembered at Ephesus, as a strong proof of honest conviction as the part of the sorcerers and a striking triumph of

Jesus Christ over the powers of darkness. The workers of evil were not to scorn, like Baal's priests on Carmel, and the word of God mightily grew and prevailed [Howe.] 21, 22. After these things were ended ('completed')—implying something like a natural finish to his long period of labour at Ephesus. Paul purposed . . . when he had passed through Macedonia and Achaia, to go to Jerusalem . . . After I have been there I must see Rome also—Mark here the vastness of the apostle's missionary plans. They were all fulfilled, though he "saw Rome" only as a prisoner. So he sent into Macedonia Timotheus and Erastus—as his pioneers, in part to bring "them into remembrance of his ways which were in Christ" (1 Corinthians 4, 17 and 1 Corinthians 16, 10), partly to convey his mind on various matters. After a brief stay he was to return (1 Corinthians 16, 11). It is very unlikely that this Erastus was "the chamberlain of the city" of Corinth, of that name (Romans 16, 23), he himself stayed in (the province of) Asia for a season—i. e., at Ephesus, its chief city. (Asia is mentioned in contrast with Macedonia in the previous clause.) 23. the same time—of Paul's proposed departure. 'about that ('the') way—So the new religion seemed then to be designated (ch. 9, 2; 22, 4; 24, 14). 24-26. silver shrines for ('of') Diana—small models of the Ephesian temple and of the shrine or chapel of the goddess, or of the shrine and statue alone, which were purchased by visitors as memorials of what they had seen, and were carried about and deposited in houses as a charm. (The models of the chapel of our Lady of Loretto, and such like, which the Church of Rome systematically encourages, are such a palpable imitation of this heathen practice that it is no wonder it should be regarded by impartial judges as Christianity Paganized.) gain to the craftsmen—the master-artificers. Whom he called together with the workmen of like occupation—rather, 'with the workmen (or fabricators) of such articles,' meaning the artisans employed by the master-artificers, all who manufactured any kind of memorial of the temple and its worship for sale. ye see and hear—the evidences of it were to be seen, and the report of it was in everybody's mouth. that not alone at Ephesus, but almost throughout all Asia, this Paul hath turned away much people—Noble testimony this to the extent of Paul's influence! saying that they be no gods which are made with hands—The universal belief of the people was that they were gods, though the more intelligent regarded them only as habitations of Deity, and some, probably, as mere aids to devotion. It is exactly so in the Church of Rome. 27. So that not only this our craft is in danger, but, &c.—q. d., 'that indeed is a small matter; but there is something far worse.' So the masters of the poor Pythoness put forward the religious revolution which Paul was attempting to effect at Philippi, as the sole cause of their zealous alarm, to cloak the self-interest which they felt to be touched by his success (ch. 16, 19-21). In both cases religious zeal was the hypocritical pretext; self-interest, the real moving cause of the opposition made. also the temple of the great goddess Diana . . . despised, and her magnificence . . . destroyed, whom all Asia and the world worshippeth—It was reckoned one of the wonders of the world. It was built about 550 B. C., of pure white marble, and though burned by a fanatic on the night of the birth of Alexander the Great, B. C. 356, was rebuilt with more splendour than before. It was 425 feet long, by 220 broad, and the columns, 127 in number, were sixty feet in height, each of them the gift of a king, and thirty-six of them enriched with ornament and colour. It was what the Bank of England is in the modern world, the larger portion of the wealth of Western Asia being stored up in it. It was constantly receiving new decorations and additional buildings, statues, and pictures by the most celebrated artists, and kindled unparalleled admiration, enthusiasm, and superstition. Its very site is now a matter of uncertainty. The little wooden image of Diana was as primitive and rude as its shrine was sumptuous; not like the Greek Diana, in the form of an imposing

huntress, but quite Asiatic, in the form of a many-breasted female (emblematic of the manifold ministrations of Nature to man), terminating in a shapeless block. Like some other far-famed idols, it was believed to have fallen from heaven (v. 35), and models of it were not only sold in immense numbers to private persons, but set up for worship in other cities. [Howes.] What power must have attended the preaching of that one man by whom the deathblow was felt to be given to their gigantic and witching superstition! 28, 29. **Great is Diana of the Ephesians**—the civic cry of a populace so proud of their temple that they refused to inscribe on it the name of Alexander the Great, though he offered them the whole spoil of his Eastern campaign if they would do it. [STRABO in Hows.] **having caught Gaius and Aristarchus**—disappointed of Paul, as at Thessalonica (ch. 17, 5, 6) They are mentioned ch. 20, 4; 27, 2; Romans 16, 23; 1 Corinthians 1, 14; and probably 3 John 1. If it was in the house of Aquila and Priscilla that he found an asylum (see 1 Corinthians 16, 9), that would explain Romans 16, 3, 4, where he says of them that "for his life they laid down their own necks." [Howes.] **rushed . . . into the theatre**—a vast pile, whose ruins are even now a wreck of immense grandeur. [SIR C. FELLOWES, *Asia Minor*, 1839.] **30-34. when Paul would have entered in** (with noble forgetfulness of self) **unto the people** (the *demos*, i. e., the people met in public assembly), **the disciples suffered him not**—The *tense* used implies only that they were *using their efforts* to restrain him; which might have been unavailing but for what follows. **And certain of the chief of Asia—lit., 'And certain also of the Asiarchs.'** These were wealthy and distinguished citizens of the principal towns of the Asian province, chosen annually, and ten of whom were selected by the proconsul to preside over the games celebrated in the month of May (the same month which Romanism dedicates to the *Virgin*). It was an office of the highest honour, and greatly coveted. Certain of these, it seems, were favourably inclined to the Gospel, at least were Paul's "friends," and knowing the passions of an Athesian mob, excited during the festivals, "sent (a message) to him desiring him not to adventure himself into the theatre." **they drew Alexander out of the multitude, the Jews putting him forward**—rather, 'some of the multitude urged forward Alexander, the Jews thrusting him forward.' As the blame of such a tumult would naturally be thrown upon the Jews, who were regarded by the Romans as the authors of all religious disturbances, they seem to have put forward this man to clear them of all responsibility for the riot. (BENGEL'S conjecture, that this was Alexander the coppersmith, 2 Timothy 4, 14, has little to support it.) **beckoned with the hand—cf. ch. 13, 16; 21, 40. would have made his defence**—'offered to speak in defence.' But when they knew he was a Jew, all with one voice, for the space of two hours, cried out, **Great is Diana, &c.**—The very appearance of a Jew had the opposite effect to that intended. To prevent him obtaining a hearing, they drowned his voice in one tumultuous shout in honour of their goddess, which rose to such frantic enthusiasm as took two hours to exhaust itself. **35-41. when the town-clerk—keeper of the public archives, and a magistrate of great authority, had appeared ('calmed') the people ('the multitude')**—which the very presence of such an officer would go far to do, **he said . . . what man . . . knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana—lit., 'the neocoros or warden.'** The word means 'temple-sweeper;' then, 'temple-guardian.' Thirteen cities of Asia had an interest in the temple, but Ephesus was honoured with the charge of it. (Various cities have claimed this title with reference to the *Virgin* or certain saints.) [WEBSTER and WILKINSON.] **and of the image which fell down from Jupiter**—'from the sky' or 'from heaven.' See on v. 27. 'With this we may compare various legends concerning images and pictures in the Romish Church, such as the traditional likenesses of Christ, which were said to be "not made with hands."' [WEBSTER and WILKINSON.] **Seeing that these things can-**

not be spoken against, &c.—Like a true legal man, he urges that such was notoriously the constitution and fixed character of the city, with which its very existence was all but bound up. Did they suppose that all this was going to be overturned by a set of itinerant orators? Ridiculous! What did they mean, then, by raising such a stir? **For ye have brought hither these men, which are neither robbers of churches—'temple-plunderers,' or sacrilegious persons, nor blasphemers of your goddess**—This is a remarkable testimony, showing that the apostle had, in preaching against idolatry, studiously avoided (as at Athens) insulting the feelings of those whom he addressed—a lesson this to missionaries and ministers in general. **If Demetrius have a matter (of complaint) against any man, the law is open**—rather, 'the assizes (or court-days) are being holden,' and **there are deputies—lit., 'proconsuls'** (see on ch. 13, 7), i. e., probably, the proconsul and his council, as a court of appeal. **If ye inquire—'have any question,' concerning other matters—of a public nature. For we (the public authorities) are in danger of being called in question—by our superiors.**

CHAPTER XX.

Ver. 1-12. PAUL FULFILLS HIS PURPOSE OF PROCEEDING AGAIN TO MACEDONIA AND GREECE—RETURNING THENCE, ON HIS ROUTE FOR JERUSALEM, HE REVISITS PHILIPPI AND TROAS—HIS MINISTRATIONS AT TROAS. This section of the apostle's life, though peculiarly rich in matter, is related with great brevity in the History. Its details must be culled from his own Epistles. 1, 2. **departed—after Pentecost, 1 Corinthians 16, 8. to go into Macedonia**—In pursuance of the first part of his plan, ch. 19, 21. From his Epistles we learn (1.) that, as might have been expected from its position on the coast, he revisited Troas, 2 Corinthians 2, 12. (See on ch. 16, 8.) (2.) That while on his former visit he appears to have done no missionary work there, he now went expressly "to preach Christ's Gospel," and found "a door opened unto him of the Lord" there, which he entered so effectually as to lay the foundation of a church there, 6, 7. (3.) That he would have remained longer there but for his uneasiness at the non-arrival of Titus, whom he had despatched to Corinth to finish the collection for the poor saints at Jerusalem (1 Corinthians 16, 1, 2; 2 Corinthians 8, 6), but still more, that he might bring him word what effect his first Epistle to that Church had produced. (He had probably arranged that they should meet at Troas.) (4.) That in this state of mind, afraid of something wrong, he "took leave" of the brethren at Troas, and went from thence into Macedonia. It was, no doubt, the city of PHILIPPI that he came to (landing at Nicopolis, its seaport, see on ch. 16, 11, 12), as appears by comparing 2 Corinthians 11, 9, where "Macedonia" is named, with Philippians 4, 15, where it appears that Philippi is meant. Here he found the brethren, whom he had left on his former visit in circumstances of such deep interest, a consolidated and thriving Church, generous and warmly attached to their father in Christ; under the superintendence, probably, of our historian, "the beloved physician" (see on ch. 16, 40). All that is said by our historian of this Macedonian visit is that "he went over those parts and gave them much exhortation." (5.) Titus not having reached Philippi as soon as the apostle, "his flesh had no rest, but he was troubled on every side: without were fightings, within were fears" (2 Corinthians 7, 5). (6.) At length Titus arrived, to the joy of the apostle, the bearer of better tidings from Corinth than he had dared to expect (2 Corinthians 7, 6, 7, 13), but chequered by painful intelligence of the efforts of a hostile party to undermine his apostolic reputation there (2 Corinthians). (7.) Under the mixed feelings which this produced, he wrote—from Macedonia, and probably Philippi—his SECOND EPISTLE TO THE CORINTHIANS (see Introduction to 2 Corinthians); despatching Titus with it, and along with him two other unnamed deputies, expressly chosen to take up and bring their collection for the poor saints at Jerusalem, and to whom he bears the beautiful testimony, that they were "the glory of Christ" (2 Co-

inthians 8, 22, 23). (8.) It must have been at this time that he penetrated as far as to the confines of "Illyricum," lying along the shores of the Adriatic (Romans 15, 19). He would naturally wish that his second Letter to the Corinthians should have some time to produce its proper effect ere he revisited them, and this would appear a convenient opportunity for a north-western circuit, which would enable him to pay a passing visit to the churches at Thessalonica and Berea, though of this we have no record. On his way southward to Greece, he would preach the Gospel in the intermediate regions of Epirus, Thessaly and Boeotia (see Romans 15, 19), though of this we have no record. **he came into Greece**—or Achaia, in pursuance of the *second* part of his plan, ch. 19, 21. **3. And there abode three months**—Though the province only is here mentioned, it is the city of CORINTH that is meant, as the province of "Macedonia," v. 1, meant the city of Philippi. Some rough work he anticipated on his arrival at Corinth (2 Corinthians 10, 1-8, 11; 13, 1-10), though he had reason to expect satisfaction on the whole; and as we know there were other churches in Achaia besides that at Corinth (2 Corinthians 1, 1; 11, 10), he would have time enough to pay them all a brief visit during the three months of his stay there. This period was rendered further memorable by the despatch of *the* EPISTLE TO THE ROMANS, written during his stay at Corinth, and sent by "Phœbe, a servant ('deaconess') of the Church at Cenchrea" (see on ch. 18, 3), a lady apparently of some standing and substance, who was going thither on private business. (See on Romans 16, 1 and Introduction to Epistles to Romans.) **And when the Jews laid wait for him, as he was about to sail into Syria**—He had intended to embark, probably at Cenchrea, the eastern harbour of the city, for Palestine, on his route to Jerusalem, the *third* part of his plan, ch. 19, 21. But having detected some conspiracy against his life by his bitter Jewish enemies (as at Damascus, ch. 9, 22-25, and Jerusalem, ch. 9, 29, 30), he changed his plan, and determined "to return" as he had come, "through Macedonia." As he was never more to return to Corinth, so this route would bring him, for the last time, face to face with the attached disciples of Berea, Thessalonica and Philippi. **4, 5. there accompanied him into** (the province of) Asia, Sopater of Berea—The true reading beyond doubt, is, 'Sopater [the son] of Pyrrhus of Berea.' Some think this mention of his father was to distinguish him from Sosipater (the same name in fuller form), mentioned Romans 16, 21. But that they were the same person seems more probable. **of the Thessalonians, Aristarchus**—See on ch. 19, 29. **and Secundus**—of whom nothing else is known. **Gaius of Derbe**—Though the Gaius of ch. 19, 29 is said to be of "Macedonia," and this one "of Derbe," there is no sufficient reason for supposing them different persons; on the contrary, Romans 16, 23, cf. with 3 John 1, where there is hardly any reason to doubt that the same Gaius is addressed, seems to show that though he spent an important part of his Christian life away from his native Derbe, he had latterly retired to some place not very far from it. **and Timotheus**—not probably of Derbe, as one might suppose from this verse, but of Lystra (see on ch. 16, 1); both being so associated in his early connection with the apostle that the mention of the one in the previous clause would recall the other on the mention of his name. **and of Asia, Tychicus and Trophimus**—The latter was an Ephesian, and probably the former. They seem to have put themselves, from this time forward, at the apostle's disposal, and to the very last been a great comfort to him. (Ephesians 6, 21, 22; Colossians 4, 7, 8; ch. 21, 29; 2 Timothy 4, 12, 20.) From the mention of the places to which each of these companions belonged, and still more the order in which they occur, we are left to conclude that they were deputies from their respective churches, charged with taking up and bringing on the collection for the poor saints at Jerusalem, first at Berea, next at Thessalonica, then at Philippi [How], *where we gather that our historian himself rejoined the party* (from the resumption at v. 5 of the "we," dropped at ch. 16, 17), by whom the Philippian collection would naturally be brought on. **5, 6. These going before**—per-

haps to announce and prepare for the apostle's coming. **tarried for us at Troas. And we sailed . . . from Philippi after the days of unleavened bread**—(i. e., the Passover). This, compared with 1 Corinthians 16, 8, shows that the three months spent at Corinth (v. 3) were the winter months. **came to Troas**—for the third and last time. (See on ch. 16, 8, and on v. 1.) **in five days**—As it might have been done in two days, the wind must have been adverse. The vivid style of one now present will be here again observed. **where we abode seven days**—i. e., arriving on a Monday, they stayed over the Jewish sabbath and the Lord's Day following; occupying himself, doubtless, in refreshing and strengthening fellowship with the brethren during the interval. **7. upon the first day of the week, when the disciples came together**—This, compared with 1 Corinthians 16, 2, and other similar allusions, plainly indicates that the Christian observance of the day afterwards distinctly called "the Lord's Day," was already a fixed practice of the churches. **Paul preached**—('discoursed'). The *tense* implies continued action—'kept discoursing.' **8. there were many lights in the upper chamber**—not a mere piece of graphic detail by an eye-witness [HACKETT, Hows], but mentioned, probably, as increasing the heat and contributing to drowsiness [WEBSTER and WILKINSON], as the next clause seems to show. **9. in a ('the') window**—or window-seat, or recess. **fell down from the third loft ('story') and was taken up dead**—The window projected (according to the side of the room where it was situated) either over the street or over the interior court; so that in either case he fell on the hard earth or pavement below. **10-12. Paul . . . fell on him**—like Elisha, 2 Kings 4, 34. **his life is in him**—now restored; cf. Mark 5, 29. **broken bread and eaten**—with what a mixture of awe and joy after such an occurrence! **and eaten**—denoting a common repast, as distinguished from the breaking of the eucharistic bread. **and talked a long while, even till break of day**. How lifelike this record of dear Christian fellowship, as free and gladsome as it was solemn! (See Ecclesiastes 9, 7.)

13-38. CONTINUING HIS ROUTE TO JERUSALEM, HE REACHES MILETUS, WHENCE HE SENDS FOR THE ELDERS OF EPHEBUS—HIS FAREWELL ADDRESS TO THEM. **13, 14. we . . . sailed** (from Troas) **unto Assos; there to take in Paul; for so had he appointed, minding himself to go afoot**—'to go by land.' (See on Mark 6, 33.) In sailing southward from Troas to Assos, one has to round Cape Lectum, and keeping due east to run along the northern shore of the Gulf of Adramyttium, on which it lies. This is a sail of nearly forty miles; whereas by land, cutting right across, in a south-easterly direction, from sea to sea, by that excellent Roman road which then existed, the distance was scarcely more than half. The one way Paul wished his companions to take, while he himself, longing perhaps to enjoy a period of solitude, took the other, joining the ship, by appointment, at Assos. **came to Mitylene**—the capital of the beautiful and classical island of Lesbos, which lies opposite the eastern shore of the Ægean Sea, about thirty miles south of Assos; in whose harbour they seem to have lain for the night. **15, 16. came the next day over against Chios**—now Scio: one of the most beautiful of those islands between which and the coast the sail is so charming. They appear not to have touched at it. **next day we arrived** ('touched' or 'put in') **at Samos**—another island coming quite close to the mainland, and about as far south of Chios as it is south of Lesbos. **tarried** (for the night) **at Trogyllium**—an anchorage on the projecting mainland, not more than a mile from the southern extremity of the island of Samos. **next day we came to Miletus**—on the mainland; the ancient capital of Ionia, near the mouth of the Meander. **For Paul had determined to sail by** (or 'sail past') **Ephesus**—He was right opposite to it when approaching Chios, because he would not spend time in Asia (the Asian province of which Ephesus was the chief city); for he hastened, if . . . possible . . . to be at Jerusalem the day of Pentecost—as a suitable season for giving in the great collection from all

the western churches, for keeping the feast, and clearing his apostolic position with the Church, then represented in large number at Jerusalem. The words imply that there was considerable ground to doubt if he would attain this object—for more than three of the seven weeks from Passover to Pentecost had already expired—and they are inserted evidently to explain why he did not once more visit Ephesus. **17. from Miletus he sent to Ephesus, and called the elders of the church**—As he was now some forty miles south of Ephesus, we might think that more time would be lost by sending thus far for the elders to come to him, than by going at once to Ephesus itself, when so near it. But if unfavourable winds and stormy weather had overtaken them, his object could not have been attained, and perhaps he was unwilling to run the risk of detention at Ephesus by the state of the Church and other causes. Those here called "*elders*" or "*presbyters*," are in v. 28 called "*bishops*." (See note there.) The identity of presbyters and bishops in the New Testament is beyond all reasonable dispute. **18. Ye know . . . after what manner I have been with you at all seasons, &c.**—For the Christian integrity and fidelity of his whole official intercourse with them he appeals to themselves. **19. Serving the Lord (Jesus) with all humility . . . and many tears and temptations**—Self-exaltation was unknown to him, and ease of mind: He "sowed in tears," from anxieties both on account of the converts for whom he "travelled in birth," and of the Jews, whose bitter hostility was perpetually plotting against him, interrupting his work and endangering his life. **20. kept back**—timidly withheld from fear of consequences. **nothing that was profitable**—edification directing all. **have taught you publicly, and from house to house**—Did an *apostle*, whose functions were of so wide a range, not feel satisfied without *private* as well as public ministrations? How then must *pastors* feel? [BENGEL.] **21. testifying both to Jews and Greeks** (labouring under a common malady, and recoverable only by a common treatment) **repentance toward God and faith towards our Lord Jesus Christ**—See on ch. 5. 31. **REPENTANCE**, as distinguished from *faith*, is that state of the "bonest and good heart" which arises from a discovery of one's contrariety to the righteous demands of the Divine law. This is said to be "*towards God*," because seeing Him to be the party dishonoured by sin, it feels all its acknowledgments and compunctions to be properly due to Him, as the great Lawgiver, and directs them to Him accordingly; condemning, humbling itself, and grieving before Him, looking also to Him as its only Hope of deliverance. **FAITH** is said to be "*towards our Lord Jesus Christ*," because in that frame of mind just described it eagerly credits the testimony of relief divinely provided in Christ, gladly embraces the overtures of reconciliation in Him, and directs all its expectations of salvation, from its first stage to its last, to Him as the one appointed Medium of all grace from God to a sinful world. Thus we have here a brief summary of all Gospel preaching. And it is easy to see why repentance is here put before faith; for the former must of necessity precede the latter. There is a repentance subsequent to faith, the fruit of felt pardon and restoration. It was this which drew the tears with which the Saviour's feet were once so copiously moistened. (Luke 7. 37, 38, 47; and cf. Ezekiel 16. 63.) But that is not the light in which it is here presented. **22, 23. And now, behold, I ("I" is emphatic here) bound in the Spirit**—cf. ch. 19. 21. This internal pressure, unattended with any knowledge of "what was to befall him there," was the result of that higher guidance which shaped all his movements. **Save that the Holy Ghost witnesseth in every city, &c.**—by prophetic utterances from city to city, as ch. 11. 4; 21. 10, 11. Analogous premonitions of coming events are not unknown to the general method of God's providence. They would tend to season the apostle's spirit. **24. But none of these things move me, neither, &c.**—In this noble expression of absolute dedication to the service of Christ and preparedness for the worst that could befall him in such a cause, note (1) his jealousy for the peculiar character of his mission, as *immediately from Christ Him-*

self, on which all the charges against him turned; (2) the Burden of that Gospel which he preached—**GRACE**; it was "the Gospel of the Grace of God." **25-27. I know that ye all . . . shall see my face no more**—not an inspired prediction of what was certainly to be, but what the apostle, in his peculiar circumstances, fully expected. Whether, therefore, he ever did see them again, is a question to be decided purely on its own evidence. **I am pure from the blood of all men**—(Ch. 18. 6; and cf. 1 Samuel 12. 3, 5; Ezekiel 3. 17-21; 33. 8, 9.) **For I have not shunned to declare all the counsel of God**—God's way of Salvation, and His kingdom of souls saved by His Son Jesus Christ. See Luke 7. 30. **28. Take heed . . . unto yourselves**—Cf. 1 Timothy 3. 2-7; 4. 16; 6. 11. **and to the flock**—Cf. Hebrews 13. 17. Observe here how the *personal* is put before the *pastoral* care. **over . . . which the Holy Ghost hath made you**—Cf. John 20. 22, 23; Ephesians 4. 8, 11, 12; Revelations 3. 1. (Ch. 14. 3 shows that the apostle did not mean to exclude *human* ordination.) **overseers**—or, as the same word is *everywhere else* rendered in our version, '*bishops*.' 'The *English Version* has hardly dealt fair in this case with the sacred text, in rendering the word "*overseers*," whereas it ought here, as in all other places, to have been '*bishops*,' in order that the fact of elders and bishops having been originally and apostolically synonymous, might be apparent to the ordinary English reader, which now it is not.' [ALFORD.] The distinction between these offices cannot be certainly traced till the second century, nor was it established till late in that century. **to feed the Church of God**—or, 'the Church of the Lord.' Which of these two readings of the text is the true one, is a question which has divided the best critics. The evidence of MSS. preponderates in favour of '*THE LORD*;' some of the most ancient Versions, though not all, so read; and *Athanasius*, the great champion of the supreme Divinity of Christ early in the fourth century, says the expression 'Church of God' is unknown to the Scriptures. Which reading, then, does the *internal* evidence favour? As 'Church of God' occurs nine times elsewhere in Paul's writings, and 'Church of the Lord' nowhere, the probability, it is said, is, that he used his wonted phraseology here also. But if he did, it is extremely difficult to see how so many early transcribers should have altered it into the quite unusual phrase, 'Church of the Lord;' whereas, if the apostle did use this latter expression, and the historian wrote it so accordingly, it is easy to see how transcribers might, from being so accustomed to the usual phrase, write it 'Church of God.' On the whole, therefore, we accept the *second* reading as most probably the true one. But see what follows. **which he hath purchased** ('made his own,' 'acquired') **with his own blood**—'His own' is emphatic: *q. d.*, 'That glorified Lord who from the right hand of power in the heavens is gathering and ruling the Church, and by His Spirit, through human agency, hath set you over it, cannot be indifferent to its welfare in your hands, seeing He hath given for it His own most precious blood, thus making it His own by the dearest of all ties.' The transcendent sacredness of the Church of Christ is thus made to rest on the Dignity of its Lord and the consequent preciousness of that blood which He shed for it. And as the sacrificial atoning character of Christ's death is here plainly *expressed*, so His supreme dignity is *implied* as clearly by the *second* reading as it is *expressed* by the first. What a motive to *pastoral fidelity* is here furnished! **29, 30. after my departure shall grievous wolves enter in among you**—Two classes of coming enemies are here announced, the one more external to themselves, the other bred in the bosom of their own community; both were to be teachers, but the one, "grievous wolves," not sparing, *i. e.*, making a prey of the flock; the other, simply sectarian "perverters" of the truth, with the view of drawing a party after them. Perhaps the one pointed to that subtle poison of Oriental Gnosticism which we know to have very early infected the Asiatic churches; the other to such Judaizing tendencies as we know to have troubled nearly all the early churches. See the Epistles to the *Ephesians*, *Colossians*, and *Timothy*, also those to the seven churches of

asia (cha. 2. and 3). But watchfulness against *all* that tends to injure and corrupt the Church is the duty of its pastors in every age. **31. by the space of three years—**speaking in round numbers; for it was nearer three than two years. **I ceased not to warn every one night and day with tears—**What an appeal to be able to make! 'And if this was an apostle's part, how much more a pastor's!' [BENGEL.] **32-35. I commend you to God—the almighty Conservator of His people. and to the word of his grace—that message of His pure grace (v. 24) by the faith of which He keeps us (1 Peter 1. 5). which (i. e., God) is able to build you up, and to give you an inheritance, &c.—**Observe how Salvation—not only in its initial stages of pardon and regeneration, but in all its subsequent stages of "np-building," even to its consummation in the final inheritance—is here ascribed to the "ability" of God to bestow it, as in Romans 16. 25; Ephesians 3. 20; particularly Jude 24; and cf. 2 Timothy 1. 12, where *the same thing is ascribed to Christ. among all them which are sanctified—*Sanctification is here viewed as the final character and condition of the heirs of glory, regarded as one saved company. **these bonds—**doubtless holding them np, as before Agrippa in chains, ch. 26. 29. **have ministered unto my necessities, and to them that were with me—**See ch. 18. 3; and 1 Corinthians 4. 12; 9. 6, written from Ephesus; also 1 Thessalonians 2. 9. **that so labouring** (as I have done, for others, as well as myself) **ye ought to support the weak, and to remember the words of the Lord Jesus, how he ('how Himself') said, It is more blessed to give than to receive, &c.—**This golden saying, snatched from oblivion, and here added to the Church's abiding treasures, is apt to beget the wish that more of what issued from those Lips which "dropped as an honeycomb," had been preserved to us. But see on John 21. 25. **36-38. he kneeled down and prayed with them all, &c.—**Nothing can be more touching than these three concluding verses, leaving an indelible impression of rare ministerial fidelity and affection on the apostle's part, and of warm admiration and attachment on the part of these Ephesian presbyters. Would to God that such scenes were more frequent in the Church!

CHAPTER XXI.

Ver. 1-16. SAILING FROM EPHEBUS, THEY LAND AT TYRE, AND THENCE SAILING TO PTOLEMAIS, THEY PROCEEDED BY LAND TO CÆSAREA AND JERUSALEM. 1. we were gotten ('torn') from them—expressing the difficulty and pain of the parting. **with a straight course—**running before the wind, as ch. 16. 11. **unto Coos ('Cos')—**an island due south from Miletus, which they would reach in about six hours, and coming close to the mainland. **the day following unto Rhodes—**another island, some fifty miles to the south-east, of brilliant classic memory and beauty. **thence unto Patara—a town on the magnificent mainland of Lycia, almost due east from Rhodes. It was the seat of a celebrated oracle of Apollo. 2. And finding a ship (their former one going no farther, probably) to Phœnicia—**See on ch. 11. 19. **went abroad—**One would almost think this extracted from a journal of the voyage, so graphic are its details. **3. when we . . . discovered ('sighted,' as the phrase is) Cyprus, we left it on the left hand—i. e.,** steered south-east of it, leaving it on the north-west. **called into ('unto') Syria, and landed at Tyre—the celebrated seat of maritime commerce for East and West. It might be reached from Patara in about two days. there the ship was to unlade her burden—**which gave the apostle time for what follows. **4-6. finding disciples ('finding out the disciples')—**implying some search. They would expect such, from what is recorded, ch. 11. 19. Perhaps they were not many; yet there were gifted ones among them. **who said to Paul . . . that he should not go to Jerusalem—**See on ch. 20. 23; also on v. 11-14. **they all brought us on our way with wives and children . . . and we kneeled down on the shore and prayed, &c.—**See on ch. 20. 36-38. Observe here that the *children* of these Tyrian disciples not only

were taken along with their parents, but must have joined in this act of solemn worship. See on Epistles 6. 1. **7. when we had finished our course ('completing the voyage') from Tyre, we came** (which they would do the same day) **to Ptolemais—**anciently called Acco (Judges 1. 31), now St. Jean d'Acre, or Acre. **and saluted the brethren, and abode, &c.—**disciples gathered probably as at Tyre, on the occasion mentioned ch. 11. 19. **8-10. next day we [that were of Paul's company] departed—**(The words in brackets are omitted in the best MSS. They were probably added as the connecting words at the head of some church lessons.) **and came to Cæsarea—a** run along the coast, southward, of some thirty miles. **Philip the evangelist—a** term answering apparently very much to our *missionary* [Howe], by whose ministry such joy had been diffused over Samaria, and the Ethiopian eunuch had been baptized, ch. 8. **one of the seven (deacons)—**who had "purchased to himself a good degree" (1 Timothy 3. 13). He and Paul now meet for the first time, some twenty-five years after that time. **the same man had four daughters . . . which did prophecy—**fulfilling Joel 2. 28 (see ch. 2. 18). This is mentioned, it would seem, merely as a high distinction divinely conferred on so devoted a servant of the Lord Jesus, and probably indicates the high tone of religion in his family. **tarried there many ('a good many') days—**Finding himself in good time for Pentecost at Jerusalem, he would feel it a refreshing thing to his spirit to hold Christian communion for a few days with such a family. **there came down from Judea (the news of Paul's arrival having spread) a certain prophet . . . Agabus—**no doubt the same as in ch. 11. 28. **11-14. So shall the Jews bind the man that owneth this girdle, &c.—**For though the Romans did it, it was at the Jews' instigation, v. 33; ch. 23. 17. Such dramatic methods of announcing important future events would bring the old prophets to remembrance. (Cf. Isaiah 20. 2, &c.; Jeremiah 13. 1, and Ezekiel 5. 1, &c.) This prediction and that at Tyre (v. 4) were intended, not to prohibit him from going, but to put his courage to the test and when he stood the test, to deepen and mature it. **we and they at that place (the Cæsarean Christians) besought him (even with tears, v. 13) not to go to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart, &c.—**Beautiful union of manly resoluteness and womanly tenderness, alike removed from mawkishness and stoicism! **I am ready not to be bound only—q. d., 'If that is all, let it come,' but to die, &c.—**It was well he could add this, for he had that also to do. **15, 16. we took up our carriages ('our baggage'), and went up to Jerusalem—for the fifth time** after his conversion, thus concluding *his third missionary tour*, which proved his *last*, so far as recorded; for though he accomplished the fourth and last part of the missionary plan sketched out, ch. 19. 21—"After I have been at Jerusalem, I must also see Rome"—it was as "a prisoner of Jesus Christ." **went with us . . . and brought with them (rather, 'brought us to') one Mnason of Cyprus, an old disciple, &c.—**not an *aged* disciple, but probably 'a disciple of old standing,' perhaps one of the 3000 converted on the day of Pentecost, or, more likely still, drawn to the Saviour Himself during His lifetime. He had come, probably, with the other Cyprians (ch. 11. 20), to Antioch, "preaching the Lord Jesus unto the Grecians," and now he appears settled at Jerusalem.

17-40. PAUL REPORTS THE EVENTS OF HIS THIRD MISSIONARY JOURNEY—IN THE TEMPLE, PURIFYING HIMSELF FROM A JEWISH VOW, HE IS SEIZED BY A MOB AND BEATEN TO THE DANGER OF HIS LIFE—THE UPROAR BECOMING UNIVERSAL, THE ROMAN COMMANDANT HAS HIM BROUGHT IN CHAINS TO THE FORTRESS, FROM THE STAIRS OF WHICH HE IS PERMITTED TO ADDRESS THE PEOPLE. The apostle was full of anxiety about this visit to Jerusalem, from the numerous prophetic intimations of danger awaiting him, and having reason to expect the presence at this feast of the very parties from whose virulent rage he had once and again narrowly escaped with his life. Hence we find him asking the Roman Christians to *wrestle* with him in prayer, "for the Lord Jesus Christ's sake

and for the love of the Spirit, *that he might be delivered from them that believed not in Judea*," as well as "that his service which he had for Jerusalem (the great collection for the poor saints there) might be accepted of the saints." Romans 15. 30, 31. 17-19. the brethren received us gladly—the disciples generally, as distinguished from the official reception recorded in v. 18. Paul went in with us unto James; and all the elders were present—to "report himself" formally to the acknowledged head of the Church at Jerusalem, and his associates in office. See on ch. 15. 13. Had any other of the apostles been in Jerusalem on that occasion, it could hardly fail to have been noted. he declared particularly (in detail) what God had wrought among the Gentiles by his ministry—as on previous occasions, ch. 14. 27; and see Romans 15. 15; no doubt referring to the insidious and systematic efforts of the Judaizing party in a number of places to shelve the Church of Christ into a Jewish sect, and his own counter-procedure. 20-25. they glorified the Lord, &c.—constrained to justify his course, notwithstanding the Jewish complexion of the Christianity of Jerusalem. they are informed . . . that thou teachest all the Jews which are among the Gentiles (those residing in heathen countries) to forsake Moses, &c.—This calumny of the unbelieving Jews would find easy credence among the Christian zealots for Judaism. we have four men (Christian Jews, no doubt) which have a vow—perhaps kept ready on purpose. be at charges with them—4. *e.*, defray the expense of the sacrifices legally required of them, along with his own, which was deemed a mark of Jewish generosity. touching the Gentiles . . . we have written and concluded that they observe no such things, &c.—This shows that with all their conciliation to Jewish prejudice, the Church of Jerusalem was taught to adhere to the decision of the famous council held there (ch. 15). 26. to signify (*i. e.*, announce to the priest) the accomplishment of the days of purification, &c.—See on Numbers 6. 13-21. 27-30. the Jews of Asia—in all likelihood those of Ephesus (since they recognized Trophimus apparently as a townsman, v. 29), embittered by their discomfiture, ch. 19. 9, &c. Trophimus—See on ch. 20. 4. took Paul, and drew him out of the temple; and forthwith the doors were shut—that the murder they meant to perpetrate might not pollute that holy place. 31. tidings came—*lit.*, 'went up,' *i. e.*, to the fortress of Antonia, where the commandant resided. See on v. 32. This part of the narrative is particularly graphic. the chief captain—the chiliarch, or tribune of the Roman cohort, whose full number was 1,000 men. 33. commanded him to be bound with two chains—See on ch. 12. 34. some cried one thing—The difficulty would be so to state his crimes as to justify their proceedings to a Roman officer. to be carried into the castle—rather, perhaps, 'the barracks,' or that part of the fortress of Antonia appropriated to the soldiers. The fort was built by Herod on a high rock at the north-west corner of the great temple area, and called after Mark Antony. 35, 36. Away with him—as before of his Lord, Luke 23. 18; John 19. 15. 37-40. Art not thou that Egyptian, &c.—The form of the question implies that the answer is to be in the negative, and is matter of some surprise: *q. d.*, 'Thou art not then,' &c.? madest an uproar, &c.—The narrative is given in JOSEPHUS (*Jewish War*, ii. 8. 6; and 13. 5), though his two allusions and ours seem to refer to different periods of the rebellion. a citizen of no mean city—See on ch. 16. 37. stood on the stairs—'What nobler spectacle than that of Paul at this moment! There he stood, bound with two chains, ready to make his defence to the people. The Roman commander sits by, to enforce order by his presence. An engaged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!' [CHRYSOSTOM (or in his name) in HACKET.] a great silence—the people awed at the permission given him by the commandant, and seeing him sitting as a listener. in the Hebrew tongue—the Syro-Chaldaic, the vernacular tongue of the Palestine Jews since the captivity

CHAPTER XXII.

Ver. 1-30. PAUL'S DEFENCE FROM THE STAIRS OF THE FORTRESS—THE RAGE OF THE AUDIENCE BURSTING FORTH, THE COMMANDANT HAS HIM BROUGHT INTO THE FORT TO BE EXAMINED BY SCOURGING, BUT LEARNING THAT HE IS A ROMAN, HE ORDERS HIS RELEASE AND COMMANDS THE SANHEDRIM TO TRY HIM. 1, 2. when they heard . . . the Hebrew tongue (see on ch. 21. 40) they kept the more silence—They could have understood him in Greek, and doubtless fully expected the renegade to address them in that language, but the sound of their holy mother-tongue awed them into deeper silence. 3. a Jew of Tarsus, brought up in this city, at the feet (see on Luke 10. 39) of Gamaliel—(See on ch. 5. 24)—a fact of great importance in the apostle's history, standing in the same relation to his future career as Moses' education in the Egyptian court to the work for which he was destined. the perfect manner of the law of the fathers—the strictest form of traditional Judaism. zealous ('a zealot') toward God as ye all are this day—his own murderous zeal against the disciples of the Lord Jesus being merely reflected in their present treatment of himself. 4. I persecuted, &c.—See on ch. 9. 1, 2, 5-7. the high priest (still alive) doth bear me witness, and all the estate of the elders—the whole Sanhedrim. 8. Jesus of Nazareth—('The Nazarene.') See on ch. 3. 5. 9-11. the men, &c.—See on ch. 9. 7, &c. 12. Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there—One would not know from this description of Ananias that he was a Christian at all, the apostle's object being to hold him up as unexceptionable even to the most rigid Jews. 13-15. The God of our fathers hath chosen thee—studiously linking the new economy upon the old, as but the sequel of it; both having one glorious Author. that thou shouldst see that ('the') Just One—cf. ch. 3. 14; 7. 52. and hear the voice of his mouth—in order to place him on a level with the other apostles, who had "seen the (Risen) Lord," be baptized and wash away thy sins—This way of speaking arises from baptism being the visible seal of remission, calling on the name of the Lord—rather, 'having called,' *i. e.*, after having done so; referring to the confession of Christ which preceded baptism, as ch. 8. 37. 17-21. it came to pass, &c.—This thrilling dialogue between the glorified Redeemer and his chosen vessel is nowhere else related. When I was come again to Jerusalem—on the occasion mentioned ch. 9. 26, &c. while I prayed in the temple—He thus calls their attention to the fact that after his conversion he kept up his connection with the temple as before. get quickly out of Jerusalem (cf. ch. 9. 29), for they will not receive thy testimony . . . And I said, Lord, they know, &c.: *q. d.*, 'Can it be, Lord, that they will resist the testimony of one whom they knew so well as among the blindest of all against thy disciples, and whom nothing short of resistless evidence could have turned to Thee?' Depart, for I will send thee far hence unto the Gentiles—*q. d.*, 'Enough; thy testimony is not to be thrown away upon Jerusalem; the Gentiles, afar off, are thy peculiar sphere.' 22, 23. gave him audience to this word . . . then . . . Away with such a fellow from the earth, &c.—Their national prejudices lashed into fury at the mention of a mission to the Gentiles, they would speedily have done to him as they did to Stephen, but for the presence and protection of the Roman officer. 24-26. examined by scourging—according to the Roman practice. that he might know wherefore they cried so—Paul's speech being to him in an unknown tongue, he concluded from the horror which it kindled in the vast audience that he must have been guilty of some crime. Paul said to the centurion that stood by—to superintend the torture and receive the confession expected to be wrung from him. Is it lawful for you to scourge a man that is a Roman, &c.—See on ch. 16. 37. 27-29. Art thou a Roman?—showing that his being of Tarsus, which he had told him before (ch. 21. 39) did not necessarily imply that he was a Roman citizen. With a great sum obtained I this freedom—Roman cit-

izenship was bought and sold in the reign of Claudius, we know, at a high price: at a subsequent date, for next to nothing. But to put in a false claim to this privilege was a capital crime. **I was [free] born** ('born to it')—by purchase, or in reward of services, on the part of his father or some ancestor. **chief captain feared, &c.**—See on ch. 16. 38. **30. commanded the chief priests and all their council to appear**—i. e., the Sanhedrim to be formally convened. Note here the power to order a Sanhedrim to try this case, assumed by the Roman officers and acquiesced in on their part.

CHAPTER XXIII.

Ver. 1-10. PAUL'S DEFENCE BEFORE THE SANHEDRIM DIVIDES THE RIVAL FACTIONS, FROM WHOSE VIOLENCE THE COMMANDANT HAS THE APOSTLE REMOVED INTO THE FORTRESS. **1. Paul, earnestly beholding the council**—with a look of conscious integrity and unflinching courage, perhaps also recognizing some of his early fellow-pupils. **I have lived in all good conscience before God until this day, &c.**—The word has an indirect reference to the 'polity' or "commonwealth of Israel," of which he would signify that he had been, and was to that hour, an honest and God-fearing member. **2. the high priest . . . commanded . . . to smite him on the mouth**—a method of silencing a speaker common in the East to this day. [HACKET.] But for a judge thus to treat a prisoner on his trial, for merely prefacing his defence by a protestation of his integrity, was infamous. **3, 4. God shall smite thee**—as indeed He did; for he was killed by an assassin during the Jewish war. (JOSEPHUS, *Jewish War*, ii. 17. 9.) **thou whited wall**—i. e., hypocrite (Matthew 23. 27). This epithet, however correctly describing the man, must not be defended as addressed to a judge, though the remonstrance which follows—"for sittest thou," &c.—ought to have put him to shame. **5. I wist not that he was the high priest**—All sorts of explanations of this have been given. The high priesthood was in a state of great confusion and constant change at this time (as appears from JOSEPHUS), and the apostle's long absence from Jerusalem, and perhaps the manner in which he was habited or the seat he occupied, with other circumstances to us unknown, may account for such a speech. But if he was thrown off his guard by an insult which touched him to the quick, 'what can surpass the grace with which he recovered his self-possession, and the frankness with which he acknowledged his error? If his conduct in yielding to the momentary impulse was not that of Christ himself under a similar provocation (John 18. 22, 23), certainly the manner in which he atoned for his fault was *Christ-like*.' [HACKET.] **6-9. when Paul perceived** (from the discussion which plainly had by this time arisen between the parties) **that the one part were Sadducees, and the other Pharisees, he cried out** (raising his voice above both parties), **I am a Pharisee, the son of a Pharisee** (the true reading seems to be, 'the son of Pharisees,' i. e., belonging to a family who from father to son had long been such)—**of the hope and resurrection of the dead** (i. e., not the vague hope of immortality, but the definite expectation of the resurrection) **I am called in question**—By this adroit stroke, Paul engages the whole Pharisaic section of the council in his favour; the doctrine of a resurrection being common to both, though they would totally differ in their *application* of it. This was, of course, quite warrantable, and the more so as it was already evident that no impartiality in trying his cause was to be looked for from such an assembly. **the Sadducees say . . . there is no resurrection, neither angel, nor spirit**—See on Luke 20. 37. **the scribes . . . of the Pharisees' part . . . strove, saying, We find no evil in this man, but as to those startling things which he brings to our ears) if a spirit or an angel hath spoken to him**—referring, perhaps, to his trance in the temple, of which he had told them, ch. 22. 17. They put this favourable construction upon his proceedings for no other reason than that they had found him one of their own party. They care not to require into the *truth* of what he alleged, over and above

their opinions, but only to explain it away as something not worth raising a noise about. (The following words, "Let us not fight against God," seem not to belong to the original text, and perhaps are from ch. 5. 39. In this case, either the meaning is, 'If he has had some Divine communication, *what of that?*' or, the conclusion of the sentence may have been drowned in the hubbub, which the next verse shows to have been intense.) **10. the chief captain, fearing lest Paul should have been pulled to pieces . . . commanded the soldiers to go down and take him by force, &c.**—This shows that the commandant was not himself present, and further, that instead of the Sanhedrim trying the cause, the proceedings quickly consisted in the one party attempting to seize the prisoner, and the other to protect him.

11-35. IN THE FORTRESS PAUL IS CHEERED BY A NIGHT VISION—AN INFAMOUS CONSPIRACY TO ASSASSINATE HIM IS PROVIDENTIALLY DEFEATED, AND HE IS DESPATCHED BY NIGHT WITH A LETTER FROM THE COMMANDANT TO FELIX AT CÆSAREA, BY WHOM ARRANGEMENTS ARE MADE FOR A HEARING OF HIS CAUSE. **11. the night following**—his heart perhaps sinking, in the solitude of his barrack-ward, and thinking perhaps that all the predictions of danger at Jerusalem were now to be fulfilled in his death there. **the Lord (i. e., Jesus) stood by him . . . Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou also at Rome**—q. d., 'Thy work in Jerusalem is done, faithfully and well done; but thou art not to die here; thy purpose next to "see Rome" (ch. 19. 21) shall not be disappointed, and there also must thou bear witness of Me.' As this vision was not unneeded now, so we shall find it cheering and upholding him throughout all that befell him up to his arrival there. **12-14. bound themselves with a curse . . . that they would neither eat . . . till they had killed Paul**—Cf. 2 Samuel 3. 35; 1 Samuel 14. 24. **15. Now . . . ye with the council signify to the chief captain . . . as though, &c.**—That these high ecclesiastics fell in readily with this infamous plot is clear. What will not unscrupulous and hypocritical religionists do under the mask of religion? The narrative bears unmistakable internal marks of truth. **or ever he come near**—Their plan was to assassinate him on his way down from the barracks to the council. The case was critical, but He who had pledged His word to him that he should testify for Him at Rome provided unexpected means of defeating this well-laid scheme. **16-23. Paul's sister's son**—See on ch. 9. 30. If he was at this time residing at Jerusalem for his education, like Paul himself, he may have got at the schools those hints of the conspiracy on which he so promptly acted. **Then Paul called one of the centurions**—Though divinely assured of safety, he never allows this to interfere with the duty he owed to his own life and the work he had yet to do. (See on ch. 27. 22-25, 31.) **took him by the hand**—This shows that he must have been quite in his boyhood, and throws a pleasing light on the kind-hearted impartiality of this officer. **and now are they ready, looking for a promise from thee**—Thus, as is so often the case with God's people, not till the last moment, when the plot was all prepared, did deliverance come. **23, 24. two hundred soldiers**—a formidable guard for such an occasion; but Roman officials felt their honour concerned in the preservation of the public peace, and the danger of an attempted rescue would seem to require it. The force at Jerusalem was large enough to spare this convoy. **the third hour of the night**—nine o'clock. **beasts to eat Paul on**—as relays, and to carry baggage. **unto Felix, the governor**—the procurator. See on ch. 24. 24, 25. **25-30. Claudius**—the Roman name he would take on purchasing his citizenship. **Lysias**—his Greek family name. **the most excellent governor**—an honorary title of office. **came I with an army**—rather, 'with the military.' **perceived to be accused of questions of their law, &c.**—Amidst all his difficulty in getting at the charges laid against Paul, enough, no doubt, came out to satisfy him that the whole was a question of religion, and that there was no case for a civil tribunal. **gave commandment to**

his accusers . . . to say before thee—This was not done when he wrote, but would be ere the letter reached. 31, 32. brought him to Antipatris—nearly forty miles from Jerusalem, on the way to Caesarea; so named by Herod in honour of his father, Antipater. On the morrow they (the infantry) left the horse—themselves no longer needed as a guard. The remaining distance was about twenty-five or twenty-six miles. 34, 35. asked of what province he was—the letter describing him as a Roman citizen. I will hear thee—The word means, 'give thee a full hearing.' to be kept in Herod's judgment-hall—'prætorium,' the palace built at Caesarea by Herod, and now occupied by the Roman procurators; in one of the buildings attached to which Paul was ordered to be kept.

CHAPTER XXIV.

Ver. 1-27. PAUL, ACCUSED BY A PROFESSIONAL PLEADER BEFORE FELIX, MAKES HIS DEFENCE, AND IS REMANDED FOR A FURTHER HEARING. AT A PRIVATE INTERVIEW FELIX TREMBLES UNDER PAUL'S PREACHING, BUT KEEPS HIM PRISONER FOR TWO YEARS, WHEN HE WAS SUCCEEDED BY FESTUS. 1. after five days—or, on the fifth day from their departure from Jerusalem. Ananias . . . with the elders—a deputation of the Sanhedrim. a certain orator—one of those Roman advocates who trained themselves for the higher practice of the metropolis by practising in the provinces, where the Latin language, employed in the courts, was but imperfectly understood and Roman forms were not familiar. informed . . . against Paul—'laid information,' i. e., put in the charges. 2-4. Seeing that by thee we enjoy great quietness, &c.—In this fulsome flattery there was a semblance of truth: nothing more. Felix acted with a degree of vigour and success in suppressing lawless violence. [JOSEPHUS, *Antiquities*, xx. 8. 4; confirmed by TACITUS, *Ann.* xii. 54]. by thy providence—a phrase applied to the administration of the emperors. 5-8. a pestilent fellow ('a plague,' or 'pest') and a mover of sedition among all the Jews (by exciting disturbances among them) throughout the world—See on Luke 2. 1. This was the first charge; and true only in the sense explained on ch. 16. 20. a ringleader of the sect of the Nazarenes—the second charge; and true enough. hath gone about ('attempted') to profane the temple—the third charge; and entirely false. we . . . would have judged according to our law. But . . . Lysias came upon us, and with great violence took him out of our hands—a wilful falsehood and calumnious charge against a public officer. He had commanded the Sanhedrim to meet for no other purpose than to "judge him according to their law;" and only when, instead of doing so, they fell to disputing among themselves, and the prisoner was in danger of being "pulled in pieces of them" (ch. 23. 10)—or as his own letter says "killed of them" (ch. 23. 27)—did he rescue him, as was his duty, "by force" out of their hands. commanding his accusers to come unto thee—Here they insinuate that, instead of troubling Felix with the case, he ought to have left it to be dealt with by the Jewish tribunal; in which case his life would soon have been taken. by examining whom (Lysias, as would seem, v. 22) thyself mayest, &c.—referring all, as if with confidence, to Felix. The Jews assented, &c.—See on ch. 23. 15. 10. thou hast been many years a judge to this nation—He had been in this province for six or seven years, and in Gallilee for a longer period. Paul uses no flattery, but simply expresses his satisfaction at having to plead before one whose long official experience of Jewish matters would enable him the better to understand and appreciate what he had to say. 11. thou mayest understand (canst easily learn) that there are but twelve days since I went up to Jerusalem—viz., 1. The day of his arrival in Jerusalem (ch. 21. 15-17); 2. The interview with James (ch. 21. 18. &c.); 3. The assumption of the vow (ch. 21. 26); 4, 5, 6. Continuance of the vow, interrupted by the arrest (ch. 21. 27. &c.); 7. A visit of Paul (ch. 21. 27); 8. Paul before the Sanhedrim (ch. 22. 30; 23. 1-10); 9. Conspiracy of the Jews and defeat of it (ch. 23. 12, &c.), and despatch of Paul from

Jerusalem on the evening of the same day (ch. 23. 34, 35). 10, 11, 12, 13. The remaining period referred to (ch. 24. 1). [MEYER.] This short period is mentioned to show how unlikely it was that he should have had time to do what was charged against him. for to worship—a very different purpose from that imputed to him. 12, 13. they neither found me . . . neither can they prove the things, &c.—After specifying several particulars, he challenges proof of any one of the charges brought against him. So much for the charge of sedition. 14, 15. But this I confess to thee (in which Felix would see no crime) that after the way they call heresy (*lit.*, and better, 'a sect'), so worship I the God of my fathers ('the ancestral God'). Two arguments are contained here: (1.) Our nation is divided into what they call 'sects'—the sect of the Pharisees, and that of the Sadducees—all the difference between them and me is, that I belong to neither of these, but to another sect, or religious section of the nation, which from its Head they call Nazarenes: for this reason, and this alone, am I hated. (2.) The Roman law allows every nation to worship its own deities; I claim protection under that law, worshipping the God of my ancestors, even as they, only of a different sect of the common religion. believing all, &c.—Here, disowning all opinions at variance with the Old Testament Scriptures, he challenges for the Gospel which he preached the authority of the God of their fathers. So much for the charge of heresy. and have hope . . . as themselves allow, that there shall be a resurrection, &c.—This appeal to the faith of his accusers shows that they were chiefly of the Pharisees, and that the favour of that party, to which he owed in some measure his safety at the recent council (ch. 23. 6-9), had been quite momentary. 16. And herein—'On this account,' 'accordingly;' *q. d.*, looking forward to that awful day (cf. 2 Corinthians 5. 10). I exercise myself—The "I" here is emphatic; *q. d.*, 'Whatever they do, this is my study.' to have always a conscience void of offence, &c.—See ch. 23. 1; 2 Corinthians 1. 12, 2. 17, &c.; *q. d.*, 'These are the great principles of my life and conduct—how different from turbulence and sectarianism!' 17. Now after many ('several') years (absence from Jerusalem) I came to bring alms to my nation—referring to the collection from the churches of Macedonia and Greece, which he had taken such pains to gather. This only allusion to the Acts to what is dwelt upon so frequently in his own Epistles (Romans 15. 25, 26; 1 Corinthians 16. 1-4; 2 Corinthians 8. 1-4), throws a beautiful light on the truth of this History. (See PALEY'S *Horæ Paulinæ*.) and (to present) offerings—connected with his Jewish vow: see next verse. 18-21. found me purified in the temple—not polluting it, therefore, by my own presence, and neither gathering a crowd nor raising a stir: If then these Asiatic Jews have any charge to bring against me in justification of their arrest of me, why are they not here to substantiate it? or else let these . . . here say—'Or, passing from all that preceded my trial, let those of the Sanhedrim here present say if I was guilty of aught there,' &c. No doubt his hasty speech to the high priest might occur to them, but the provocation to it on his own part was more than they would be willing to recall. Except . . . this one voice . . . Touching the resurrection, &c.—This would recall to the Pharisees present their own inconsistency, in befriending him then and now accusing him. 22, 23. having more perfect knowledge of that ('the') way—See on ch. 19. 23; and on v. 10. when Lysias . . . shall come . . . I will know, &c.—Felix might have dismissed the case as a tissue of unsupported charges. But if from his interest in the matter he really wished to have the presence of Lysias and others involved, a brief delay was not unworthy of him as a judge. Certainly, so far as recorded, neither Lysias nor any other parties appeared again in the case. Verse 23, however, seems to show that at that time his prepossessions in favour of Paul were strong. 24, 25. Felix . . . with his wife Drusilla . . . a Jewess—This beautiful but infamous woman was the third daughter of Herod Agrippa I., who was eaten of worms (see on ch. 12. 1), and a sister of Agrippa II., before whom Paul pleaded, ch. 26. She was 'given in marriage to Azizus, king of the

INNOCENCE, who had consented to be circumcised for the sake of the alliance. But this marriage was soon dissolved, after this manner: When Festus was procurator of Judea, he saw her, and being captivated with her beauty, persuaded her to desert her husband, transgress the laws of her country, and marry himself. [JOSEPHUS, *Antiquities*, xx. 7. 1, 2.] Such was this "wife" of Felix. he sent for Paul and heard him concerning the faith in Christ—Perceiving from what he had heard on the trial that the new sect which was creating such a stir was represented by its own advocates as but a particular development of the Jewish faith, he probably wished to gratify the curiosity of his Jewish wife, as well as his own, by a more particular account of it from this distinguished champion. And no doubt Paul would so far humour this desire as to present to them the great leading features of the Gospel. But from v. 25 it is evident that his discourse took an entirely practical turn, suited to the life which his two auditors were notoriously leading. And as he reasoned of righteousness (with reference to the public character of Felix), temperance (with reference to his immoral life), and judgment to come (when he would be called to an awful account for both), Felix trembled—and no wonder. For, on the testimony of TACITUS, the Roman Annalist (v. 9; xii. 54), he ruled with a mixture of cruelty, lust, and servility, and relying on the influence of his brother Pallas at court, he thought himself at liberty to commit every sort of crime with impunity. How noble the fidelity and courage which dared to treat of such topics in such a presence, and what withering power must have been in those appeals which made even a Felix to tremble! Go thy way for this time; and when I have a convenient season I will call for thee—Alas for Felix! This was his golden opportunity, but—like multitudes still—he missed it. Convenient seasons in abundance he found to call for Paul, but never again to "hear him concerning the faith in Christ," and writhe under the terrors of the wrath to come. Even in those moments of terror he had no thought of submission to the Cross or a change of life. The Word discerned the thoughts and intents of his heart, but that heart even then clung to its idols; even as Herod, who "did many things and heard John gladly," but in his best moments was enslaved to his lusts. How many Felixes have appeared from age to age! He hoped . . . that money should have been given him . . . wherefore he sent for him the oftener, and communed with him—Bribery in a judge was punishable by the Roman law, but the spirit of a slave (to use the words of TACITUS) was in all his acts, and his "communing with Paul"—as if he cared for either him or his message—simply added hypocrisy to meanness. The position in life of Paul's Christian visitors might beget the hope of extracting something from them for the release of their champion; but the apostle would rather lie in prison than stoop to this! after two years, &c.—What a trial to this burning missionary of Christ, to suffer such a tedious period of inaction! How mysterious it would seem! But this repose would be medicine to his spirit; he would not, and could not, be entirely inactive, so long as he was able by pen and message to communicate with the churches; and he would doubtless learn the salutary truth that even he was not essential to his Master's cause. That Luke wrote his Gospel during this period, under the apostle's superintendence, is the not unlikely conjecture of able critics. Porcius Festus—Little is known of him. He died a few years after this. [JOSEPHUS, *Antiquities*, xx. 8. 9, to 9. 1.] came into Felix' room—He was recalled, on accusations against him by the Jews of Cæsarea, and only acquitted through the intercession of his brother at court. [JOSEPHUS, *Antiquities*, xx. 8. 10.] Felix, willing to show the Jews a pleasure—to earn the thanks of the Jews, which he did not, left Paul bound (ch. 28. 20)—which does not seem to have been till then.

CHAPTER XXV.

Ver. 1-2. FESTUS, COMING TO JERUSALEM, DECLINES TO HAVE PAUL BROUGHT THITHER FOR JUDGMENT, BUT GIVES THE PARTIES A HEARING ON HIS RETURN TO CÆSAR.

REA—ON FESTUS ASKING THE APOSTLE IF HE WOULD GO TO JERUSALEM FOR ANOTHER HEARING BEFORE HIM, HE IS CONSTRAINED IN JUSTICE TO HIS CAUSE TO APPEAL TO THE EMPEROR. 1-3. Festus . . . after three days ascended . . . to Jerusalem—to make himself acquainted with the great central city of his government without delay. Then the high priest—a successor of him before whom Paul had appeared (ch. 23. 2). and the chief of the Jews—and "the whole multitude of the Jews," v. 24, clamorously. informed him against Paul . . . desired favour (in v. 15 "judgment") against him—It would seem that they had the insolence to ask him to have the prisoner executed even without a trial (v. 16). laying wait . . . to kill him.—How deep must have been their hostility, when two years after the defeat of their former attempt, they thirst as keenly as ever for his blood! Their plea for having the case tried at Jerusalem, where the alleged offence took place, was plausible enough; but from v. 10 it would seem that Festus had been made acquainted with their causeless malice, and that in some way which Paul was privy to. 4-6. answered . . . that Paul should be kept (rather, 'is in custody') at Cæsarea, and himself would depart shortly thither. Let them . . . which among you are able, go down—"your leading men." the Jews . . . from Jerusalem—clamorously, as at Jerusalem, see v. 24. many and grievous complaints against Paul—From his reply, and Festus' statement of the case before Agrippa, these charges seem to have been a jumble of political and religious matter which they were unable to substantiate, and vociferous cries that he was unfit to live. Paul's reply, not given in full, was probably little more than a challenge to prove any of their charges, whether political or religious. 9, 10. Festus, willing to do the Jews a pleasure (to ingratiate himself with them), said, Wilt thou go up to Jerusalem, and . . . be judged . . . before me (or 'under my protection'). If this was meant in earnest, it was temporizing and vacillating. But, possibly, anticipating Paul's refusal, he wished merely to avoid the odium of refusing to remove the trial to Jerusalem. Then said Paul, I stand at Cæsarea's judgment-seat—4. e., I am already before the proper tribunal. This seems to imply that he understood Festus to propose handing him over to the Sanhedrim for judgment (and see on v. 11), with a mere promise of protection from him. But from going to Jerusalem at all he was too well justified in shrinking, for there assassination had been quite recently planned against him. to the Jews have I done no wrong, as thou knowest very well—lit., 'better,' 4. e. (perhaps), better than to press such a proposal. If there be none of these things . . . no man may deliver me unto them—The word signifies to 'surrender in order to gratify' another. I appeal to Cæsar—The right of appeal to the supreme power, in case of life and death, was secured by an ancient law to every Roman citizen, and continued under the empire. Had Festus shown any disposition to pronounce final judgment, Paul, strong in the consciousness of his innocence and the justice of a Roman tribunal, would not have made this appeal. But when the only other alternative offered him was to give his own consent to be transferred to the great hotbed of plots against his life, and to a tribunal of unscrupulous and bloodthirsty ecclesiastics whose vociferous cries for his death had scarcely subsided, no other course was open to him. 12. Festus (little expecting such an appeal, but bound to respect it) having conferred with the council (his assessors in judgment, as to the admissibility of the appeal), said, Hast thou (for 'thou hast') . . . to Cæsar shalt thou go—as if he would add (perhaps) 'and see if thou fare better.'

13-27. HEROD AGRIPPA II., ON A VISIT TO FESTUS, BEING CONSULTED BY HIM ON PAUL'S CASE, DESIRES TO HEAR THE APOSTLE, WHO IS ACCORDINGLY BROUGHT FORTH. 13. King Agrippa—great grandson of Herod the Great, and Drusilla's brother (see on ch. 24. 24). On his father's awful death (ch. 12. 23), being thought too young (17) to succeed, Judea was attached to the province of Syria. Four years after, on the death of his uncle Herod, he was made king of the northern part of the country of the Jews.

us, and afterwards got Batanea, Iturea, Trachonitis, Abilene, Galilee, and Perea, with the title of king. He died A. D. 100, after reigning fifty-one years. and Bernice—his sister. She was married to her uncle Herod, king of Chalcis, on whose death she lived with her brother Agrippa—not without suspicion of incestuous intercourse, which her subsequent licentious life tended to confirm. **came to salute Festus**—to pay his respects to him on his accession to the procuratorship. **14, 15. when there many ('several') days, Festus declared Paul's cause—**making advantage of the presence of one who might be presumed to know such matters better than himself; though the lapse of "several days" ere the subject was touched on shows that it gave Festus little trouble. **16-21. to deliver any man to die**—See on the word "deliver up" v. 11. **as I supposed ('suspected')**—crimes punishable by civil law. **questions of their own superstition—**rather 'religion' (see on ch. 17. 22). It cannot be supposed that Festus would use the word in any discourteous sense in addressing his Jewish guest. **one Jesus**—"Thus speaks this miserable Festus of Him to whom every knee shall bow." [BENGEL.] **whom Paul affirmed ('kept affirming')** **was alive**—showing that the resurrection of the Crucified One had been the burden, as usual, of Paul's pleading. The insignificance of the whole affair in the eyes of Festus is manifest. **because I doubted of such manner of questions**—The "I" is emphatic—I, as a Roman judge, being at a loss how to deal with such matters. **the hearing of Augustus**—the imperial title first conferred by the Roman Senate on Octavius. **22-27. I would also hear ('should like to hear') the man myself**—No doubt Paul was right when he said, "The king knoweth of these things . . . for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner" (ch. 26. 26). Hence his curiosity to see and hear the man who had raised such commotion and was remodelling to such an extent the whole Jewish life. **when Agrippa was come, and Bernice, with great pomp**—in the same city in which their father, on account of his pride, had perished, eaten up by worms. [WETST.] **with the chief captains**—See on ch. 21. 32. JOSEPHUS (*Jewish War*, iii. 4. 2) says that five cohorts, whose full complement was 1000 men, were stationed at Caesarea. **principal men of the city**—both Jews and Romans. 'This was the most dignified and influential audience Paul had yet addressed, and the prediction, ch. 9. 15, was fulfilled, though afterwards still more remarkably at Rome, ch. 27. 24; 2 Timothy 4. 16, 17.' [WEBSTER and WILKINSON.] **I have no certain ('definite') thing to write to my lord—Nero.** 'The writer's accuracy should be remarked here. It would have been a mistake to apply this term ("lord") to the emperor a few years earlier. Neither Augustus nor Tiberius would let himself be so called, as implying the relation of master and slave. But it had now come (rather, was coming) into use as one of the imperial titles.' [HACKET.]

CHAPTER XXVI.

Ver. 1-32. PAUL'S DEFENCE OF HIMSELF BEFORE KING AGRIPPA, WHO PRONOUNCES HIM INNOCENT, BUT CONCLUDES THAT THE APPEAL TO CÆSAR MUST BE CARRIED OUT. This speech, though in substance the same as that from the fortress-stairs of Jerusalem (ch. 22.), differs from it in being less directed to meet the charge of apostasy from the Jewish faith, and giving more enlarged views of his remarkable change and apostolic commission, and the Divine support under which he was enabled to brave the hostility of his countrymen. **1-3. Agrippa said—**Being a king he appears to have presided. **Paul stretching forth the hand**—chained to a soldier (v. 29, and see on ch. 12. 6). **I know thee to be expert, &c.**—His father was zealous for the law, and himself had the office of president of the temple and its treasures, and the appointment of the high priest. [JOSEPHUS, *Antiquities*, 20. 1. 3.] **hear me patiently**—The idea of 'indulgently' is also conveyed. **4, 5. from my youth, which was at the first . . . at Jerusalem, know all the Jews; which knew me from the beginning**—plainly showing that

he received his education, even from early youth, at Jerusalem. See on ch. 22. 3. **if they would ('were willing to') testify**—but this, of course, they were not, it being a strong point in his favour. **after the most straitest ('the strictest') sect**—as the Pharisees confessedly were. This was said to meet the charge, that as a Hellenistic Jew he had contracted among the heathen lax ideas of Jewish peculiarities. **6, 7. I . . . am judged for the hope of the promise made . . . to our fathers**—for believing that the promise of Messiah, the Hope of the Church (ch. 13. 32; 28. 20) has been fulfilled in Jesus of Nazareth risen from the dead, **unto which promise** (the fulfilment of it) **our twelve tribes**—James 1. 1; and see on Luke 2. 36. **intently**—"intently;" see on ch. 12. 5. **serving God**—in the sense of religious worship; see on "ministered," ch. 13. 2. **day and night hope to come**—The apostle rises into language as catholic as the thought—representing his despised nation, all scattered though it now was, as twelve great branches of one ancient stem, in all places of their dispersion offering to the God of their fathers one unbroken worship, reposing on one great "promise" made of old unto their fathers, and sustained by one "hope" of "coming" to its fulfilment; the single point of difference between him and his countrymen, and the one cause of all their virulence against him, being, that his hope had found rest in One already come, while theirs still pointed to the future. **for which hope's sake, King Agrippa, I am accused of the Jews**—"I am accused of Jews, O king" (so the true reading appears to be); of all quarters the most surprising for such a charge to come from. The charge of *sedition* is not so much as alluded to throughout this speech. It was indeed a mere pretext. **8. Why should it be thought a thing incredible . . . that God should raise the dead?**—rather, 'Why is it judged a thing incredible if God raises the dead? the case being viewed as an accomplished fact. No one dared to call in question the overwhelming evidence of the resurrection of Jesus, which proclaimed Him to be the Christ, the Son of God; the only way *A* getting rid of it, therefore, was to pronounce it incredible. But *why*, asks the apostle, *is it so judged?* Leaving this pregnant question to find its answer in the breasts of his audience, he now passes to his personal history. **9-15.** See on ch. 9. 1, &c., and cf. ch. 22. 4, &c. **16-18. But rise, &c.** Here the apostle appears to condense into one statement various sayings of his Lord to him in visions at different times, in order to present at one view the grandeur of the commission with which his Master had clothed him. [ALFORD.] **a minister . . . both of these things which thou hast seen** (putting him on a footing with those "eye-witnesses and ministers of the word" mentioned Luke 1. 2), **and of those in which I will appear to thee**—referring to visions he was thereafter to be favoured with; such as ch. 18. 9, 10; 22. 17-21; 23. 11; 2 Corinthians 12, &c. (Galatians 1. 12). **delivering thee from the people**—(the Jews) and from the Gentiles. He was all along the object of Jewish malignity, and was at that moment in the hands of the Gentiles; yet he calmly reposes on his Master's assurances of deliverance from both, at the same time taking all precautions for safety and vindicating all his legal rights. **unto whom now I send thee**—The emphatic "I" here denotes the authority of the Sender. [BENGEL.] **To open their eyes, [and] to turn them from darkness to light**—rather, 'that they may turn' (as in v. 20), *i.e.*, as the effect of their eyes being opened. The whole passage leans upon Isaiah 61. 1 (Luke 4. 18). **and from the power of Satan**—Note the connection here between being "turned from darkness" and "from the power of Satan," whose whole power over men lies in keeping them *in the dark*: hence he is called "the ruler of the darkness of this world." See on 2 Corinthians 4. 4. **that they may receive forgiveness and inheritance among the sanctified by faith that is in me**—Note: *Faith* is here made the instrument of salvation at once in its first stage, *forgiveness*, and its last, *admission to the home of the sanctified*; and the faith which introduces the soul to all this is emphatically declared by the glorified Redeemer to rest upon *Him*

self—"FAITH, even THAT WHICH IS IN ME." And who that believes this can refrain from casting his crown before him or resist offering Him supreme worship? 19-21. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision—This musical and elevated strain, which carries the reader along with it, and doubtless did the hearers, bespeaks the lofty region of thought and feeling to which the apostle had risen while rehearsing his Master's communications to him from heaven. showed to them of Damascus and at Jerusalem—omitting Arabia; because, beginning with the Jews, his object was to mention first the places where his former hatred of the name of Christ was best known: the mention of the Gentiles, so unpalatable to his audience, is reserved to the last. **repent and return to God, and do works meet for repentance**—a brief description of conversion and its proper fruits, suggested, probably, by the Baptist's teaching, Luke 3. 7, 8. 22, 23. **having obtained help ('succour') from God** ('that [which cometh] from God'), **I continue** ('stand,' 'hold my ground') **unto this day, witnessing, &c.—q. d.,** This life of mine, so marvellously preserved, in spite of all the plots against it, is upheld for the Gospel's sake; therefore I "witnessed," &c. **that Christ should suffer, &c.** The construction of this sentence implies that in regard to the question 'whether the Messiah is a suffering one, and whether, rising first from the dead, he should show light to the (Jewish) people and to the Gentiles,' he had only said what the prophets and Moses said should come. 24. **Festus said with a loud voice**—surprised and bewildered. **Paul, thou art beside thyself, much learning doth make thee mad—q. d.,** is turning thy head. The union of flowing Greek, deep acquaintance with the sacred writings of his nation, reference to a resurrection and other doctrines to a Roman utterly unintelligible, and, above all, lofty religious earnestness, so strange to the cultivated, cold-hearted skeptics of that day—may account for this sudden exclamation. 25, 26. **I am not mad, most noble Festus, but, &c.** Can anything surpass this reply, for readiness, self-possession, calm dignity? Every word of it refuted the rude charge, though Festus, probably, did not intend to hurt the prisoner's feelings. **the king knoweth, &c.**—See on v. 1-3. 27-29. **believest thou the prophets? I know that thou believest**—The courage and confidence here shown proceeded from a vivid persuasion of Agrippa's knowledge of the facts and faith in the predictions which they verified; and the king's reply is the highest testimony to the correctness of these presumptions and the immense power of such bold yet courteous appeals to conscience. **Almost** (or 'in a little time') **thou persuadest me to be a Christian**—Most modern interpreters think the ordinary translation inadmissible, and take the meaning to be, 'Thou thinkest to make me with little persuasion (or small trouble) a Christian—but I am not to be so easily turned.' But the apostle's *reply* can scarcely suit any but the sense given in our authorized version, which is that adopted by CHRYSOSTOM and some of the best scholars since. The objection on which so much stress is laid, that the word "Christian" was at that time only a term of contempt, has no force except on the other side; for taking it in that view, the sense is, 'Thou wilt soon have me one of that despised sect.' **I would to God, &c.**—What unequalled magnanimity does this speech breathe! Only his Master ever towered above this. **not only . . . almost . . . but altogether**—or, 'whether soon or late,' or 'with little or much difficulty.' **except these bonds**—doubtless holding up his two chained hands (see on ch. 12. 6); which in closing such a noble utterance must have had an electrical effect. 30-32. **when he had thus spoken, the king rose**—not over-easy, we may be sure. **This man might have been set at liberty if he had not appealed to Cæsar**—It would seem from this that such appeals, once made, behooved to be carried out.

CHAPTER XXVII.

VOL. I-44. THE VOYAGE TO ITALY—THE SHIPWRECK AND SAFE LANDING AT MALTA. 1. **we should sail, &c.**—

The "we" here reintroduces the historian as one of the company. Not that he had left the apostle from the time when he last included himself—ch. 21. 18—but the apostle was parted from him by his arrest and imprisonment, until now, when they met in the ship. **delivered Paul and certain other prisoners**—State prisoners going to be tried at Rome; of which several instances are on record. **Julius**—who treats the apostle throughout with such marked courtesy (v. 3, 43; ch. 28. 16), that it has been thought [BENGEL] he was present when Paul made his defence before Agrippa (see ch. 25. 23), and was impressed with his lofty bearing. **a centurion of Augustus' band**—the Augustan cohort, an honorary title given to more than one legion of the Roman army, implying, perhaps, that they acted as a body-guard to the emperor or procurator, as occasion required. 2. **a ship of** (belonging to) **Adramyttium**—a port on the north-east coast of the Ægean Sea. Doubtless the centurion expected to find another ship, bound for Italy, at some of the ports of Asia Minor, without having to go with this ship all the way to Adramyttium; and in this he was not disappointed. See on v. 6. **meaning to sail by the coasts** ('places') **of Asia**—a coasting vessel, which was to touch at the ports of proconsular Asia. [one] **Aristarchus, a Macedonian of Thessalonica, being with us**—rather, 'Aristarchus the Macedonian,' &c. The word "one" should not have been introduced here by our translators, as if this name had not occurred before; for we find him seized by the Ephesian mob as a "man of Macedonia and Paul's companion in travel," ch. 19. 29, and as a "Thessalonian," accompanying the apostle from Ephesus on his voyage back to Palestine, ch. 20. 4. Here both these places are mentioned in connection with his name. After this we find him at Rome with the apostle, Colossians 4. 10. Philemon 24. 3. **next day touched at Sidon**—To reach this ancient and celebrated Mediterranean port, about seventy miles north from Cæsarea, in one day, they must have had a fair wind. **Julius courteously** (see on v. 1) **gave him liberty to go to his friends**—no doubt disciples, gained, it would seem, by degrees, all along the Phœnician coast since the first preaching there (see on ch. 11. 19; and 21. 4). **to refresh himself**—which after his long confinement would not be unnecessary. Such small personal details are in this case extremely interesting. 4. **when we had launched** ('set sail') **from thence, we sailed under Cyprus, because the winds were contrary**—The wind blowing from the westward, probably with a touch of the north, which was adverse, they sailed *under the lee* of Cyprus, keeping it on their left, and steering between it and the mainland of Phœnicia. 5. **when we had sailed over the Sea of Cilicia and Pamphylia**—coasts with which Paul had been long familiar, the one, perhaps, from boyhood, the other from the time of his first missionary tour—**we came to Myra, a city of Lycia**—a port a little east of Patara (see on ch. 21. 1). 6. **there . . . found a ship of Alexandria, sailing into Italy, and he put us therein**—(See on v. 2.) As Egypt was the granary of Italy, and this vessel was laden with wheat (v. 35), we need not wonder it was large enough to carry 276 souls, passengers and crew together (v. 37). Besides, the Egyptian merchantmen, among the largest in the Mediterranean, were equal to the largest merchantmen in our day. It may seem strange that on their passage from Alexandria to Italy they should be found at a Lycian port. But even still it is not unusual to stand to the north towards Asia Minor, for the sake of the current. 7. **sailed slowly many days** (owing to contrary winds), and scarce ('with difficulty') **were come over against Cnidus**—a town on the promontory of the peninsula of that name, having the island of Coos (see on ch. 21. 1) to the west of it. But for the contrary wind they might have made the distance from Myra (130 miles) in one day. They would naturally have put in at Cnidus, whose larger harbour was admirable, but the strong westerly current induced them to run south. **under** (the lee of) **Crete**—(See on Titus 1. 5.) **over against Salmone**—the cape at the eastern extremity of the island. 8. **and hardly making it**—'with difficulty coasting along it.'

from the same cause as before, the westerly current and head-winds, came to . . . the Fair Havens—an anchorage near the centre of the south coast, and a little east of Cape Matala, the southernmost point of the island. **nigh whereunto was the city Lasea**—identified, but quite recently, by the REV. GEORGE BROWN [SMITH'S *Voyages and Shipwreck of St. Paul*, App. iii., 2d Ed., 1856. To this invaluable book all recent commentators on this chapter, and these notes, are mostly indebted]. **9, 10. when much time was spent**—since leaving Cæsarea. But for unforeseen delays they might have reached the Italian coast before the stormy season. **and sailing** (the navigation of the open sea) **was now dangerous, because the fast was now . . . past**—that of the day of atonement, answering to the end of *September* and beginning of *October*, about which time the navigation is pronounced unsafe by writers of authority. Since all hope of completing the voyage during that season was abandoned, the question next was, whether they should winter at Fair Havens, or move to Port Phenice, a harbour about forty miles to the westward. St. Paul assisted at the consultation and strongly urged them to winter where they were. **Sirs, I perceive, that this voyage will be with hurt and much damage, &c.**—not by any Divine communication, but simply in the exercise of a good judgment aided by some experience. The event justified his decision. **11. Nevertheless the centurion believed the master and owner . . . more than Paul**—He would naturally think them best able to judge, and there was much to say for their opinion, as the bay at Fair Havens, being open to nearly one-half of the compass, could not be a good winter harbour. **Phenice** ('Phenix,' now called *Lutro*) **lieth toward the south-west and north-west**—If this mean that it was open to the west, it would certainly not be good anchorage. It is thought therefore to mean that a *wind from that quarter* would lead into it, or that it lay in an *easterly* direction from such a wind. [SMITH.] The next verse seems to confirm this. **13. when the south wind blew softly, supposing they had attained their purpose**—With such a wind they had every prospect of reaching their destination in a few hours. **14, 15. a tempestuous** ('typhonic') **wind**—i. e., like a *typhon* or tornado, causing a whirling of the clouds, owing to the meeting of opposite currents of air. called **Euroclydon**—The true reading appears to be *Euro-aquilo*, or east-north-east, which answers all the effects here ascribed to it. **could not bear up into** (or 'face') **the wind, we let her drift**—before the gale. **16, 17. under** (the lee of) **a certain** ('small') **island . . . Claudia**—south-west of Crete, now called *Gonzo*; about twenty-three miles to leeward. **we had much work to come by** (i. e., to hoist up and secure) **the boat**—now become necessary. But why was this difficult? Independently of the gale, raging at the time, the boat had been towed between twenty and thirty miles after the gale sprung up, and could scarcely fail to be filled with water. [SMITH.] **undergirding the ship**—i. e., passing four or five turns of a cable-laid rope round the hull or frame of the ship, to enable her to resist the violence of the seas, an operation rarely resorted to in modern seamanship. **fearing lest they should fall into the quicksands**—'be cast ashore' or 'stranded upon the Syrtis,' the *Syrtis Major*, a gulf on the African coast, south-west of Crete, the dread of mariners, owing to its dangerous shoals. **they strake** (struck) **sail**—This cannot be the meaning, for to strike sail would have driven them directly towards the Syrtis. The meaning must be, 'lowered the gear' (appurtenances of every kind); here, perhaps, referring to the lowering of the heavy mainyard with the sail attached to it. [SMITH.] **18-20. cast out with our own hands** (passengers and crew together) **the tackling of the ship**—whatever they could do without that carried weight. This further effort to lighten the ship seems to show that it was now in a *leaking* condition, as will presently appear more evident. **neither sun nor stars appeared many** ('several') **days**—probably most of the fourteen days mentioned v. 27. This continued thickness of the atmosphere prevented their making the necessary observations of the heavenly

bodies by day or by night; so that they could not tell where they were. **all hope that we should be saved was taken away**—'Their exertions to subdue the leak had been unavailing; they could not tell which way to make for the nearest land, in order to run their ship ashore, the only resource for a sinking ship: but unless they did make the land, they must founder at sea. Their apprehensions, therefore, were not so much caused by the fury of the tempest, as by the state of the ship.' [SMITH.] From the inferiority of ancient to modern naval architecture, leaks were sprung much more easily, and the means of repairing them were fewer than now. Hence the far greater number of shipwrecks from this cause. **21-26. But after long abstinence**—See on v. 33. 'The hardships which the crew endured during a gale of such continuance, and their exhaustion from labouring at the pumps and hunger, may be imagined, but are not described.' [SMITH.] **Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, &c.**—not meaning to reflect on them for the past, but to claim their confidence for what he was now to say . . . **there stood by me this night the angel of God** (as ch. 16, 9 and 23, 11). **whose I am** (1 Corinthians 6, 19, 20) **and whom I serve** (in the sense of *worship* or *religious consecration*: see on ch. 13, 2). saying, **Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all . . . that sail with thee**—While the crew were toiling at the pumps, Paul was wrestling in prayer, not for himself only and the cause in which he was going a prisoner to Rome, but with true magnanimity of soul for all his shipmates; and God heard him, "giving him" (remarkable expression!) **all that sailed with him**. 'When the cheerless day came he gathered the sailors (and passengers) around him on the deck of the labouring vessel, and raising his voice above the storm' [HOWE], reported the Divine communication he had received; adding with a noble simplicity, "*for I believe God that it shall be even as it was told me,*" and encouraging all on board to "be of good cheer" in the same confidence. What a contrast to this is the speech of Cæsar in similar circumstances to his pilot, bidding him keep up his spirit because he carried Cæsar and Cæsar's fortune! [PLUTARCH.] The Roman general knew no better name for the Divine Providence, by which he had been so often preserved, than *Cæsar's fortune*. [HUMPHRY.] From the explicit particulars—that the ship would be lost, but not one that sailed in it, and that they "must be cast on a certain island"—one would conclude that a *visional representation* of a total wreck, a mass of human beings struggling with the angry elements, and one and all of those whose figures and countenances had daily met his eye on deck, standing on some unknown island shore. From what follows, it would seem that Paul from this time was regarded with a deference akin to awe. **27-29. when the fourteenth night was come** (from the time they left Fair Havens), **as we were driven** (drifting) **up and down in Adria**—the *Adriatic*, that sea which lies between Greece, Italy, and Africa. **about midnight the shipmen deemed** (no doubt from the peculiar sound of the breakers) **that they drew near some country** ('that some land was approaching them'). This nautical language gives a graphic character to the narrative. **they cast four anchors out of the stern**—The ordinary way was to cast the anchor, as now, from the *bow*: but ancient ships, built with both ends alike, were fitted with hawse-holes in the stern, so that in case of need they could anchor either way. And when the fear was, as here, that they might fall on the rocks *to leeward*, and the intention was to run the ship ashore as soon as daylight enabled them to fix upon a safe spot, the very best thing they could do was to anchor by the stern. [SMITH.] In stormy weather two anchors were used, and we have instances of four being employed, as here. **and wished** ('anxiously' or 'devoutly wished') **for day**—the remark this of one present, and with all his shipmates alive to the horrors of their condition. 'The ship might go down at her anchors, or the coast to leeward might be iron-bound affording no beach on which they could land with safety.'

Hence their anxious longing for day, and the ungenerous but natural attempt, not peculiar to ancient times, of the seamen to save their own lives by taking to the boat.' [SMITH.] 30. As the shipmen were about to flee out of the ship (under cover of night) when they had let down the boat . . . as though they would . . . cast anchors out of the foreship ('bow')—rather, 'carry out' anchors, to hold the ship fore as well as aft. 'This could have been of no advantage in the circumstances, and as the pretext could not deceive a seaman, we must infer that the officers of the ship were parties to the unworthy attempt, which was perhaps detected by the nautical skill of St. Luke, and communicated by him to St. Paul.' [SMITH.] 31. Paul said to the centurion and to the soldiers—the only parties now to be trusted, and whose own safety was now at stake. *except ye abide in the ship ye cannot be saved*—The soldiers and passengers could not be expected to possess the necessary seamanship in so very critical a case. The flight of the crew, therefore, might well be regarded as certain destruction to all who remained. *In full assurance of ultimate safety, in virtue of a DIVINE pledge, to all in the ship, Paul speaks and acts throughout this whole scene in the exercise of a sound judgment as to the indispensable HUMAN conditions of safety; and as there is no trace of any feeling of inconsistency between these two things in his mind, so even the centurion, under whose orders the soldiers acted on Paul's views, seems never to have felt perplexed by the twofold aspect, Divine and human, in which the same thing presented itself to the mind of Paul. Divine agency and human instrumentality are in all the events of life quite as much as here.* The only difference is that the one is for the most part shrouded from view, while the other is ever naked and open to the senses. 32. Then the soldiers cut off the ropes of the boat (already lowered), and let her fall off—let the boat drift away. 33-37. while day was coming on—'until it should be day,' i.e., in the interval between the cutting off of the boat and the approach of day, which all were "anxiously looking for" (v. 33). Paul—now looked up to by all the passengers as the man to direct them—besought them all to take meat ('partake of a meal'), saying, *This is the fourteenth day ye have tarried* ('waited for a breathing-time') . . . *having eaten nothing* (i.e., taken no regular meal). The impossibility of cooking, the occupation of all hands to keep down leakage, &c., sufficiently explain this, which is indeed a common occurrence in such cases. *I pray you to take some meat, for this is for your health, for there shall not a hair fall from . . . any of you*—On this beautiful union of confidence in the Divine *pro*tection and care for the whole ship's health and safety see on v. 31. when he had thus spoken he took bread (assuming the lead) and gave thanks to God in presence of them all—an impressive act in such circumstances, and fitted to plant a testimony for the God he served in the breasts of all. when he had broken it, he began to eat—not understood by the Christians in the ship as a love-feast, or a celebration of the Lord's Supper, as some think, but a meal to recruit exhausted nature, which Paul shows them by his own example how a Christian partakes of. Then were they all of good cheer, and they also took some meat—'took food,' the first full meal since the commencement of the gale. Such courage in desperate circumstances as Paul here showed is wonderfully infectious. 38-40. when they had eaten enough, &c.—With fresh strength after the meal, they make a third and last effort to lighten the ship, not only by pumping, as before, but by throwing the whole cargo of wheat into the sea (see on v. 6). when it was day they knew not the land—'This has been thought surprising in sailors accustomed to that sea. But the scene of the wreck is remote from the great harbour, and possesses no marked features by which it could be recognized, even by a native if he came unexpectedly upon it [SMITH], not to speak of the rain pouring in torrents (ch. 28. 2), which would throw a haze over the coast even after day broke. Immediately on landing they knew where they were (ch. 28. 1). discovered a creek with a shore—Every creek of course must

have a shore; but the meaning is, a *practicable shore*, in a nautical sense, i.e., one with a smooth beach, in contradistinction to a rocky coast (as v. 41 shows). into which they were minded, if . . . possible, to thrust the ship—This was their one chance of safety. taken up the anchors, they committed themselves to the sea—The *Marg.* is here evidently right, 'cut the anchors (away), they left them in the sea. loosed the rudder-bands—Ancient ships were steered by two large paddies, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water and secure them by lashings or rudder-bands, and to loose these when the ship was again got under way. [SMITH.] hoisted up the mainsail—rather, 'the foresail,' the best possible sail that could be set in the circumstances. How necessary must the crew have been to execute all these movements, and how obvious the foresight which made their stay indispensable to the safety of all on board (see on v. 31)! 41. falling into a place where two seas met—MR. SMITH thinks this refers to the channel, not more than 100 yards broad, which separates the small island of Salmone from Malta, forming a communication between the sea inside the bay and that outside. the fore part stuck fast, and remained immovable—'The rocks of Malta disintegrate into extremely minute particles of sand and clay, which, when acted upon by the currents or surface agitation, form a deposit of tenacious clay; but, in still waters, where these causes do not act, mud is formed; but it is only in creeks, where there are no currents, and at such a depth as to be undisturbed by the waves, that the mud occurs. A ship, therefore, impelled by the force of a gale, into a creek, with such a bottom, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself, and be held fast, while the stern was exposed to the force of the waves.' [SMITH.] hinder part was broken—The continued action denoted by the tense here is to be noted—'was fast breaking,' going to pieces. 42-44. the soldiers' counsel was to kill the prisoners, lest any . . . should escape—Roman cruelty, which made the keepers answerable for their prisoners with their own lives, is here reflected in this cruel proposal. the centurion, &c.—Great must have been the influence of Paul over the centurion's mind to produce such an effect. All followed the swimmers in committing themselves to the deep, and according to the Divine pledge and Paul's confident assurance given them, every soul got safe to land—yet without miracle. (While the graphic minuteness of this narrative of the shipwreck puts it beyond doubt that the narrator was himself on board, the great number of nautical phrases, which all critics have noted, along with the *unprofessional air* which the whole narrative wears, agrees singularly with all we know and have reason to believe of "the beloved physician:" see on ch. 16. 40.)

CHAPTER XXVIII.

Ver. 1-31. THE WINTERING AT MALTA, AND NOTABLE OCCURRENCES THERE—PROSECUTION OF THE VOYAGE TO ITALY AS FAR AS PUTEOLI, AND LAND JOURNALS, THENCE TO ROME—SUMMARY OF THE APOSTLE'S LABOURS THERE FOR THE TWO FOLLOWING YEARS. 1. knew the island was called Melita—See on ch. 27. 39. The opinion that this island was not Malta to the south of Sicily, but Melita in the Gulf of Venice—which till lately had respectable support among competent judges—is now all but exploded; recent examination of all the places on the spot and of all writings and principles bearing on the question, by gentlemen of the highest qualifications, particularly MR. SMITH (see on ch. 27. 41), having set the question, it may now be affirmed, at rest. 2. the barbarous people—so called merely as speaking neither the Greek nor the Latin language. They were originally Phœnician colonists. showed us no little ('no ordinary') kindness, for they kindled a fire, and received us every one, because of the present rain ('the rain that was on us'—now first falling, but then falling heavily) and because of the cold—welcomed us all, drenched and shivering. 3.

these most seasonable marks of friendship. In this these "barbarians" contrast favourably with many since, bearing the Christian name. The lifelike style of the narrative here and in the following verses gives it a great charm. **3. when Paul had gathered a bundle of sticks** ('a quantity of dry sticks'). The vigorous activity of Paul's character is observable in this comparatively trifling action. [WEBSTER and WILKINSON.] **and laid them on the fire, there came a viper out of the heat**—Having laid itself up among the sticks on the approach of the cold winter season, it had suddenly recovered from its torpor by the heat. **and fastened (its fangs) on his hand**—Vipers dart at their enemies sometimes several feet at a bound. They have now disappeared from Malta, owing to the change which cultivation has produced. **4-6. No doubt this man is a murderer** (his chains, which they would see, might strengthen the impression) **whom . . . vengeance suffereth not to live**—They believed in a *Supreme, Resistless, Avenging Eye and Hand*, however vague their notions of where it resided. **shook off the beast and felt no harm**—See Mark 16. 18. **they looked** ('continued looking') **when he should have swollen or fallen down dead** (familiar with the effects of such bites), **and saw no harm come to him, they changed their minds, and said . . . he was a god**—from "a murderer" to "a god," as the Lycaonian greeting of Paul and Silas from "sacrificing to them" to "stoning them" (ch. 14. 13, 19). What has not the Gospel done for the uncultivated portion of the human family, while its effects on the educated and refined, though very different, are not less marvellous! Verily it is God's chosen restorative for the human spirit, in all the multitudinous forms and gradations of its lapsed state. **7, 8. possessions of the chief man** ('the first man') of the island—He would hardly be so styled in the lifetime of his father, if his distinction was that of the *family*. But it is now ascertained that this was the proper *official* title of the Maltese representative of the Roman prætor of Sicily, to whose province Malta belonged; two inscriptions having been discovered in the island, one in Greek, the other in Latin, containing the same words which Luke here employs. **who received us** (of Paul's company, but doubtless including the "courteous" Julius) **and lodged us three days courteously**—till proper winter-lodgings could be obtained for them. **the father of Publius lay sick of a fever**—'fevers.' The word was often thus used in the plural number, probably to express *recurring attacks*, and of a *bloody flux*—'of dysentery.' (The medical accuracy of our historian's style has been observed here.) **to whom Paul entered in, and prayed** (thereby precluding the supposition that any charm resided in himself), **and laid his hands on him, and healed him**—Thus, as our Lord rewarded Peter for the use of his boat (Luke 5. 3, 4, &c.), so Paul richly repays Publius for his hospitality. Observe the fulfilment here of two things predicted in Mark 16. 18—the "taking up serpents," and "recovering of the sick by laying hands on them." **this done, others . . . came and were healed**—'kept coming to [us] and getting healed,' *i. e.*, during our stay, not all at once. [WEBSTER and WILKINSON.] **who also honoured us . . . and when we departed they laden us, &c.**—This was not taking hire for the miracles wrought among them (Matthew 10. 8), but such grateful expressions of feeling, particularly in providing what would minister to their comfort during the voyage, as showed the value they set upon the presence and labours of the apostle among them, and such as it would have hurt their feelings to refuse. Whether any permanent effects of this 'three months' stay of the greatest of the apostles were left at Malta, we cannot certainly say. But though little dependence is to be placed upon the tradition that Publius became bishop of Malta and afterwards of Athens, we may well believe the accredited tradition that the beginnings of the Christian Church at Malta sprang out of this memorable visit. **11. we departed in a ship of Alexandria** (see on ch. 27. 6) **which had wintered in the isle**—no doubt driven in by the same storm which had wrecked on its shores the apostle's vessel—an incidental mark

of consistency in the narrative. **whose sign—or figure-head**; the figure, carved or painted on the bow, which gave name to the vessel. Such figure-heads were as anciently as common as now. **was Castor and Pollux**—the tutelary gods of mariners, to whom all their good fortune was ascribed. St. Anthony is substituted for them in the modern superstitions of Mediterranean (Romanist) sailors. They carry his image in their boats and ships. It is highly improbable that two ships of Alexandria should have been casually found, of which the owners were able and willing to receive on board such a number of passengers (ch. 27. 6). We may then reasonably conceive that it was compulsory on the owners to convey soldiers and state travellers. [WEBSTER and WILKINSON.] **12, 13. landing at Syracuse**—the ancient and celebrated capital of Sicily, on its eastern coast, about eighty miles, or a day's sail, north from Malta. **we tarried there three days**—probably from the state of the wind. Doubtless Paul would wish to go ashore, to find out and break ground amongst the Jews and proselytes whom such a mercantile centre would attract to it; and if this was allowed at the outset of the voyage (ch. 27. 3), much more readily would it be now when he had gained the reverence and confidence of all classes with whom he came in contact. At any rate we cannot wonder that he should be regarded by the Sicilians as the founder of the Church of that island. **from thence we fetched a compass—i. e.**, proceeded circuitously, or *tacked*, working to windward probably, and availing themselves of the sinuosities of the coast, the wind not being favourable. [SMITH.] What follows confirms this. **and came to Rhegium**—now *Reggio*, a seaport on the south-west point of the Italian coast, opposite the north-east point of Sicily, and at the entrance of the narrow straits of Messina. **after one day the south wind blew**—'a south wind having sprung up;' being now favoured with a fair wind, for want of which they had been obliged first to stay three days at Syracuse, and then to tack and put in for a day at Rhegium. **the next day to Puteoli**—now *Pozzuoli*, situated on the northern part of the magnificent bay of Naples, about 180 miles north of Rhegium, a distance which they might make, running before their "south wind," in about twenty-six hours. The Alexandrian corn-ships enjoyed a privilege peculiar to themselves, of not being obliged to strike their topsail on landing. By this they were easily recognized as they hove in sight by the crowds that we find gathered on the shore on such occasions. [HOWS.] **14, 15. Where we found brethren**—not "the brethren" (see on ch. 21. 4), from which one would conclude they did not expect to find such. [WEBSTER and WILKINSON.] **and were desired** ('requested') **to tarry with them seven days**—If this request came from Julius, it may have proceeded partly from a wish to receive instructions from Rome and make arrangements for his journey thither, partly from a wish to gratify Paul, as he seems studiously and increasingly to have done to the last. One can hardly doubt that he was influenced by both considerations. However this may be, the apostle had thus an opportunity of spending a Sabbath with the Christians of the place, all the more refreshing from his long privation in this respect, and as a seasoning for the unknown future that lay before him at the metropolis. **so we went toward Rome. And from thence, when the brethren** (of Rome) **heard of us**—by letter from Puteoli, and probably by the same conveyance which took Julius' announcement of his arrival. **they came to meet us as far as Appii Forum**—a town forty-one miles from Rome. **and the Three Taverns**—thirty miles from Rome. Thus they came to greet the apostle in two parties, one stopping short at the nearer, the other going on to the more distant place. **whom when Paul saw, he thanked God**—for such a welcome. How sensitive he was to such Christian affection all his Epistles show (Romans 1. 9, &c.) **and took courage**—his long-cherished purpose to "see Rome" (ch. 19. 21), there to proclaim the unsearchable riches of Christ, and the Divine pledge that in this he should be gratified (ch. 23. 11), being now about to be auspiciously realized. **16. when we came to Rome**

—the renowned capital of the ancient world, situated on the Tiber. **the centurion delivered the prisoners to the captain of the guard—the *Prætorian Prefect***, to whose custody, as commander of the *Prætorian guard*, the highest military authority in the city, were committed all who were to come before the emperor for trial. Ordinarily there were two such prefects; but from A. D. 51 to 62, one distinguished general—*Burrus Afranius*, who had been Nero's tutor—held that office; and as our historian speaks of "the captain," as if there were but one, it is thought that this fixes the apostle's arrival at Rome to be not later than the year 62. [WIES.] But even though there had been two when Paul arrived, he would be committed only to one of them, who would be "the captain" who got charge of him. (At most, therefore, this can furnish no more than confirmation to the chronological evidence otherwise obtained.) **but Paul was suffered to dwell by himself with a ('the') soldier that kept ('guarded') him**—(See on ch. 12. 6.) This privilege was allowed in the case of the better class of prisoners, not accused of any flagrant offence, on finding security—which in Paul's case would not be difficult among the Christians. The extension of this privilege to the apostle may have been due to the terms in which Festus wrote about him; but far more probably it was owing to the high terms in which Julius spoke of him, and his express intercession in his behalf. It was overruled, however, for giving the fullest scope to the labours of the apostle compatible with confinement at all. As the soldiers who kept him were relieved periodically, he would thus make the personal acquaintance of a great number of the *Prætorian guard*; and if he had to appear before the Prefect from time to time, the truth might thus penetrate to those who surrounded the emperor, as we learn, from *Philippians* 1. 12, 13, that it did. **17-20. Paul called the chief of the Jews together**—Though banished from the capital by Claudius, the Jews enjoyed the full benefit of the toleration which distinguished the first period of Nero's reign, and were at this time in considerable numbers, wealth, and influence settled at Rome. We have seen that long before this a flourishing Christian Church existed at Rome, to which Paul wrote his Epistle (see on ch. 20. 3), and the first members of which were probably Jewish converts and proselytes. (See Introduction to Epistle to Romans.) **yet was I delivered prisoner from Jerusalem into the hands of the Romans** (the Roman authorities, Felix and Festus) . . . **I was constrained to appeal . . . not that I had ought to accuse my nation of—q. d., I am here not as their accuser, but as my own defender, and this not of choice but necessity.** His object in alluding thus gently to the treatment he had received from the Jews was plainly to avoid whatever might irritate his visitors at the first; especially as he was not aware whether any or what information against him had reached their community. **For this cause . . . have I called for you . . . because . . . for the hope of Israel** (see on 26. 6, 7) **I am bound with this chain—q. d., 'This cause is not so much mine as yours; it is the nation's cause; all that is dear to the heart and hope of Israel is bound up with this case of mine.'** From the touching allusions which the apostle makes to his chains, before Agrippa first, and here before the leading members of the Jewish community at Rome, at his first interview with them, one would gather that his great soul felt keenly his being in such a condition; and it is to this keenness of feeling, under the control of Christian principle, that we owe the noble use which he made of it in these two cases. **21, 22. We neither received letters out of Judea concerning thee, &c.**—We need not suppose [with THOLUCK and others] that there was any dishonest concealment here. The distinction made between himself, against whom they heard nothing, and his "sect," as "everywhere spoken against," is a presumption in favour of their sincerity; and there is ground to think that as the case took an unexpected turn by Paul's appealing to Cæsar, so no information on the subject would travel from Jerusalem to Rome in advance of the apostle himself. **we desire** ('deem it proper')

to hear of thee what thou thinkest—what are thy sentiments, views, &c. The apparent freedom from prejudices here expressed may have arisen from a prudent desire to avoid endangering a repetition of those dissensions about Christianity to which, probably, SÆTONTIUS alludes, and which had led to the expulsion of the Jews under Claudius. [HUMPHRY.] See on ch. 18. 2. **23, 24. there came many** ('considerable numbers') **into his lodging**—The word denotes one's place of stay as a *guest* (*Philimon* 22), not "his own hired house," mentioned v. 23. Some Christian friends—possibly Aquila and Priscilla, who had returned to Rome (*Romans* 16. 3)—would be glad to receive him, though he would soon find himself more at liberty in a house of his own. **to whom he expounded and testified the kingdom of God—opening up the great spiritual principles of that kingdom in opposition to the contracted and secular views of it entertained by the Jews. persuading them concerning Jesus—as the ordained and predicted Head of that kingdom. out of the law and the prophets—drawing his materials and arguments from a source mutually acknowledged. from morning till evening**—'Who would not wish to have been present?' exclaims BENGEL; but virtually we are present while listening to those Epistles which he dictated from his prison at Rome, and to his other epistolary expositions of Christian truth against the Jews. **and some believed . . . some not**—What simplicity and candour are in this record of a result repeated from age to age where the Gospel is presented to a promiscuous assemblage of sincere and earnest inquirers after truth, frivolous worldlings, and prejudiced bigots! **25-29. when they (the Jews) agreed not among themselves—the discussion having passed into one between the two parties into which the visitors were now divided, respecting the arguments and conclusions of the apostle. they departed**—the material of discussion being test by both parties to be exhausted. **after Paul had spoken one word—one solemn parting testimony, from those Scriptures regarded by both alike as "the Holy Ghost speaking" to Israel. Hearing ye shall hear, &c.**—See on Matthew 13. 12-14 and John 12. 38-40. With what pain would this stern saying be wrung from him whose "heart's desire and prayer to God for Israel was that they might be saved," and who "had great heaviness and continual sorrow in his heart" on their account (*Romans* 10. 1; 9. 2) **the salvation of God is sent to the Gentiles, and they will hear**—See on ch. 13. 44-48. 'This "departure to the Gentiles" he had intimated to the perverse Jews at Antioch (ch. 13. 46), and at Corinth (ch. 18. 6); now at Rome: thus in Asia, Greece, and Italy.' [BENGEL.] **the Jews departed, and had great ('much') reasoning among themselves**—'This verse is wanting in many MSS. [and omitted by several recent editors], but certainly without reason. Probably the words were regarded as superfluous, as they seem to tell us what we were told before, that Paul "departed" (see v. 25). But in v. 25 it is the breaking off of the discourse that is meant, here the final departure from the house.' [OLSHAUSEN.] **39. in his own hired house**—(see on v. 23), yet still in custody, for he only "received all that came to him;" and it is not said that he went to the synagogue or anywhere else. **with all confidence, no man forbidding him**—enjoying, in the uninterrupted exercise of his ministry, all the liberty of a guarded man.

Thus closes this most precious monument of the beginnings of the Christian Church in its march from east to west, among the Jews first, whose centre was Jerusalem; next among the Gentiles, with Antioch for its headquarters; finally, its banner is seen waving over imperial Rome, foretoking its universal triumphs. That distinguished apostle whose conversion, labours, and sufferings for "the faith which once he destroyed" occupy more than half of this History, it leaves a prisoner, unheard, so far as appears, for two years. His accusers, whose presence was indispensable, would have to await the return of spring before starting for the capital, and might not reach it for many months; nor, even when there, would they be so sanguine of success—after Felix Festus, and

Agrippa had all pronounced him innocent—as to be impatient of delay. And if witnesses were required to prove the charge advanced by Tertullus, that he was “a mover of sedition among all the Jews throughout the (Roman) world” (ch. 24. 5), they must have seen that unless considerable time was allowed them the case would certainly break down. If to this be added the capricious delays which the emperor himself might interpose, and the practice of Nero to hear but one charge at a time, it will not seem strange that the historian should have no proceedings in the case to record for two years. Begun, probably, before the apostle’s arrival, its progress at Rome under his own eye would furnish exalted employment, and beguile many a tedious hour of his two years’ imprisonment. Had the case come on for hearing during this period, much more if it had been disposed of, it is hardly conceivable that the History should have closed as it does. But if, at the end of this period, the Narrative only wanted the decision of the case, while hope deferred was making the heart sick (Proverbs 13. 12), and if, under the guidance of that Spirit whose seal was on it all, it seemed of more consequence to put the Church at once in possession of this History than to keep it back indefinitely for the sake of what might come to be otherwise known, we cannot wonder that it should be wound up as it is in its two concluding verses. All that we know of the apostle’s proceedings and history beyond this must be gathered from the *Epistles of the Imprisonment*—Ephesians, Philippians, Colossians, and Philemon—written during this period, and the *Pastoral Epistles*—to Timothy and Titus, which, in our judgment, are of subsequent date. From the former class of Epistles we learn the following particulars: (1) That the trying restraint laid upon the apostle’s labours by his imprisonment had only turned his influence into a new channel; the Gospel having in consequence penetrated even into the palace, and pervaded the city, while the preachers of Christ were emboldened; and though the Judaizing portion of them, observing his success among

the Gentiles, had been led to inculcate with fresh zeal their own narrower Gospel, even this had done much good by extending the truth common to both (see on Philippians 1. 12-18; 4. 22); (2) That as in addition to all his other labours, “the care of all the churches pressed upon him from day to day” (2 Corinthians 11. 28), so with these churches he kept up an active correspondence by means of letters and messages, and on such errands he wanted not faithful and beloved brethren enough ready to be employed—*Luke; Timotheus; Tychicus; (John) Mark; Demas; Aristarchus; Epaphras; Onesimus; Jesus, called Justus* and, for a short time, *Epaphroditus*. (See on Colossians 4. 7 9-12, 14; Philemon 23, 24; and Introduction to Ephesians, Philippians and Philemon.) That the apostle suffered martyrdom under Nero at Rome has never been doubted. But that the appeal which brought him to Rome issued in his liberation, that he was at large for some years thereafter and took some wide missionary circuits, and that he was again arrested, carried to Rome, and then executed—was the undisputed belief of the early Church, as expressed by CHRYSOSTOM, JEROME and EUSEBIUS, in the fourth century, up to CLEMENT of Rome, the “fellow-labourer” of the apostle himself (Philippians 4. 3), in the first century. The strongest possible confirmation of this is found in the Pastoral Epistles, which bear marks throughout of a more advanced state of the Church, and more matured forms of error, than can well have existed at any period before the appeal which brought the apostle to Rome; which refer to movements of himself and Timothy that cannot without some straining (as we think) be made to fit into any prior period; and which are couched in a manifestly riper style than any of his other Epistles. (See Introduction to Timothy and Titus, and notes.) All this has been called in question by modern critics of great research and acuteness [PETAVIUS, LARDNER, DE WETTE, WIESELER, DAVIDSON, &c.]. But those who maintain the ancient view are of equal authority and more numerous, while the weight of argument appears to us to be decidedly on their side.

CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS CONNECTED WITH THE LIFE OF THE APOSTLE PAUL.

Certainty in these dates is not to be had, the notes of time in the Acts being few and vague. It is only by connecting those events of secular history which it records, and the dates of which are otherwise tolerably known to us—such as the famine under Claudius Cæsar (ch. 11. 28), the expulsion of the Jews from Rome by the same emperor (ch. 18. 2), and the entrance of Porcius Festus upon his procuratorship (ch. 24. 27), with the intervals specified between some occurrences in the apostle’s life and others (such as ch. 20. 31; 24. 27; 28. 30; and Galatians 1. and 2.)—that we can thread our way through the difficulties that surround the chronology of the apostle’s life, and approximate to certainty. Immense research has been brought to bear upon the subject, but, as might be expected, the learned are greatly divided. Every year has been fixed upon as the probable date of the apostle’s conversion from A. D. 31 [BENGEL] to A. D. 42 [EUSEBIUS]. But the weight of authority is in favour of dates ranging between 35 and 40, a difference of not more than five years; and the largest number of authorities is in favour of the year 37 or 38. Taking the former of these, to which opinion largely inclines, the following Table will be useful to the student of apostolic history:

A.D. 37.....	PAUL’S CONVERSION.....	Acts 9. 1.
“ 40.....	First Visit to Jerusalem.....	“ 9. 26; Gal. 1. 18.
“ 42-44.....	First residence at Antioch.....	“ 11. 25-30.
“ 44.....	Second Visit to Jerusalem.....	“ 11. 30; 12. 25.
“ 45-47.....	FIRST MISSIONARY JOURNEY.....	“ 13. 2; 14. 26.
“ 47-51.....	Second residence at Antioch.....	“ 14. 28.
	Third Visit to Jerusalem.....	“ 15. 2-30; Gal. 2. 1-10.
		(on which see Notes)
“ 51, 53, or 54.....	SECOND MISSIONARY JOURNEY.....	“ 15. 33, 40-18. 22.
“ 53 or 54.....	Fourth Visit to Jerusalem.....	“ 18. 21, 22.
	Third residence at Antioch.....	“ 18. 22, 23.
“ 54-58.....	THIRD MISSIONARY JOURNEY.....	“ 18. 23; 21. 15.
“ 58.....	{ Fifth Visit to Jerusalem,	
	{ Arrest and Imprisonment at Cæsarea. }	“ 21. 15; 23. 35.
“ 60 (Aut.)—	Voyage to and Arrival in Rome.....	“ 27. 1; 28. 16.
“ 61 (Spring) }		
“ 61.....	Release from Imprisonment.....	“ 28. 30.
	At Crete, Colossæ, Macedonia, Corinth, Nicopolis, Dalmatia, Troas.	1 & 2 Tim. and Tit.
“ 62-65, or 63, or possibly so late as		
“ 63-68.....	Martyrdom at Rome.	

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

INTRODUCTION.

THE GENUINENESS of the Epistle to the Romans has never been questioned. It has the unbroken testimony of antiquity, up to Clement, the apostle's "fellow-labourer in the Gospel, whose name was in the Book of Life" (Philippians 4. 3), and who quotes from it in his undoubted Epistle to the Corinthians, written before the close of the first century. The most searching investigations of modern criticism have left it untouched.

WHEN and WHERE this Epistle was written we have the means of determining with great precision, from the Epistle itself compared with the Acts of the Apostles. Up to the date of it the apostle had never been at Rome (ch. 1. 11, 13, 15). He was then on the eve of visiting Jerusalem with a pecuniary contribution for its Christian poor from the churches of Macedonia and Achaia, after which his purpose was to pay a visit to Rome on his way to Spain (ch. 15. 23-28). Now this contribution we know that he carried with him from Corinth, at the close of his third visit to that city, which lasted three months (Acts 20. 2, 3; 24. 17). On this occasion there accompanied him from Corinth certain persons whose names are given by the historian of the Acts (Acts 20. 4), and four of these are expressly mentioned in our Epistle as being with the apostle when he wrote it—Timothens, Sosipater, Gaius, and Erastus (ch. 16. 21, 22). Of these four, the third, Gaius, was an inhabitant of Corinth (1 Corinthians 1. 14), and the fourth, Erastus, was "chamberlain of the city" (ch. 16. 23), which can hardly be supposed to be other than Corinth. Finally, Phœbe, the bearer, as appears, of this Epistle, was a deaconess of the Church at Cenchrea, the eastern port of Corinth (ch. 16. 1). Putting these facts together, it is impossible to resist the conviction, in which all critics agree, that Corinth was the place from which the Epistle was written, and that it was despatched about the close of the visit above mentioned, probably in the early spring of the year 58.

The FOUNDER of this celebrated Church is unknown. That it owed its origin to the apostle Peter, and that he was its first bishop, though an ancient tradition and taught in the Church of Rome as a fact not to be doubted, is refuted by the clearest evidence, and is given up even by candid Romanists. On that supposition, how are we to account for so important a circumstance being passed by in silence by the historian of the Acts, not only in the narrative of Peter's labours, but in that of Paul's approach to the metropolis, of the deputations of Roman "brethren" that came as far as Appii Forum and the Three Taverns to meet him, and of his two years' labours there? And how, consistently with his declared principle—not to build on another man's foundation (ch. 15. 20)—could he express his anxious desire to come to them that he might have some fruit among them also, even as among other Gentiles (ch. 1. 13), if all the while he knew that they had the apostle of the circumcision for their spiritual father? And how, if so, is there no salutation to Peter among the many in this Epistle? or, if it may be thought that he was known to be elsewhere at that particular time, how does there occur in all the Epistles which our apostle afterwards wrote from Rome not one allusion to such an origin of the Roman Church? The same considerations would seem to prove that this Church owed its origin to no prominent Christian labourer; and this brings us to the much-litigated question,

For WHAT CLASS of Christians was this Epistle principally designed—Jewish or Gentile? That a large number of Jews and Jewish proselytes resided at this time at Rome is known to all who are familiar with the classical and Jewish writers of that and the immediately subsequent periods; and that those of them who were at Jerusalem on the day of Pentecost (Acts 2. 10), and formed probably part of the three thousand converts of that day, would on their return to Rome carry the glad tidings with them, there can be no doubt. Nor are indications wanting that some of those embraced in the salutations of this Epistle were Christians already of long standing, if not among the earliest converts to the Christian faith. Others of them who had made the apostle's acquaintance elsewhere, and who, if not indebted to him for their first knowledge of Christ, probably owed much to his ministrations, seemed to have charged themselves with the duty of cherishing and consolidating the work of the Lord in the capital. And thus it is not improbable that up to the time of the apostle's arrival the Christian community at Rome had been dependent upon subordinate agency for the increase of its numbers, aided by occasional visits of stated preachers from the provinces; and perhaps it may be gathered from the salutations of the last chapter that it was up to that time in a less organized, though far from less flourishing state, than some other churches to whom the apostle had already addressed Epistles. Certain it is, that the apostle writes to them expressly as a Gentile Church (ch. 1. 13, 15; 15. 15, 16); and though it is plain that there were Jewish Christians among them, and the whole argument presupposes an intimate acquaintance on the part of his readers with the leading principles of the Old Testament, this will be sufficiently explained by supposing that the bulk of them, having before they knew the Lord been Gentile proselytes to the Jewish faith, had entered the pale of the Christian Church through the gate of the ancient economy.

It remains only to speak briefly of the PLAN and CHARACTER of this Epistle. Of all the undoubted Epistles of our apostle, this is the most elaborate, and at the same time the most glowing. It has just as much in common with a theological treatise as is consistent with the freedom and warmth of a real letter. Referring to the headings which we have prefixed to its successive sections, as best exhibiting the progress of the argument and the connection of its points, we here merely note that its first great topic is what may be termed *the legal relation of man to God* as a violator of His holy law, whether as merely written on the heart, as in the case of the Heathen, or, as in the case of the Chosen People, as further known by external revelation; that it next treats of that legal relation as wholly reversed through believing connection with the Lord Jesus Christ; and that its third and last great topic is *the new life* which accompanies this change of relation, embracing at once a blessedness and a consecration to God which, rudimentally complete already, will open, in the future world, into the bliss of immediate and stainless fellowship with God. The bearing of these wonderful truths upon the condition and destiny of the Chosen People, to which the apostle next comes, though it seem but the practical application of them to his kinsmen according to the flesh, is in some respects the deepest and most difficult part of the whole Epistle, carrying us directly to the eternal springs of Grace to the guilty in the sovereign love and inscrutable purposes of God; after which, however, we are brought back to the historical platform of the visible Church, in the calling of the Gentiles, the preservation of a faithful Israelitish remnant

amidst the general unbelief and fall of the nation, and the ultimate recovery of all Israel to constitute, with the Gentiles in the latter day, one catholic Church of God upon earth. The remainder of the Epistle is devoted to sundry practical topics, winding up with salutations and outpourings of heart delightfully suggestive.

CHAPTER I.

Ver. 1-17. **INTRODUCTION.** 1. **Paul** (see on Acts 13. 9), a **servant of Jesus Christ**—The word here rendered "servant" means 'bond-servant,' or one subject to the will and wholly at the disposal of another. In this sense it is applied to the disciples of Christ at large (1 Corinthians 7. 21-23), as in the Old Testament to all the people of God (Isaiah 66. 14). But as, in addition to this, the prophets and kings of Israel were *officially* "the servants of the Lord" (Joshua 1. 1; Psalm 18., title), the apostles call themselves, in the same official sense, "the servants of Christ" (as here, and Philipians 1. 1; James 1. 1; 2 Peter 1. 1; Jude 1), expressing such absolute subjection and devotion to the Lord Jesus as they would never have yielded to a mere creature. (See on v. 7; and on John 5. 22, 23.) **called to be an apostle**—when first he "saw the Lord;" the indispensable qualification for apostleship. See on Acts 9. 5; 22. 14; 1 Corinthians 9. 1. **separated unto the** (preaching of the) **gospel**—neither so late as when "the Holy Ghost said, *Separate* me Barnabas and Saul" (Acts 13. 2), nor so early as when "*separated* from his mother's womb" (see on Galatians 1. 15). He was called at one and the same time to the faith and the apostleship of Christ (Acts 26. 16-18). **of God**—i. e., the gospel of which God is the glorious Author. So ch. 15. 16; 1 Thessalonians 2. 2, 8, 9; 1 Peter 4. 17. 2. **Which he had promised afore . . . in the holy Scriptures**—Though the Roman Church was Gentile by nation (see on v. 13), yet as it consisted mostly of proselytes to the Jewish faith (see *Introduction* to this Epistle), they are here reminded that in embracing Christ they had not cast off, but only the more profoundly yielded themselves to, Moses and the prophets (Acts 13. 32, 33). 3, 4. **Concerning his Son Jesus Christ our Lord**—the grand burden of this "gospel of God." **made of the seed of David**—as, according to "the holy Scriptures," He behooved to be. (See on Matthew 1. 1.) **according to the flesh**—i. e., in His *human* nature (cf. ch. 9. 5, and John 1. 14); implying, of course, that He had *another* nature, of which the apostle immediately proceeds to speak. **And declared**—i. e., 'marked off,' 'defined,' 'determined,' i. e., 'shown,' or 'proved.' **to be the Son of God**—Observe how studiously the language changes here. He "*was made* (says the apostle) of the seed of David, according to the flesh;" but He *was not made*, He was only "*declared* (or proved) *to be* the Son of God." So John 1. 1, 14, "In the beginning was the Word . . . and the Word *was made* flesh;" and Isaiah 9. 6, "Unto us a *Child* is BORN, unto us a *Son* is GIVEN." Thus the Sonship of Christ is in no proper sense a *born* relationship to the Father, as some, otherwise sound divines, conceive of it. By His birth in the flesh, that Sonship, which was essential and uncreated, merely effloresced into palpable manifestation. (See on Luke 1. 35; Acts 13. 32, 33.) **with power**—This may either be connected with "declared," and then the meaning will be 'powerfully declared' [LUTHER, BEZA, BENGEL, FRITZSCHE, ALFORD, &c.]; or (as in our version, and as we think rightly) with "the Son of God," and then the sense is, 'declared to be the Son of God in possession of that "power" which belonged to Him as the only-begotten of the Father, no longer shrouded as in the days of his flesh, but "by His resurrection from the dead" gloriously displayed and henceforth to be for ever exerted in this nature of ours.' [VULGATE, CALVIN, HODGE, PHILIPPI, MEHRING, &c.] **according to the spirit of holiness**—If "according to the flesh" mean here, 'in His human nature,' this uncommon expression must mean 'in His *other* nature,' which we have seen to be that "of the Son of God"—an eternal, uncreated nature. This is here styled the "*Spirit*," as an impalpable and immaterial nature (John 4. 24), and "the Spirit of holiness," probably an absolute contrast with that "likeness of sinful flesh" which He assumed. One is apt to wonder that if this be

the meaning, it was not expressed more simply. But if the apostle had said 'He was declared to be the Son of God according to the *Holy Spirit*,' the reader would have thought he meant '*the Holy Ghost*;' and it seems to have been just to avoid this misapprehension that he used the rare expression, "the Spirit of holiness." 5. **By whom** (as the ordained channel) **we have received grace** (the whole "grace that bringeth salvation") **and apostleship**—for the publication of that "grace," and the organization of as many as receive it into churches of visible discipleship. (We prefer thus taking them as two distinct things, and not, with some good interpreters, as one—"the grace of apostleship.") **for obedience to the faith** (rather, 'for the obedience of faith')—i. e., in order to men's yielding themselves to the belief of God's saving message, which is the highest of all obedience. **for his name**—that He might be glorified. 6. **Among whom are ye also**—i. e., along with others; for the apostle ascribes nothing special to the Church of Rome (cf. 1 Corinthians 14. 33). [BENGEL.] **the called** (see on ch. 8. 30) **of Christ Jesus**—i. e., either called '*by Him*' (John 5. 25), or the called '*belonging to Him*;' 'Christ's called ones.' Perhaps this latter sense is best supported, but one hardly knows which to prefer. 7. **beloved of God**—(Cf. Deuteronomy 33. 12; Colossians 3. 12.) **Grace . . .** (see on John 1. 14, p. 70, 2d column) **and peace**—the peace which Christ made through the blood of His cross (Colossians 1. 20), and which reflects into the believing bosom the peace of God which passeth all understanding (Philipians 4. 7). **from God our Father, and the Lord Jesus Christ**—Nothing speaks more decisively for the divinity of Christ than these juxtapositions of Christ with the eternal God, which run through the whole language of Scripture, and the derivation of purely Divine influences from Him also. The name of no man can be placed by the side of the Almighty. He only, in whom the Word of the Father who is Himself God became flesh, may be named beside Him; for men are commanded to honour Him even as they honour the Father, John 5. 23. [OLSHAUSEN.] 8. **your faith is spoken of throughout the whole world**—This was quite practicable through the frequent visits paid to the capital from all the provinces; and the apostle, having an eye to the influence they would exercise upon others, as well as their own blessedness, gives thanks for such faith to "his God through Jesus Christ," as being the source, according to his theology of faith, as of all grace in men. 9. **For God . . . whom I serve** (the word denotes religious service) **with my spirit** (from my inmost soul) **in the gospel of his Son** (to which Paul's whole religious life and official activity were consecrated) **is my witness, that without ceasing I make mention of you always in my prayers**—So for the Ephesians (Ephesians 1. 15, 16); so for the Philipians (Philipians 1. 3, 4); so for the Colossians (Colossians 1. 3, 4); so for the Thessalonians (1 Thessalonians 1. 2, 3). What catholic love, what all-absorbing spirituality, what impassioned devotion to the glory of Christ among men! 10. **Making request, if by any means now at length I may have a prosperous journey by the will of God, to come to you**—Though long anxious to visit the capital, he met with a number of providential hindrances (v. 13; ch. 15. 22; and see on Acts 19. 21; 23. 11, 28, 15); inasmuch that *nearly a quarter of a century* elapsed, after his conversion, ere his desire was accomplished, and that only as "a prisoner of Jesus Christ." Thus taught that his whole future was in the hands of God, he makes it his continual prayer that at length the obstacles to a happy and prosperous meeting might be removed. 11, 12. **For I long to see you, that I may impart to you some spiritual gift**—not any supernatural gift, as the next clause shows, and cf. 1 Corinthians 1. 7. **to the end that ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and**

me—'Not wishing to "lord it over their faith," but rather to be a "helper of their joy," the apostle corrects his former expressions: my desire is to instruct you and do you good, that is, for us to instruct and do one another good: in giving I shall also receive.' [JOWETT.] 'Nor is he insincere in so speaking, for there is none so poor in the Church of Christ who may not impart to us something of value: it is only our malignity and pride that hinder us from gathering such fruit from every quarter.' [CALVIN.] How 'widely different is the apostolic style from that of the court of Papal Rome!' [BENGEL.] 13. **often-times I purposed to come unto you, but was let (hindered) hitherto**—chiefly by his desire to go first to places where Christ was not known (ch. 15. 20-24). **that I might have some fruit (of my ministry) among you also, even as among other Gentiles**—The GENTILE origin of the Roman Church is here so explicitly stated, that those who conclude, merely from the Jewish strain of the argument, that they must have been mostly Israelites, decide in opposition to the apostle himself. (But see *Introduction* to this Epistle.) 14, 15. **I am debtor both to the (cultivated) Greeks and to the (rude) Barbarians. . . . So, as much as in me is, I am ready to preach the gospel to you that are at Rome also**—He feels himself under an all-subduing obligation to carry the gospel to all classes of mankind, as adapted to and ordained equally for all (1 Corinthians 9. 16). 16. **For I am not ashamed of the gospel**—(The words, "of Christ," which follow here, are wanting in the oldest and best MSS.) This language implies that it required some courage to bring to 'the mistress of the world' what "to the Jews was a stumbling-block and to the Greeks foolishness." But its inherent glory, as God's life-giving message to a dying world, so filled his soul, that, like his blessed Master, he "despised the shame," **for it is the power of God unto salvation to every one that believeth**—Here and in the next verse the apostle announces the great theme of his ensuing argument; SALVATION, the one overwhelming necessity of perishing men; this revealed IN THE GOSPEL MESSAGE; and that message so *owned and honoured of God as to carry*, in the proclamation of it, God's own power to save every soul that embraces it, Greek and Barbarian, wise and unwise alike. 17. **For therein is the righteousness of God revealed**—that is (as the whole argument of the Epistle shows), God's JUSTIFYING RIGHTEOUSNESS. **from faith to faith**—a difficult clause. Most interpreters (judging from the sense of such phrases elsewhere) take it to mean, 'from one degree of faith to another.' But this agrees ill with the apostle's design, which has nothing to do with the progressive stages of faith, but solely with faith itself as the appointed way of receiving God's "righteousness." We prefer, therefore, to understand it thus: 'The righteousness of God is in the gospel message, revealed (to be) from (or 'by') faith to (or 'for') faith,' that is, 'in order to be by faith received.' (So substantially, MELVILLE, MEYER, STUART, BLOOMFIELD, &c.) as it is written (Habakkuk 2. 4), **The just shall live by faith**—This golden maxim of the Old Testament is thrice quoted in the New Testament—here; Galatians 3. 11; Hebrews 10. 38—showing that the gospel way of 'LIFE BY FAITH,' so far from disturbing, only continued and developed the ancient method—On the foregoing verses, *note* (1.) What manner of persons ought the ministers of Christ to be, according to the pattern here set up: absolutely subject and officially dedicated to the Lord Jesus; separated unto the gospel of God, which contemplates the subjugation of all nations to the faith of Christ; debtors to all classes, the refined and the rude, to bring the gospel to them all alike, all shame in the presence of the one, as well as pride before the other, sinking before the glory which they feel to be in their message; yearning over all faithful churches, not lording it over them, but rejoicing in their prosperity, and finding refreshment and strength in their fellowship! (2.) The peculiar features of the gospel here brought prominently forward should be the devout study of all who preach it, and guide the views and the taste of all who are privileged stately to hear it: that it is "the gospel of God," as a

message from heaven, yet not absolutely new, but on the contrary, only the fulfilment of Old Testament promise, that not only is Christ the great theme of it, but Christ in the very nature of God as His own Son, and in the nature of men as partaker of their flesh—The Son of God now in resurrection-power and invested with authority to dispense all grace to men, and all gifts for the establishment and edification of the Church, Christ the righteousness provided of God for the justification of all that believe in His name; and that in this glorious Gospel, when preached as such, there resides the very power of God to save Jew and Gentile alike who embrace it. (3.) While Christ is to be regarded as the ordained *Channel* of all grace from God to men (v. 8), let none imagine that His proper divinity is in any respect compromised by this arrangement, since He is here expressly associated with "God the Father," in prayer for "grace and peace" (including all spiritual blessings) to rest upon this Church (v. 7). (4.) While this Epistle teaches, in conformity with the teaching of our Lord Himself, that all salvation is suspended upon *faith*, this is but half a truth, and will certainly minister to self-righteousness, if dissociated from another feature of the same truth, here explicitly taught, that this faith is *God's own gift*—for which accordingly in the case of the Roman believers, he "thanks his God through Jesus Christ" (v. 8). (5.) Christian fellowship, as indeed all real fellowship, is a mutual benefit; and as it is not possible for the most eminent saints and servants of Christ to impart any refreshment and profit to the meanest of their brethren without experiencing a rich return into their bosoms, so just in proportion to their humility and love will they feel their need of it and rejoice in it.

18. **WHY THIS DIVINELY-PROVIDED RIGHTEOUSNESS IS NEEDED BY ALL MEN.** **For the wrath of God** (His holy displeasure and righteous vengeance against sin) **is revealed from heaven**—in the consciences of men, and attested by innumerable outward evidences of a moral government. **against all ungodliness—i. e., their whole irreligiousness**, or their living without any conscious reference to God, and proper feelings towards Him. **and unrighteousness of men—i. e., their whole deviations from moral rectitude** in heart, speech, and behaviour. (So these terms must be distinguished when used together, though, when standing alone, either of them includes the other.)

18-32. **THIS WRATH OF GOD, REVEALED AGAINST ALL INIQUITY, OVERHANGS THE WHOLE HEATHEN WORLD.** 18. **who hold (rather, 'hold down,' 'hinder,' or 'keep back') the truth in unrighteousness**—The apostle, though he began this verse with a comprehensive proposition regarding men in general, takes up in the end of it only one of the two great divisions of mankind, to whom he meant to apply it; thus gently sliding into his argument. But before enumerating their actual iniquities, he goes back to the origin of them all, their stifling the light which still remained to them. As darkness overspreads the mind, so impotence takes possession of the heart, when the "still small voice" of conscience is first disregarded, next thwarted, and then systematically deadened. Thus "the truth" which God left with and in men, instead of having free scope and developing itself, as it otherwise would, was obstructed (cf. Matthew 6. 22, 23; Ephesians 4. 17, 18). 19. **Because that which may be (rather, 'which is') known of God is manifest in them; for God hath showed it unto them**—The sense of this pregnant statement the apostle proceeds to unfold in the next verse. 20. **For the invisible things of him from (or 'since') the creation of the world are clearly seen** (the mind brightly beholding what the eye cannot discern), **being understood by the things that are made**—Thus, the outward creation is not the *parent* but the *interpreter* of our faith in God. That faith has its primary sources within our own breast (v. 19); but it becomes an *intelligible and articulate conviction* only through what we observe around us ("by the things which are made," v. 20). And thus are the *inner* and the *outer* revelation of God the complement of each other, making up between them one universal and im-

showed a conviction that God is. (With this striking apostolic statement agree the latest conclusions of the most profound speculative students of Theism.) even his eternal power and Godhead—both that there is an Eternal Power, and that this is not a mere blind force, or pantheistic 'spirit of nature,' but the power of a living Godhead, so that they are without excuse—all their degeneracy being a voluntary departure from truth thus rightly revealed to the unsophisticated spirit. 21. Because that, when they know God (that is, while still retaining some real knowledge of Him, and ere they sank down into the state next to be described), they glorified him not as God, neither were thankful—neither yielded the adoration due to Himself, nor rendered the gratitude which His beneficence demanded—but became vain (cf. Jeremiah 2. 5) in their imaginations—(thoughts, notions, speculations, regarding God: cf. Matthew 15. 19; Luke 2. 35; 1 Corinthians 3. 20, *Greek*)—and their foolish ('senseless,' 'stupid') heart (*i. e.*, their whole inner man) was darkened—How instructively is the downward progress of the human soul here traced! 22, 23. Professing themselves ('boasting,' or 'pretending to be') wise, they became fools—It is the invariable property of error in morals and religion, that men take credit to themselves for it and extol it as wisdom. So the heathen, 1 Corinthians 1. 21. [THORUCK.] and changed (or 'exchanged') the glory of the uncorruptible God into (or 'for') an image . . . like to corruptible man—The allusion here is doubtless to the Greek worship, and the apostle may have had in his eye those exquisite chisellings of the human form which lay so profusely beneath and around him as he stood on Mars' Hill, and "beheld their devotions." (See on Acts 17. 29.) But as if that had not been a deep enough degradation of the living God, there was found 'a lower deep' still, and to birds, and four-footed beasts, and to creeping things—referring now to the Egyptian and Oriental worship. In the face of these plain declarations of the descent of man's religious belief from loftier to ever lower and more debasing conceptions of the Supreme Being, there are expositors of this very Epistle (as REICHE and JOWETT), who, believing neither in any fall from primeval innocence, nor in the noble traces of that innocence which lingered even after the fall, and were only by degrees obliterated by wilful violence to the dictates of conscience, maintain that man's religious history has been all along a struggle to rise, from the lowest forms of nature-worship, suited to the childhood of our race, into that which is more rational and spiritual. 24. Wherefore God also (in righteous retribution) gave them up—This Divine abandonment of men is here strikingly traced in three successive stages, at each of which the same word is used (v. 24; v. 26; and v. 28, where the word is rendered "gave over"). 'As they deserted God, God in turn deserted them; not giving them Divine (*i. e.*, supernatural) laws, and suffering them to corrupt those which were human; not sending them prophets, and allowing the philosophers to run into absurdities. He let them do what they pleased, even what was in the last degree vile, that those who had not honoured God, might dishonour themselves.' [GROTIUS.] 25. Who changed the truth of God into a lie—(*i. e.*, the truth concerning God into idol falsehood). and worshipped and served the creature more than the Creator—Professing merely to worship the Creator by means of the creature, they soon came to lose sight of the Creator in the creature. How aggravated is the guilt of the Church of Rome, which, under the same flimsy pretext, does shamelessly what the heathen are here condemned for doing, and with light which the heathen never had! who is blessed for ever! Amen—By this doxology the apostle instinctively relieves the horror which the penning of such things excited within his breast; an example to such as are called to expose like dishonour done to the blessed God. 26, 27. For this cause God gave them up—See on v. 24. for even their women—that sex whose priceless jewel and fairest ornament is modesty, and which when that is once lost, not only becomes more

shameless than the other sex, but lives henceforth only to drag the other sex down to its level. did change, &c.—The practices here referred to, though too abundantly attested by classic authors, cannot be further illustrated, without trenching on things which "ought not to be named among us as become the saints." But observe how vice is here seen consuming and exhausting itself. When the passions, scourged by violent and continued indulgence in natural vices, became impotent to yield the craved enjoyment, resort was had to artificial stimulants by the practice of unnatural and monstrous vices. How early these were in full career, in the history of the world, the case of Sodom affectingly shows; and because of such abominations, centuries after that, the land of Canaan "spued out" its old inhabitants. Long before this chapter was penned, the Lesbians and others throughout refined Greece had been luxuriating in such debasements; and as for the Romans, TACITUS, speaking of the emperor Tiberius, tells us that new words had then to be coined to express the newly-invented stimulants to jaded passion. No wonder that, thus sick and dying as was this poor humanity of ours under the highest earthly culture, its many-voiced cry for the balm in Gilead, and the Physician there, "Come over and help us," pierced the hearts of the missionaries of the cross, and made them "not ashamed of the gospel of Christ!" and receiving in themselves that recompense of their error which was meet—alluding to the many physical and moral ways in which, under the righteous government of God, vice was made self-avenging. 28-31. gave them over (or 'up'—see on v. 24) . . . to do those things which are not convenient—in the old sense of that word, *i. e.*, 'not becoming,' 'indecorous,' 'shameful,' haters of God—The word usually signifies 'God-hated,' which some here prefer, in the sense of 'abhorred of the Lord;' expressing the detestableness of their character in His sight (cf. Proverbs 22. 14; Psalm 73. 20). But the active sense of the word, adopted in our version and by the majority of expositors, though rarer, agrees perhaps better with the context. 32. Who knowing (from the voice of conscience, ch. 2. 14, 15) the judgment of God (the stern law of Divine procedure), that they which commit such things are worthy of death—here used in its widest known sense, as the uttermost of Divine vengeance against sin: see Acts 23. 4. not only do the same—which they might do under the pressure of temptation and in the heat of passion. but have pleasure in them that do them—deliberately set their seal to such actions by encouraging and applauding the doing of them in others. This is the climax of our apostle's charges against the heathen; and certainly, if the things are in themselves as black as possible, this settled and unblushing satisfaction at the practice of them, apart from all the blinding effects of present passion, must be regarded as the darkest feature of human depravity.—On this section, note (1.) "The wrath of God" against sin has all the dread reality of a "revelation from heaven" sounding in the consciences of men, in the self-inflicted miseries of the wicked, and in the vengeance which God's moral government, sooner or later, takes upon all who outrage it; so this "wrath of God" is not confined to high-handed crimes, or the grosser manifestations of human depravity, but is "revealed" against all violations of Divine law of whatever nature—"against all ungodliness" as well as "unrighteousness of men," against all disregard of God in the conduct of life as well as against all deviations from moral rectitude; and therefore, since no child of Adam can plead guiltless either of "ungodliness" or of "unrighteousness," to a greater or less extent, it follows that every human being is involved in the awful sweep of "the wrath of God" (v. 18). The apostle places this terrible truth in the forefront of his argument on justification by faith, that upon the basis of universal condemnation he might rear the edifice of a free, world-wide salvation; nor can the Gospel be scripturally preached or embraced, save as the good news of salvation to those that are all equally "lost." (2.) We must not magnify the supernatural ray

CHAPTER II.

elation which God has been pleased to make of Himself, through Abraham's family to the human race, at the expense of that elder, and, in itself, lustrous revelation which He has made to the whole family of man through the medium of their own nature and the creation around them. Without the latter, the former would have been impossible, and those who have not been favoured with the former will be without excuse, if they are deaf to the voice and blind to the glory of the latter (v. 19, 20). (3.) Wilful resistance of light has a retributive tendency to blunt the moral perceptions and weaken the capacity to apprehend and approve of truth and goodness; and thus is the soul prepared to surrender itself, to an indefinite extent, to error and sin (v. 21, &c.). (4.) Pride of wisdom, as it is a convincing evidence of the want of it, so it makes the attainment of it impossible (v. 22; and cf. Matthew 11. 25; 1 Corinthians 3. 18-20). (5.) As Idolatry, even in its most plausible forms, is the fruit of unworthy views of the Godhead, so its natural effect is to vitiate and debase still further the religious conceptions; nor is there any depth of degradation too low and too revolting for men's ideas of the Godhead to sink to, if only their natural temperament and the circumstances they are placed in be favourable to their unrestrained development (v. 23, 25). The apostle had Greece and Egypt in his eye when he penned this description. But the whole Paganisms of the East at this day attest its accuracy, from the more elaborate idolatry of India and the simpler and more stupid idolatry of China down to the childish rudiments of nature-worship prevalent among the savage tribes. Alas! Christendom itself furnishes a melancholy illustration of this truth; the constant use of material images in the Church of Rome and the materialistic and sensuous character of its entire service (to say nothing of the less offensive but stupider service of the Greek Church), debasing the religious ideas of millions of nominal Christians, and lowering the whole character and tone of Christianity as represented within their immense pale. (6.) Moral corruption invariably follows religious debasement. The grossness of Pagan idolatry is only equalled by the revolting character and frightful extent of the immoralities which it fostered and consecrated (v. 24, 26, 27). And so strikingly is this to be seen in all its essential features in the East at this day, that (as HODGE says) the missionaries have frequently been accused by the natives of having forged the whole of the latter part of this chapter, as they could not believe that so accurate a description of themselves could have been written eighteen centuries ago. The kingdoms of Israel and Judah furnish a striking illustration of the inseparable connection between religion and morals. Israel corrupted and debased the worship of Jehovah, and the sins with which they were charged were mostly of the grosser kind—intemperance and sensuality: Judah, remaining faithful to the pure worship, were for a long time charged mostly with formality and hypocrisy; and only as they fell into the idolatries of the heathen around them, did they sink into their vices. And may not a like distinction be observed between the two great divisions of Christendom, the Popish and the Protestant? To test this, we must not look to Popery, surrounded with, and more or less influenced by, the presence and power of Protestantism; nor to Protestantism under every sort of disadvantage, internal and external. But look at Romanism where it has unrestrained liberty to develop its true character, and see whether impurity does not there taint society to its core, pervading alike the highest and the lowest classes; and then look at Protestantism where it enjoys the same advantages, and see whether it be not marked by a comparatively high standard of social virtue. (7.) To take pleasure in what is sinful and vicious for its own sake, and knowing it to be such, is the last and lowest stage of human recklessness (v. 32). But (8.) this knowledge can never be wholly extinguished in the breast of man. So long as reason remains to them, there is still a small voice in the worst of men, protesting, in the name of the Power that implanted it, "that they which do such things are worthy of death" (v. 32).

Ver. 1-29. **THE JEW UNDER LIKE CONDEMNATION WITH THE GENTILE.** From those *without*, the apostle now turns to those *within* the pale of revealed religion, the self-righteous Jews, who looked down upon the uncovenanted heathen as beyond the pale of God's mercies, within which they deemed themselves secure, however inconsistent their life may be. Alas! what multitudes wrap themselves up in like fatal confidence, who occupy the corresponding position in the Christian Church! **4. the goodness of God leadeth thee to repentance—i. e.,** is designed and adapted to do so. **5. treasurest up unto thyself wrath against (rather 'in') the day of wrath—i. e.,** wrath to come on thee in the day of wrath. What an awful idea is here expressed—that the sinner himself is amassing, like hoarded treasure, an ever-accumulating stock of Divine wrath, to burst upon him in "the day of the revelation of the righteous judgment of God!" And this is said not of the reckless, but of those who boasted of their purity of faith and life. **7-10. To them who, &c.**—The substance of these verses is that the final judgment will turn upon *character* alone. **by patient continuance in well-doing, &c.**—Cf. Luke 8. 15: "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit *with patience*;" denoting the *enduring* and *progressive* character of the new life. **But unto them that are contentious, and do not obey the truth, &c.**—referring to such keen and determined resistance to the Gospel as himself had too painfully witnessed on the part of his own countrymen. See Acts 13. 44-46; 17. 5, 13; 18. 6, 12; and cf. 1 Thessalonians 2. 15, 16. **indignation and wrath—in the bosom of a sin-avenging God. tribulation and anguish**—the effect of these in the sinner himself. **to the Jew first**—first in perdition if unfaithful; but if obedient to the truth, first in salvation (v. 10). **11, 12. For as many as have sinned—not 'as many as have sinned at all,' but, 'as many as are found in sin' at the judgment of the great day (as the whole context shows). without law—i. e.,** without the advantage of a positive Revelation. **shall also perish without law**—exempt from the charge of rejecting or disregarding it. **and as many as have sinned in the law**—within the pale of a positive, written Revelation. **shall be judged by the law**—tried and condemned by the higher standard of that written Revelation. **13-15. For not the hearers, &c.—q. d.,** As touching the Jews, in whose ears the written law is continually resounding, the condemnation of as many of them as are found sinners at the last involves no difficulty; but even as respects the heathen, who are strangers to the law in its positive and written form—since they show how deeply it is engraven on their moral nature, which witnesses within them for righteousness and against iniquity, accusing or condemning them according as they violate or obey its stern dictates—their condemnation also for all the sin in which they live and die will carry its dreadful echo in their own breasts. **their thoughts the meanwhile accusing or else excusing—i. e.,** perhaps by turns doing both. **16. In the day, &c.**—Here the unfinished statement of v. 12 is resumed and closed. **shall judge the secrets of men**—here specially referring to the unfathomed depths of hypocrisy in the self-righteous whom the apostle had to deal with. (See Ecclesiastes 12. 14; 1 Corinthians 4. 5.) **according to my gospel—to my teaching as a preacher of the Gospel.** **17-24. Behold—**But if is, beyond doubt, the true reading here. (It differs but in a single letter from the received reading, and the sense is the same.) **approvest the things that are excellent—**Margin, 'triest the things that differ.' Both senses are good, and indeed the former is but the result of the latter action. See on Philippians 1. 10. **hast the form of knowledge and of the truth in the law**—not being left, as the heathen are, to vague conjecture on Divine things, but favoured with definite and precise information from heaven. **thou that abhorrest idols (as the Jews did ever after their captivity, though bent on them before)—dost thou commit sacrilege!**—not, as some excellent inter-

ROMANS III.

masters, 'dost thou rob idol-temples?' but more generally, as *to take it, dost thou profane holy things?* (as in Matthew 21. 12, 13, and in other ways). *as it is written—*(See *Marginal reference.*) 25-29. For circumcision—i. e., One's being within the covenant of which circumcision was the outward sign and seal. *verily profiteth, if thou keep the law*—if the inward reality correspond to the outward sign but if, &c. *q. d.*, 'Otherwise, thou art no better than the uncircumcised heathen.' Therefore if the uncircumcised keep the . . . law, &c.—Two mistaken interpretations we think, are given of these words: *First*, that the case here supposed is an impossible one, and put merely for illustration (HALDANE, CHALMERS, HODGE); *second*, that it is the case of the heathen who may and do please God when they act, as has been and is done, up to the light of nature (GROTIUS, OLSHAUSEN, &c.). The first interpretation is, in our judgment, unnatural; the second, opposed to the apostle's own teaching. But the case here put is, we think, such as that of Cornelius (Acts 10.), who, though outside the external pale of God's covenant, yet having come to the knowledge of the truths contained in it, do manifest the grace of the covenant without the seal of it, and exemplify the character and walk of Abraham's children, though not called by the name of Abraham. Thus, this is but another way of announcing that God was about to show the insufficiency of the mere badge of the Abrahamic covenant, by calling from among the Gentiles a seed of Abraham that had never received the seal of circumcision (see on Galatians 5. 6); and this interpretation is confirmed by all that follows. *he is not a Jew which is one outwardly*, &c.—in other words, the name of "Jew" and the rite of "circumcision" were designed but as outward symbols of a separation from the irreligious and ungodly world unto holy devotedness in heart and life to the God of salvation. Where this is realized, the signs are full of significance; but where it is not, they are worse than useless. *Note*, (1.) It is a sad mark of depravity when all that is designed and fitted to melt only hardens the heart (v. 4, and cf. 2 Peter 3. 9; Ecclesiastes 8. 11). (2.) Amidst all the inequalities of religious opportunity measured out to men, and the mysterious bearing of this upon their character and destiny for eternity, the same great principles of judgment, in a form suited to their respective discipline, will be applied to all, and perfect equity will be seen to reign throughout every stage of the Divine administration (v. 11-16). (3.) "The law written on the heart" (v. 14, 15)—or the Ethics of Natural Theology—may be said to be the one deep foundation on which all revealed religion reposes; and see on ch. 1. 19, 20, where we have what we may call its other foundation—the Physics and Metaphysics of Natural Theology. The testimony of these two passages is to the theologian invaluable, while in the breast of every teachable Christian it wakens such deep echoes as are inexpressibly solemn and precious. (4.) High religious professions are a fearful aggravation of the inconsistencies of such as make them (v. 17-24). See 2 Samuel 12. 14. (5.) As no external privileges, or badge of discipleship, will shield the unholy from the wrath of God, so neither will the want of them shut out from the kingdom of heaven such as have experienced without them that change of heart which the seals of God's covenant were designed to mark. In the sight of the great Searcher of hearts, the Judge of quick and dead, the renovation of the character in heart and life is all in all. In view of this, have not all baptized, sacramented disciples of the Lord Jesus, who "profess that they know God, but in works deny Him," need to tremble—who, under the guise of friends, are "the enemies of the cross of Christ?"

CHAPTER III.

Ver. 1-8. JEWISH OBJECTIONS ANSWERED. 1, 2. *What advantage then hath the Jew?*—*q. d.*, 'If the final judgment will turn solely on the state of the heart, and this may be as good in the Gentile without as in the Jew within the sacred enclosure of God's covenant, what better are we Jews for all our advantages?' *Answer*: Much every

way; chiefly, because (rather, 'first, that') unto them were committed the oracles of God—This remarkable expression, denoting 'Divine communications' in general, is transferred to the Scriptures to express their *oracular* Divine, authoritative character. 3, 4. *For what if some did not believe?*—It is the unbelief of the great body of the nation which the apostle points at; but as it sufficed for his argument to put the supposition thus gently, he uses this word "some" to soften prejudice. *shall their unbelief make the faith* (or, faithfulness) *of God of none effect?*—'nullify,' 'invalidate' it. *God forbid—lit.*, 'Let it not be,' *q. d.*, 'Away with such a thought'—a favourite expression of our apostle, when he would not only repudiate a supposed consequence of his doctrine, but express his abhorrence of it. 'The Scriptures do not authorize such a use of God's name as must have been common among the English translators of the Bible.' [HODGE.] *yea, let God be (held) true, and every man a liar—4. e.*, even though it should follow from this that every man is liar. *whom thou art judged*—so in Psalm 51. 4, according to the LXX.; but in the Hebrew and in our version, 'when thou judgest.' The general sentiment, however, is the same in both—that we are to vindicate the righteousness of God, at whatever expense to ourselves. 5, 6. *But if, &c.*—Another objection: *q. d.*, 'It would appear, then, that the more faithless we are, so much the more illustrious will the fidelity of God appear; and in that case, for Him to take vengeance on us for our unfaithfulness would be (to speak as men profanely do) unrighteousness in God.' *Answer*: *God forbid; for then how shall God judge the world?*—*q. d.*, 'Far from us be such a thought; for that would strike down all future judgment.' 7, 8. *For if the truth of God, &c.*—A further illustration of the same sentiment: *q. d.*, 'Such reasoning amounts to this—which indeed we who preach salvation by free grace are slanderously accused of teaching—that the more evil we do, the more glory will redound to God; a damnable principle.' (Thus the apostle, instead of refuting this principle, thinks it enough to hold it up to execration, as one that shocks the moral sense.)—On this brief section, *Note* (1.) Mark the place here assigned to the Scriptures. In answer to the question, "What advantage hath the Jew? or, What profit is there of circumcision?" those holding Romish views would undoubtedly have laid the stress upon the *priesthood*, as the glory of the Jewish economy. But in the apostle's esteem, "the oracles of God" were the jewel of the ancient Church (v. 1, 2). (2.) God's eternal purposes and man's free agency, as also the doctrine of salvation by grace and the unchanging obligations of God's law, have ever been subjected to the charge of inconsistency by those who will bow to no truth which their own reason cannot fathom. But amidst all the clouds and darkness which in this present state envelop the Divine administration and many of the truths of the Bible, such broad and deep principles as are here laid down, and which shine in their own lustre, will be found the sheet-anchor of our faith. "Let God be true, and every man a liar;" and as many advocates of salvation by grace as say, "Let us do evil that good may come," "their damnation is just."

9-20. THAT THE JEW IS SHUT UP UNDER LIKE CONDEMNATION WITH THE GENTILE IS PROVED BY HIS OWN SCRIPTURE. 9. *are we better than they?* ('do we excel them?') *No, in no wise*—Better off the Jews certainly were, for having the oracles of God to teach them better; but as they were no better, that only aggravated their guilt. 10-12. *As it is written*, &c.—(Psalm 14. 1-3; 53. 1-3.) These statements of the Psalmist were indeed suggested by particular manifestations of human depravity occurring under his own eye; but as this only showed what man, when unrestrained, is in his present condition, they were quite pertinent to the apostle's purpose. 13-18. *Their, &c.*—From generals, the apostle here comes to particulars, culling from different parts of Scripture passages which speak of depravity as it affects the different members of the body; as if to show more affectingly how "from the soles of the foot even to the head there is no soundness" in us. Their THROAT is an open sepulchre—(Psalm 5. 9); *q. d.*,

What proceeds out of their heart, and finds vent in speech and action through the throat, is like the pestilential breath of an open grave. **with their tongues they have used deceit**—(Psalm 5. 9): *q. d.* 'That tongue which is man's glory (Psalm 16. 9; 57. 8) is prostituted to the purposes of deception.' **the poison of asps is under their lips**—(Psalm 140. 3) *q. d.* 'Those lips which should "drop as an honey-comb," and "feed many," and "give thanks unto His name" (Canticles 4. 11; Proverbs 10. 21; Hebrews 12. 15), are employed to secrete and to dart deadly poison.' **Whose mouth, &c.**—(Psalm 10. 7): *q. d.* 'That mouth which should be "most sweet" (Canticles 5. 16), being "set on fire of hell" (James 3. 6), is filled with burning wrath against those whom it should only bless.' **Their feet are swift to shed blood**—(Proverbs 1. 16; Isaiah 59. 7): *q. d.* 'Those feet, which should "run the way of God's commandments" (Psalm 119. 32), are employed to conduct men to feeds of darkest crime.' **Destruction and misery are in their ways; and the way of peace have they not known**—This is a supplementary statement about men's ways, suggested by what had been said about the "feet," and expresses the mischief and misery which men scatter in their path, instead of that peace which, as strangers to it themselves, they cannot diffuse. **There is no fear of God before their eyes**—(Psalm 30. 1): *q. d.* 'Did the eyes but "see Him who is invisible" (Hebrews 11. 27), a reverential awe of Him with whom we have to do would chasten every joy and lift the soul out of its deepest depressions; but to all this the natural man is a stranger.' How graphic is this picture of human depravity, finding its way through each several organ of the body into the life: but how small a part of the "desperate wickedness" that is *within* (Jeremiah 17. 9) "proceedeth out of the heart of man!" (Mark 7. 21-23; Psalm 19. 12.) **Now we know that what the law (i. e., the Scriptures, considered as a law of duty) saith, it saith to them that are under the law**—of course, therefore, to the Jews. **that every mouth (opened in self-justification) may be stopped, and all the world may become (i. e., be seen to be, and own itself) guilty (and so condemned) before God.** 20. **Therefore by the deeds of (obedience to) the law there shall no flesh be justified—i. e., be held and treated as righteous; as is plain from the whole scope and strain of the argument. In his sight—at His bar (Psalm 143. 2). for by the law is the knowledge of sin—See on ch. 4. 15; 7. 7; 1 John 3. 4).**—*Note*: How broad and deep does the apostle in this section lay the foundations of his great doctrine of Justification by free grace—in the disorder of man's whole nature, the consequent universality of human guilt, the condemnation, by reason of the breach of Divine law, of the whole world, and the impossibility of justification before God by obedience to that violated law! Only when these humiliating conclusions are accepted and felt, are we in a condition to appreciate and embrace the grace of the Gospel, next to be opened up.

21-26. GOD'S JUSTIFYING RIGHTEOUSNESS, THROUGH FAITH IN JESUS CHRIST, ALIKE ADAPTED TO OUR NECESSITIES AND WORTHY OF HIMSELF. 21-23. **But now the righteousness of God (see on ch. 1. 17) without the law—i. e., a righteousness to which our obedience to the law contributes nothing whatever (v. 28; Galatians 2. 16). is manifested, being witnessed (attested) by the Law and the Prophets—the Old Testament Scriptures. Thus this justifying righteousness, though new, as only now fully disclosed, is an old righteousness, predicted and foreshadowed in the Old Testament. by faith of (i. e., in) Jesus Christ unto all and upon all them that believe—i. e., perhaps, brought nigh "unto all" men the Gospel, and actually "upon all" believing men, as theirs in possession [LUTHER, &c.]; but most interpreters understand both statements of believers as only a more emphatic way of saying that all believers, without distinction or exception, are put in possession of this gratuitous justification, purely by faith in Christ Jesus. for there is no difference; for all have sinned—Though men differ greatly in the nature and extent of their sinfulness, there is absolutely no difference between the best and the worst of men, in the fact that "all have sinned," and so under-**

lie the wrath of God. **and come short of the glory (or 'praise') of God—i. e., 'have failed to earn his approbation' (cf. John 12. 43, Greek). So the best interpreters, 24, justified freely (without anything done on our part to deserve it) by his grace (His free love) through the redemption that is in Christ Jesus—a most important clause; teaching us that though justification is quite gratuitous, it is not a mere fiat of the Divine will, but based on a "Redemption," i. e., 'the payment of a Ransom,' in Christ's death. That this is the sense of the word 'redemption,' when applied to Christ's death, will appear clear to any impartial student of the passages where it occurs. 25, 26. Whom God hath set forth [to be] a propitiation (or 'propitiatory sacrifice') through faith in his blood—**Some of the best interpreters, observing that "faith upon" is the usual phrase in Greek, not "faith in" Christ, would place a comma after "faith," and understand the words as if written thus: "to be a propitiation, in his blood, through faith." But "faith in Christ" is used in Galatians 3. 26 and Ephesians 1. 15; and "faith in his blood" is the natural and appropriate meaning here **to declare his righteousness for the remission—i. e., 'pretermis-sion' or 'passing by'—of sins ('the sins') that are past—not the sins committed by the believer before he embraces Christ, but the sins committed under the old economy, before Christ came to "put away sin by the sacrifice of Himself." through the forbearance of God—God not remitting but only forbearing to punish them, or passing them by, until an adequate atonement for them should be made. In thus not imputing them, God was righteous, but He was not *seen* to be so; there was no "manifestation of His righteousness" in doing so under the ancient economy. But now that God can "set forth" Christ as a "propitiation for sin through faith in His blood," the righteousness of His procedure in passing by the sins of believers before, and in now remitting them, is "manifested," declared, brought fully out to the view of the whole world. (Our translators have unfortunately missed this glorious truth, taking "the sins that are past" to mean the past sins of believers—committed before faith—and rendering, by the word "remission," what means only a 'passing by;' thus making it appear that "remission of sins" is "through the forbearance of God," which it certainly is not.) **To declare at this time (now for the first time, under the Gospel) his righteousness: that he might be just, and the justifier of him that believeth in Jesus—Glorious paradox! 'Just in punishing,' and 'merciful in pardoning,' men can understand; but 'just in justifying the guilty,' stuns them. But the propitiation through faith in Christ's blood resolves the paradox and harmonizes the discordant elements. For in that "God hath made Him to be sin for us who knew no sin," justice has full satisfaction; and in that "we are made the righteousness of God in Him," mercy has her heart's delight!—*Note* (1.) One way of a sinner's justification is taught in the Old Testament and in the New alike: only more dimly during the twilight of Revelation; in unclouded light under its perfect day (v. 21). (2.) As there is no difference in the need, so is there none in the liberty to appropriate the provided salvation. The best need to be saved by faith in Jesus Christ; and the worst only need that. On this common ground all saved sinners meet here, and will stand for ever (v. 22-24). (3.) It is on the atoning blood of Christ, as the one propitiatory sacrifice which God hath set forth to the eye of the guilty, that the faith of the convinced and trembling sinner fastens for deliverance from wrath. Though he knows that he is "justified freely, by God's grace," it is only because it is "through the redemption that is in Christ Jesus" that he is able to find peace and rest even in this (v. 25). (4.) The strictly accurate view of believers under the Old Testament is not that of a company of pardoned men, but of men whose sins, put up with and passed by in the mean time, awaited a future expiation in the fulness of time (v. 25, 26; see on Luke 9. 31; and on Hebrews 9. 15; and 11. 39, 40).****

27-31. INFERENCES FROM THE FOREGOING DOCTRINES AND AN OBJECTION ANSWERED. Inference first: *Roast-*

ing is excluded by this, and no other way of justification. 27, 28. Where is boasting then? . . . excluded. By what law? (on what principle or scheme?) of works? Nay; but by the law of faith. Therefore we conclude, &c. —It is the unavoidable tendency of dependence upon our own works, less or more, for acceptance with God, to beget a spirit of "boasting." But that God should encourage such a spirit in sinners, by any procedure of His, is incredible. This therefore stamps falsehood upon every form of 'justification by works,' whereas the doctrine that

"Our faith receives a righteousness
That makes the sinner just,"

manifestly and entirely excludes "boasting;" and this is the best evidence of its truth. Inference second: *This and no other way of salvation is adapted alike to Jew and Gentile.* Is he the God of the Jews only? &c.—The way of salvation must be one equally suited to the whole family of fallen man: but the doctrine of justification by faith is the only one that lays the basis of a Universal Religion; this therefore is another mark of its truth. [It is] one God who shall justify (*q. d.*, 'has unchangeably fixed that he shall justify') the circumcision by ('of') faith, and the uncircumcision through faith—probably this is but a varied statement of the same truth for greater emphasis (see on v. 22); though BENGEL thinks that the justification of the Jews, as the born heirs of the promise, may be here purposely said to be "of faith," while that of the Gentiles, previously "strangers to the covenant of promise," may be said to be "through faith," as thus admitted into a new family. *Objection: Do we then make void the law through faith?—q. d.*, 'Does this doctrine of justification by faith, then, dissolve the obligation of the law? If so, it cannot be of God. But away with such a thought, for it does just the reverse.' God forbid: yea, we establish the law—It will be observed here, that, important as was this objection, and opening up as it did so noble a field for the illustration of the peculiar glory of the Gospel, the apostle does no more here than indignantly repel it, intending at a subsequent stage of his argument (ch. 6.) to resume and discuss it at length.—*Note* (1.) It is a fundamental requisite of all true religion that it tend to humble the sinner and exalt God; and every system which breeds self-righteousness, or cherishes boasting, bears falsehood on its face (v. 27, 28). (2.) The fitness of the Gospel to be a universal religion, beneath which the guilty of every name and degree are invited and warranted to take shelter and repose, is a glorious evidence of its truth (v. 29, 30). (3.) The glory of God's law, in its eternal and immutable obligations, is then only fully apprehended by the sinner, and then only is it enthroned in the depths of his soul, when, believing that "He was made sin for him who knew no sin," he sees himself "made the righteousness of God in Him." Thus do we not make void the law through faith: yea, we establish the law. (4.) This chapter, and particularly the latter part of it, 'is the proper seat of the Pauline doctrine of Justification, and the grand proof—passage of the Protestant doctrine of the Imputation of Christ's righteousness and of Justification not on account of, but through faith alone.' [PHILIPPI.] To make good this doctrine, and reseat it in the faith and affection of the Church, was worth all the bloody struggles that it cost our fathers, and it will be the wisdom and safety, the life and vigour of the churches, to "stand fast in this liberty wherewith Christ hath made them free, and not be again entangled"—in the very least degree—"with the yoke of bondage."

CHAPTER IV.

Ver. 1-25. THE FOREGOING DOCTRINE OF JUSTIFICATION BY FAITH ILLUSTRATED FROM THE OLD TESTAMENT. First: *Abraham was justified by faith.* 1-3. What shall we say then that Abraham, our father as pertaining to the flesh, hath found?—*i. e.* (as the order in the original shows), 'hath found, as pertaining to ('according to,' or 'through') the flesh:' meaning, 'by all his natural ef-

forts or legal obedience.' For if Abraham were justified by works, he hath whereof to glory; but not before God—*q. d.*, 'If works were the ground of Abraham's justification, he would have matter for boasting; but as it is perfectly certain that he hath none in the sight of God, it follows that Abraham could not have been justified by works.' And to this agree the words of Scripture. For what saith the Scripture? Abraham believed God, and it (his faith) was counted to him for righteousness—(Genesis 15. 6.) Romish expositors and Arminian Protestants make this to mean that God accepted Abraham's act of believing as a substitute for complete obedience. But this is at variance with the whole spirit and letter of the apostle's teaching. Throughout this whole argument, *faith* is set in direct opposition to *works*, in the matter of justification—and even in the next two verses. The meaning, therefore, cannot possibly be that the mere act of believing—which is as much a work as any other piece of commanded duty (John 6. 29; 1 John 3. 23)—was counted to Abraham for all obedience. The meaning plainly is that Abraham believed in the promises which embrace Christ (Genesis 12. 3; 15. 5, &c.), as we believe in Christ Himself; and in both cases, faith is merely the instrument that puts us in possession of the blessing gratuitously bestowed. 4, 5. Now to him that worketh (as a servant for wages) is the reward not reckoned of grace (as a matter of favour), but of debt—as a matter of right. But to him that worketh not (who, despairing of acceptance with God by "working" for it the work of obedience, does not attempt it), but believeth on him that justifieth the ungodly—casts himself upon the mercy of Him that justifieth those who deserve only condemnation. his faith, &c.—See on v. 3. Second: *David sings of the same justification.* 6-8. David also describeth ('speaketh,' 'pronounceth') the blessedness of the man unto whom the Lord imputeth righteousness without works—whom, though void of all good works, He, nevertheless, regards and treats as righteous. [Saying], Blessed, &c.—(Psalm 32. 1, 2.) David here sings in express terms only of "transgression forgiven, sin covered, iniquity not imputed;" but as the negative blessing necessarily includes the positive, the passage is strictly in point. 9-12. Cometh this blessedness them, &c.—*q. d.*, 'Say not, All this is spoken of the circumcised, and is therefore no evidence of God's general way of justifying men; for Abraham's justification took place long before he was circumcised, and so could have no dependence upon that rite: nay, "the sign of circumcision" was given to Abraham as "a seal" (or token) of the (justifying) righteousness which he had before he was circumcised; in order that he might stand forth to every age as the parent believer—the model man of justification by faith—after whose type, as the first public example of it, all were to be moulded, whether Jew or Gentile, who should thereafter believe to life everlasting.' 13-15. For the promise, &c.—This is merely an enlargement of the foregoing reasoning, applying to the law what had just been said of circumcision. that he should be the heir of the world—or, that "all the families of the earth should be blessed in him." was not to Abraham and his seed through the law (in virtue of obedience to the law), but through the righteousness of faith—in virtue of his simple faith in the Divine promises. For if they which are of the law be heirs—If the blessing is to be earned by obedience to the law. faith is made void—the whole Divine method is subverted. Because the law worketh wrath—has nothing to give to those who break it but condemnation and vengeance. for where there is no law there is no transgression—It is just the law that makes transgression, in the case of those who break it: nor can the one exist without the other. 16, 17. Therefore, &c.—A general summary: *q. d.*, 'Thus justification is by faith, in order that its purely gracious character may be seen, and that all who follow in the steps of Abraham's faith—whether of his natural seed or no—may be assured of the like justification with the parent-believer.' As it is written, &c.—(Genesis 17. 5.) This is quoted to justify his calling Abraham the "father of us all," and is to

be viewed as a parenthesis. before (i. e., 'in the reckoning of) him whom he believed—*q. d.*, 'Thus Abraham, in the reckoning of Him whom he believed, is the father of us all, in order that all may be assured, that doing as he did, they shall be treated as he was.' [even] God, that quickeneth the dead—The nature and greatness of that faith of Abraham which we are to copy is here strikingly described. What he was required to believe being above nature, his faith had to fasten upon God's power to surmount physical incapacity, and call into being what did not then exist. But God having made the promise, Abraham believed Him in spite of those obstacles. This is still further illustrated in what follows. 18-22. Who against hope—when no ground for hope appeared. believed in hope—i. e., cherished the believing expectation, that he might become the father of many nations, according to that which was spoken, so (i. e., such "as the stars of heaven," Genesis 15. 5) shall thy seed be . . . he considered not, &c.—paid no attention to those physical obstacles, both in himself and in Sarah, which might seem to render the fulfilment hopeless. He staggered (hesitated) not . . . but was strong in faith, giving glory to God—as able to make good His own word in spite of all obstacles. And being fully persuaded, &c.—i. e., the glory which Abraham's faith gave to God consisted in this, that, firm in the persuasion of God's ability to fulfil his promise, no difficulties shook him. And therefore it was imputed, &c.—*q. d.*, 'Let all then take notice that this was not because of anything meritorious in Abraham, but merely because he so believed.' 23-25. Now, &c.—Here is the application of this whole argument about Abraham: 'These things were not recorded as mere historical facts, but as illustrations for all time of God's method of justification by faith.' to whom it shall be imputed, if we believe in Him that raised up Jesus our Lord from the dead—in Him that hath done this, even as Abraham believed that God would raise up a seed in whom all nations should be blessed. Who was delivered for ('on account of') our offences—i. e., in order to expiate them by His blood, and raised again for ('on account of,' i. e., in order to) our justification—As His resurrection was the Divine assurance that He had "put away sin by the sacrifice of Himself," and the crowning of His whole work, our justification is fitly connected with that glorious act. Note, (1.) The doctrine of justification by works, as it generates self-exaltation, is contrary to the first principles of all true religion (v. 2; and see on ch. 3. 21-26, note 1). (2.) The way of a sinner's justification has been the same in all time, and the testimony of the Old Testament on this subject is one with that of the New (v. 3, &c.; and see on ch. 3. 27-31, note 1). (3.) Faith and works, in the matter of justification, are opposite and irreconcilable, even as grace and debt (v. 4, 5; and see on ch. 11. 6). If God "justifies the ungodly," works cannot be, in any sense or to any degree, the ground of justification. For the same reason, the first requisite, in order to justification, must be (under the conviction that we are "ungodly") to despair of it by works; and the next, to "believe in Him that justifieth the ungodly"—that hath a justifying righteousness to bestow, and is ready to bestow it upon those who deserve none, and to embrace it accordingly. (4.) The sacraments of the Church were never intended, and are not adapted, to confer grace, or the blessings of salvation, upon men. Their proper use is to set a Divine seal upon a state already existing, and so, they presuppose, and do not create it (v. 8-12). As circumcision merely "sealed" Abraham's already existing acceptance with God, so with the sacraments of the New Testament. (5.) As Abraham is "the heir of the world," all nations being blessed in him, through his Seed Christ Jesus, and justified solely according to the pattern of his faith, so the transmission of the true religion and all the salvation which the world will ever experience shall yet be traced back with wonder, gratitude, and joy, to that morning dawn when "the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran," Acts 7. 2 (v. 13). (6.) Nothing gives more

glory to God than simple faith in His word, especially when all things seem to render the fulfilment of it hopeless (v. 18-21). (7.) All the Scripture examples of faith were recorded on purpose to beget and encourage the like faith in every succeeding age (v. 23, 24; and cf. ch. 15. 4). (8.) Justification, in this argument, cannot be taken—as Romanists and other errorists insist—to mean a change upon men's character; for besides that this is to confound it with Sanctification, which has its appropriate place in this Epistle, the whole argument of the present chapter—and nearly all its more important clauses, expressions, and words—would in that case be unsuitable, and fitted only to mislead. Beyond all doubt it means exclusively a change upon men's state or relation to God; or, in scientific language, it is an objective, not a subjective change—change from guilt and condemnation to acquittal and acceptance. And the best evidence that this is the key to the whole argument is, that it opens all the wards of the many-chambered lock with which the apostle has enriched us in this Epistle.

CHAPTER V.

Ver. 1-11. THE BLESSED EFFECTS OF JUSTIFICATION BY FAITH. The proof of this doctrine being now concluded the apostle comes here to treat of its fruits, reserving the full consideration of this topic to another stage of the argument (ch. 8). 1. Therefore being ('having been') justified by faith, we have peace with God, &c.—If we are to be guided by MS. authority, the true reading here, beyond doubt, is, 'Let us have peace;' a reading, however, which most reject, because they think it unnatural to exhort men to have what it belongs to God to give, and because the apostle is not here giving exhortations, but stating matters of fact. But as it seems hazardous to set aside the decisive testimony of MSS., as to what the apostle did write, in favour of what we merely think he ought to have written, let us pause and ask—If it be the privilege of the justified to "have peace with God," why might not the apostle begin his enumeration of the fruits of justification by calling on believers to 'realize' this peace as belonged to them, or cherish the joyful consciousness of it as their own? And if this is what he has done, it would not be necessary to continue in the same style, and the other fruits of justification might be set down simply as matters of fact. This "peace" is first a change in God's relation to us; and next, as the consequence of this, a change on our part towards Him. God, on the one hand, has "reconciled us to Himself by Jesus Christ" (2 Corinthians 5. 18); and we, on the other hand, setting our seal to this, "are reconciled to God" (2 Corinthians 5. 20). The "propitiation" is the meeting-place; there the controversy on both sides terminates in an honourable and eternal "peace." 2. By whom also we have ('have had') access by faith into this grace (favour with God) wherein we stand—*q. d.*, 'To that same faith which first gave us "peace with God" we owe our introduction into that permanent standing in the favour of God which the justified enjoy.' As it is difficult to distinguish this from the peace first mentioned, we regard it as merely an additional phase of the same [MEYER, PHILIPPI, MEHRING], rather than something new. [BEZA, THOLUCK, HODGE.] and rejoice—'glory,' 'boast,' 'triumph'—'rejoice' is not strong enough. in hope of the glory of God—See on "hope," v. 4. 3, 4. we glory in tribulation also; knowing that tribulation worketh patience—Patience is the quiet endurance of what we cannot but wish removed, whether it be the withholding of promised good (ch. 8. 25), or the continued experience of positive ill (as here). There is indeed a patience of un-renewed nature, which has something noble in it, though in many cases the offspring of pride, if not of something lower. Men have been known to endure every form of privation, torture, and death, without a murmur and without even visible emotion, merely because they deemed it unworthy of them to sink under unavoidable ill. But this proud, stocial hardihood has nothing in common with the grace of patience—which is either the

meek endurance of ill because it is of God (Job 1. 21, 22; 2. 10), or the calm waiting for promised good till His time to dispense it come (Hebrews 10. 36); in the full persuasion that such trials are divinely appointed, are the needed discipline of God's children, are but for a definite period, and are not sent without abundant promises of "songs in the night." If such be the "patience" which "tribulation worketh," no wonder that **patience worketh experience**—rather 'proof,' as the same word is rendered in 1 Corinthians 2. 9; 13. 3; Philippians 2. 22; i. e., **experimental evidence** that we have "believed through grace," and **experience** ('proof') **hope**—"of the glory of God," as prepared for us. Thus have we hope in two distinct ways, and at two successive stages of the Christian life: *first*, immediately on believing, along with the sense of peace and abiding access to God (v. 1); *next*, after the reality of this faith has been "proved," particularly by the patient endurance of trials sent to test it. We first get it by looking *away from ourselves* to the Lamb of God; next by looking *into or upon ourselves* as transformed by that "looking unto Jesus." In the one case, the mind acts (as they say) *objectively*; in the other, *subjectively*. The one is (as divines say) the *assurance of faith*; the other, the *assurance of sense*. 5. And hope maketh not ashamed (putteth not to shame, as empty hopes do); **because the love of God**—i. e., not 'our love to God,' as the Romish and some Protestant expositors (following some of the Fathers) represent it; but clearly 'God's love to us'—as most expositors agree. **is shed abroad**—*lit.*, 'poured forth,' i. e., copiously diffused (cf. John 7. 38; Titus 3. 6). **by the Holy Ghost which is** (rather 'was') **given unto us**—i. e., at the great Pentecostal effusion, which is viewed as the formal donation of the Spirit to the Church of God, for all time and for each believer. (*The Holy Ghost is here first introduced in this Epistle.*) It is as if the apostle had said, 'And how can this hope of glory, which as believers we cherish, put us to shame, when we feel God Himself, by His Spirit given to us, drenching our hearts in sweet, all-subduing sensations of His wondrous love to us in Christ Jesus?' This leads the apostle to expatiate on the amazing character of that love. 6-8. **For when we were yet without strength**—i. e., powerless to deliver ourselves, and so ready to perish. **in due time** (at the appointed season) **Christ died for the ungodly**—Three signal properties of God's love are here given: First, "Christ died for the ungodly," whose character, so far from meriting any interposition in their behalf, was altogether repulsive to the eye of God; second, He did this "when they were without strength"—with nothing between them and perdition but that self-originating Divine compassion; third, He did this "at the due time," when it was most fitting that it should take place (cf. Galatians 4. 4). The two former of these properties the apostle now proceeds to illustrate. **For scarcely for a righteous man** (a man of simply unexceptionable character) **will one** ('any one') **die: yet peradventure for a good man**—(a man who, besides being unexceptionable, is distinguished for goodness, a benefactor to society) **some** ('some one') **would** (rather 'doth') **even dare to die**—q. d., 'Scarce an instance occurs of self-sacrifice for one merely upright; though for one who makes himself a blessing to society there may be found an example of such noble surrender of life.' [So BENGEL, OLSHAUSEN, THOLUCK, ALFORD, PHILIPPI.] (To make the "righteous" and the "good" man here to mean the same person, and the whole sense to be that 'though rare, the case may occur, of one making a sacrifice of life for a worthy character' [as CALVIN, BEZA, FRITZSCHE, JOWETT], is extremely flat. But God commendeth ('settleth off,' 'displayeth'—in glorious contrast with all that men will do for each other) **his love toward us, in that, while we were yet sinners**—i. e., in a state not of positive "goodness," nor even of negative "righteousness," but on the contrary, "sinners," a state which his soul hateth—**Christ died for us**—Now comes the overpowering inference, emphatically redoubled. 9, 10. **Much more then, being** ('having been') **now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by**

the death of his Son, much more, being now ('having now been') **reconciled, we shall be saved by his life**—q. d., 'If that part of the Saviour's work which cost Him His blood, and which had to be wrought for persons incapable of the least sympathy either with His love or His labours in their behalf—even our "justification," our "reconciliation"—is already completed; how much more will He do all that remains to be done, since He has it to do, not by death-agonies any more, but in untroubled "life," and no longer for enemies, but for friends—from whom, at every stage of it, He receives the grateful response of redeemed and adoring souls?' To be "saved from wrath through Him," denotes here the whole work of Christ towards *believers*, from the moment of justification, when the wrath of God is turned away from them, till the Judge on the great white throne shall discharge that wrath upon them that "obey not the Gospel of our Lord Jesus Christ;" and that work may all be summed up in "keeping them from falling, and presenting them faultless before the presence of His glory with exceeding joy" (Jude 24); thus are they "saved from wrath through Him." 1. **And not only so, but we also joy** (rather, glory) **in God through our Lord Jesus Christ, by** ('through') **when we have now received the atonement**—rather, 'the reconciliation' (*Margin*), as the same word is rendered in v. 10 and in 2 Corinthians 5. 18, 19. (In fact, the earlier meaning of the English word 'atonement' was 'the reconciliation of two estranged parties.') [TRENCH.] The foregoing effects of justification were all benefits to ourselves, calling for gratitude; this last may be termed a purely disinterested one. Our first feeling towards God, after we have found peace with Him, is that of clinging gratitude for so costly a salvation; but no sooner have we learned to cry, Abba, Father, under the sweet sense of reconciliation, than "gloriation" in Him takes the place of dread of Him, and now He appears to us "altogether lovely!"—On this section, *Note* (1.) How gloriously does the Gospel evince its Divine origin by basing all acceptable obedience on "peace with God," laying the foundations of this peace in a righteous "justification" of the sinner "through our Lord Jesus Christ," and making this the entrance to a permanent standing in the Divine favour, and a triumphant expectation of future glory! (v. 1, 2). Other peace, worthy of the name, there is none; and as those who are strangers to it rise not to the enjoyment of such high fellowship with God, so they have neither any taste for it nor desire after it. (2.) As only believers possess the true secret of patience under trials, so, although "not joyous but grievous" in themselves (Hebrews 12. 17), when trials divinely sent afford them the opportunity of evidencing their faith by the grace of patience under them, they should "count it all joy" (v. 3, 4; and see James 1, 2, 3). (3.) "Hope," in the New Testament sense of the term, is not a lower degree of faith or assurance (as many now say, I *hope* for heaven, but am not *sure* of it); but invariably means 'the confident expectation of future good.' It presupposes faith; and what faith *assures* us will be ours, hope accordingly *expects*. In the nourishment of this hope, the soul's look *outward* to Christ for the ground of it, and *inward* upon ourselves for evidence of its reality, must act and react upon each other (v. 2 and 4 compared). (4.) It is the proper office of the Holy Ghost to beget in the soul the full conviction and joyful consciousness of the love of God in Christ Jesus to sinners of mankind, and to ourselves in particular; and where this exists, it carries with it such an assurance of final salvation as cannot deceive (v. 5). (5.) The *justification* of sinful men is not in virtue of their amendment, but of "the blood of God's Son;" and while this is expressly affirmed in v. 9, our *reconciliation* to God by the "death of His Son," affirmed in v. 10, is but a variety of the same statement. In both, the blessing meant is the *restoration of the sinner to a righteous standing* in the sight of God; and in both, the meritorious ground of this, which is intended to be conveyed, is the *expiatory sacrifice* of God's Son. (6.) Gratitude to God for redeeming love, if it could exist without delight in God Himself would be a selfish and worthless feeling; but when the

He rises into the other—the transporting sense of eternal ‘reconciliation’ passing into “gloriation in God” Himself—then the lower is sanctified and sustained by the higher, and each feeling is perfective of the other (v. 11).

12-21. COMPARISON AND CONTRAST BETWEEN ADAM AND CHRIST IN THEIR RELATION TO THE HUMAN FAMILY. (This profound and most weighty section has occasioned an immense deal of critical and theological discussion, in which every point, and almost every clause, has been contested. We can here but set down what appears to us to be the only tenable view of it as a whole and of its successive clauses, with some slight indication of the grounds of our judgment.) 12. **Wherefore—i.e.,** Things being so; referring back to the whole preceding argument, **as by one man** (Adam) **sin—**considered here in its guilt, criminality, penal desert, **entered into the world, and death by** (as the penalty of) **sin; and so death passed upon all men, for that all have sinned—**rather, ‘all sinned,’ i.e., in that one man’s first sin. Thus death reaches every individual of the human family, as the penalty due to *himself*. [So, in substance, BENGEL, HODGE, PHILIPPI.] Here we should have expected the apostle to finish his sentence, in some such way as this: ‘Even so, by one man righteousness has entered into the world, and life by righteousness.’ But, instead of this, we have a digression, extending to five verses, to illustrate the important statement of v. 12; and it is only at v. 18 that the comparison is resumed and finished. 13-14. **For until the law sin was in the world—i.e.,** during all the period from Adam “until the law” of Moses was given, God continued to treat men as sinners, **but sin is not imputed where there is no law—q. d.,** ‘There must therefore have been a law during that period, because sin was then imputed;’ as is now to be shown. **Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression—**But who are they?—a much-contested question. *Infants* (say some), who being guiltless of *actual sin*, may be said not to have sinned in the way that Adam did. [AUGUSTIN, BEZA, HODGE.] But why should infants be specially connected with the period “from Adam to Moses,” since they die alike in every period? And if the apostle meant to express here the death of infants, why has he done it so enigmatically? Besides, the death of infants is comprehended in the universal mortality on account of the first sin, so emphatically expressed in v. 12; what need then to specify it here? and why, if not necessary, should we presume it to be meant here, unless the language unmistakably point to it—which it certainly does not? The meaning then must be, that ‘death reigned from Adam to Moses, even over those that had not, like Adam, transgressed against a positive commandment, threatening death to the disobedient.’ (So most interpreters.) In this case, the particle “even,” instead of specifying one particular class of those who lived “from Adam to Moses” (as the other interpretation supposes), merely explains what it was that made the case of those who died from Adam to Moses worthy of special notice—namely, that ‘though unlike Adam and all since Moses, those who lived between the two had no positive threatening of death for transgression,’ “nevertheless, death reigned *even over them*.” **who is the figure** (or, ‘a type’) **of him [that was] to come** (Christ)—This clause is inserted on the first mention of the name “Adam,” the *one man* of whom he is speaking, to recall the purpose for which he is treating of him, as *the figure of Christ*. [ALFORD.] The point of analogy intended here is plainly the *public character* which both sustained, neither of the two being regarded in the Divine procedure towards men as mere *individual* men, but both alike as *representative* men. (Some take the proper supplement here to be “Him [that is] to come;” understanding the apostle to speak from his own time, and to refer to Christ’s second coming. [FRITZSCHE, DE WETTE, ALFORD.] But this is unnatural, since the analogy of the second Adam to the first has been in full development ever since “God exalted Him to be a Prince and a Saviour,” and it will only remain to be consummated at His second coming. The

simple meaning is, as nearly all interpreters agree, that Adam is a type of Him who was to come after him in the same public character, and so to be “the second Adam.”) But (‘Yet,’ ‘Howbeit’) **not as the offence** (‘trespass’) **as also is the free gift** (or ‘the gracious gift,’ ‘the gift of grace’)—*q. d.*, The two cases present points of contrast as well as resemblance. **For if, &c.—**rather, ‘For if through the offence of the one the many died (i.e., in that one man’s first sin), much more did the grace of God, and the free gift by grace, even that of the one man, Jesus Christ, abound unto the many.’ By “the many” is meant the *mass* of mankind represented respectively by Adam and Christ, as opposed, not to *few*, but to “the one” who represented them. By “the free gift” is meant (as in v. 17) the glorious gift of *justifying righteousness*; this is expressly distinguished from “the grace of God,” as the *effect* from the *cause*; and both are said to “abound” towards us in Christ—in what sense will appear in the next two verses. And the “much more,” of the one case than the other does not mean that we get much more of good by Christ than of evil by Adam (for it is not a case of quantity at all); but that we have much more reason to expect, or it is much more agreeable to our ideas of God, that the many should be benefited by the merit of one, than that they should suffer for the sin of one; and if the latter has happened, *much more* may we assure ourselves of the former. [PHILIPPI, HODGE.] 15. **And not as [it was] by one that sinned, so [is] the gift—q. d.,** ‘Another point of contrast may be mentioned.’ **for the judgment** (‘sentence’) **was by one** (rather, ‘was of one,’ meaning not ‘one man, but, as appears from the next clause, ‘one offence’) **to condemnation, but the free gift** (‘gift of grace’) **is of many offences unto justification—**a glorious point of contrast; *q. d.*, ‘The condemnation by Adam was for *one sin*; but the justification by Christ is an absolution not only from the guilt of that first offence, mysteriously attaching to every individual of the race, but from the *countless offences* into which, as a germ lodged in the bosom of every child of Adam, it unfolds itself in his life.’ This is the meaning of “grace *abounding* towards us in the *abundance* of the gift of righteousness.” It is a grace not only rich in its *character*, but rich in *detail*; it is a “righteousness” not only rich in a *complete justification* of the guilty, condemned sinner; but rich in the *amplitude of the ground* which it covers, leaving no one sin of any of the justified uncanceled, but making him, though loaded with the guilt of myriads of offences, “the righteousness of God in Christ.” 17. **For if by** (‘the’) **one man’s offence death reigned by one** (‘through the one’); **much more shall they which receive** (‘the’) **abundance of grace and of the gift of** (justifying) **righteousness . . . reign in life by one** (‘through the one’), **Jesus Christ—**We have here the two ideas of v. 15 and 16 sublimely combined into one, as if the subject had grown upon the apostle as he advanced in his comparison of the two cases. Here, for the first time in this section, he speaks of that *LIFE* which springs out of justification, in contrast with the death which springs from sin and follows condemnation. The proper idea of it therefore is, ‘Right to live’—‘Righteous life’—life possessed and enjoyed with the good-will, and in conformity with the eternal law, of “Him that sitteth on the Throne;” life therefore in its widest sense—life in the whole man and throughout the whole duration of human existence, the life of blissful and loving relationship to God in soul and body, for ever and ever. It is worthy of note, too, that while he says death “reigned over” us through Adam, he does not say Life “reigns over us” through Christ; lest he should seem to invest this new life with the very attribute of death—that of fell and malignant tyranny, of which we were the hapless victims. Nor does he say Life reigns in us, which would have been a scriptural enough idea; but, which is much more pregnant, “We shall reign in life.” While *freedom* and *might* are implied in the figure of “reigning,” “life” is represented as the glorious territory or atmosphere of that reign. And by recurring to the idea of v. 16, as to the “many offences” whose complete pardon shows “the abundance of grace and of the gift of righteousness,” the whole statement is to intimate

If one man's one offence let loose against us the tyrant power of Death, to hold us as its victims in helpless bondage, "much more," when we stand forth enriched with God's "abounding grace" and in the beauty of a complete absolution from countless offences, shall we exult in a life divinely owned and legally secured, "reigning" in exultant freedom and unchallenged might, through that other matchless "One," Jesus Christ! (On the import of the *future* tense in this last clause, see on v. 19, and on ch. 1.5.) **18. Therefore**—now at length resuming the unfinished comparison of v. 12, in order to give *formally* the concluding member of it, which had been done once and again *substantially*, in the intermediate verses. **as by the offence of one [judgment came] (or, more simply, 'it came') upon all men to condemnation; even so by the righteousness of one [the free gift came] (rather, 'it came') upon all men to justification of life**—[So CALVIN, BENGEL, OLSHAUSEN, THOLUCK, HODGE, PHILIPPI.] But better, as we judge: "As through one offence [it came] upon all men to condemnation; even so through one righteousness [it came] upon all men to justification of life." [So BEZA, GROTIUS, FERME, MEYER, DE WETTE, ALFORD, REVISED VERSION.] In this case, the apostle, resuming the statement of v. 12, expresses it in a more concentrated and vivid form—suggested no doubt by the expression in v. 18, "through one offence," representing Christ's whole work, considered as the ground of our justification, as "**ONE RIGHTEOUSNESS**." (Some would render the peculiar word here employed, 'one righteous act' [ALFORD, REVISED VERSION, &c.]; understanding by it Christ's *death* as the one redeeming act which reversed the one undoing act of Adam. But this is to limit the apostle's idea too much; for as the same word is properly rendered "righteousness" in ch. 8, 4, where it means "the righteousness of the law as fulfilled by us who walk not after the flesh, but after the Spirit," so here it denotes Christ's whole "obedience unto death," considered as the one meritorious ground of the reversal of the condemnation which came by Adam. But on this, and on the expression, "all men," see on v. 19. The expression "justification of life," is a vivid combination of two ideas already expatiated upon, meaning 'justification entitling to and issuing in the rightful possession and enjoyment of life.') **19. For, &c.**—better, *For* as by the one man's disobedience the many were ~~made~~ sinners, even so by the obedience of the One shall the many be made righteous.' On this great verse observe, *First*, that by the "obedience" of Christ here is plainly not meant more than what divines call His *active* obedience, as distinguished from His sufferings and death; it is the entire work of Christ in its *obediential* character. Our Lord Himself represents even His death as His great act of obedience to the Father: "This commandment (*i. e.*, to lay down and resume His life) have I received of my Father" (John 10, 18). *Second*, The significant word twice rendered "*made*," does not signify to *work a change upon* a person or thing, but to *constitute or ordain*, as will be seen from all the places where it is used. Here, accordingly, it is intended to express that *judicial act* which holds men, in virtue of their connection with Adam, as sinners; and, in connection with Christ, as righteous. *Third*, The change of *tense* from the past to the future—"as through Adam *we were* made sinners, so through Christ *we shall be* made righteous"—delightfully expresses the enduring character of the act, and of the economy to which such acts belong, in contrast with the for-ever-past ruin of believers in Adam. (See on ch. 6, 5.) *Fourth*, The "all men" of v. 18 and the "many" of v. 19 are the same party, though under a slightly different aspect. In the latter case, the contrast is between the *one* representative (Adam—Christ) and the *many* whom he represented; in the former case, it is between the one *head* (Adam—Christ) and the *human race*, affected for death and life respectively by the actings of that one. Only in this latter case it is the redeemed family of man that is alone in view; it is *humanity* as actually lost, but also as actually saved, as ruined and recovered. Such a refuse to fall in with the high purpose of God to constitute His Son a "second Adam," the Head of a new race, and as impatient and

unbelieving finally perish, have no place in this section of the Epistle, whose sole object is to show how God repatriates in the second Adam the evil done by the first. (Thus the doctrine of *universal restoration* has no place here. Thus too the forced interpretation by which the "justification of all" is made to mean a justification merely in *possibility* and *offer* to all, and the "justification of the many" to mean the *actual* justification of as many as believe [ALFORD, &c.], is completely avoided. And thus the harshness of comparing a *whole* fallen family with a recovered *part* is got rid of. However true it be in *fact* that part of mankind are not saved, this is not the *aspect* in which the subject is here presented. It is *totals* that are compared and contrasted; and it is the *same total* in two successive conditions—namely, *the human race as ruined* in Adam and recovered in Christ.) **20, 21. Moreover the law**—"The law, however." The Jew might say: If the whole purposes of God towards men centre in Adam and Christ, where does "the law" come in, and what was the use of it? *Answer*: It entered—But the word expresses an important idea besides 'entering.' It signifies, 'entered incidentally,' or 'parenthetically.' (In Galatians 2, 4 the same word is rendered 'came in *privily*.) The meaning is, that the promulgation of the law at Sinai was no primary or essential feature of the Divine plan, but it was "added" (Galatians 3, 19) for a subordinate purpose—the more fully to reveal the evil occasioned by Adam, and the need and glory of the remedy by Christ. **that the offence might abound**—(or, 'be multiplied'). But what offence? Throughout all this section 'the offence' (four times repeated besides here) has one definite meaning, namely, 'the one first offence of Adam;' and this, in our judgment, is its meaning here also: *q. d.*, 'All our multitudinous breaches of the law are nothing but *that one first offence*, lodged mysteriously in the bosom of every child of Adam as an *offending principal*, and *multiplying itself* into myriads of particular offences in the life of each.' What was one *act* of disobedience in the head has been converted into a vital and virulent *principle* of disobedience in all the members of the human family, whose every act of wilful rebellion proclaims itself the child of the original transgression. **But where sin abounded**—(or, 'was multiplied') **grace did much more abound**—rather, 'did exceedingly abound,' or 'super-abound.' The comparison here is between the multiplication of one offence into countless transgressions, and such an overflow of grace as more than meets that appalling case. **That as sin**—Observe, the word "offence" is no more used, as that had been sufficiently illustrated; but—what better befitted this comprehensive summation of the whole matter—the great general term *Sin*. **hath reigned unto death**—rather, 'in death,' triumphing and (as it were) revelling in that complete destruction of its victims. **even so might grace reign**—In v. 14, 17 we had the reign of *death* over the guilty and condemned in Adam; here it is the reign of the mighty *causes* of these—of *SIN* which clothes Death a Sovereign with venomous power (1 Corinthians 15, 56) and with awful *authority* (ch. 8, 23), and of *GRACE*, the grace which originated the scheme of salvation, the grace which "sent the Son to be the Saviour of the world," the grace which "made Him to be sin for us who knew no sin," the grace which "makes us to be the righteousness of God in Him," so that "we who receive the abundance of grace and of the gift of righteousness do reign in life by One, Jesus Christ!" **through righteousness**—not *ours* certainly ('the obedience of Christians,' to use the wretched language of GROTIUS), nor yet exactly 'justification' [STUART, HODGE]; but rather, 'the (justifying) righteousness of Christ' [BEZA, ALFORD, and in substance, OLSHAUSEN, MEYER]; the same which in v. 19 is called His "obedience," meaning His whole mediatorial work in the flesh. This is here represented as the *righteous medium* through which grace reaches its objects and attains all its ends, the stable throne from which Grace as a Sovereign dispenses its saving benefits to as many as are brought under its benign sway. **unto eternal life**—which is salvation in the highest form and fullest development for ever. *by Jesus*

Our Lord—Thus, on that "Name which is above every name," the echoes of this hymn to the glory of "Grace" die away, and "Jesus is left alone." On reviewing this golden section of our Epistle, the following additional remarks occur: (1.) If this section do not teach that the whole race of Adam, standing in him as their federal head, 'sinned in him and fell with him in his first transgression,' we may despair of any intelligible exposition of it. The apostle, after saying that Adam's sin introduced death into the world, does not say "and so death passed upon all men for that" Adam "sinned," but "for that *all sinned*." Thus, according to the teaching of the apostle, 'the death of all is for the sin of all;' and as this cannot mean the personal sins of each individual, but some sin of which unconscious infants are guilty equally with adults, it can mean nothing but the one 'first transgression' of their common head, regarded as *the sin of each* of his race, and punished, as such, with death. It is vain to start back from this imputation to all of the guilt of Adam's first sin, as wearing the appearance of *injustice*. For not only are all other theories liable to the same objection, in some other form—besides being inconsistent with the text—but the actual *facts of human nature*, which none dispute, and which cannot be explained away, involve essentially the same difficulties as the great *principle* on which the apostle here explains them. If we admit this principle, on the authority of our apostle, a flood of light is at once thrown upon certain features of the Divine procedure, and certain portions of the Divine oracles, which otherwise are involved in much darkness; and if the principle itself seem hard to digest, it is not harder than the *existence of evil*, which, as a fact, admits of no dispute, but, as a feature in the Divine administration, admits of no explanation in the present state. (2.) What is called *original sin*—or that depraved tendency to evil with which every child of Adam comes into the world—is not formally treated of in this section (and even in ch. 7. it is rather its nature and operation than its connection with the first sin which is handled). But indirectly, this section bears testimony to it; representing the one original offence, unlike every other, as having an *enduring vitality* in the bosom of every child of Adam, as a principle of disobedience, whose virulence has gotten it the familiar name of 'original sin.' (3.) In what sense is the word "*death*" used throughout this section? Not certainly as mere *temporal death*, as Arminian commentators affirm. For as Christ came to undo what Adam did, which is all comprehended in the word "death," it would hence follow that Christ has merely dissolved the sentence by which soul and body are parted in death; in other words, merely procured the resurrection of the body. But the New Testament throughout teaches that the salvation of Christ is from a vastly more comprehensive "death" than that. But neither is death here used merely in the sense of *penal evil*, i. e., 'any evil inflicted in punishment of sin and for the support of law.' [HODGE.] This is too indefinite, making death a mere figure of speech to denote 'penal evil' in general—an idea foreign to the simplicity of Scripture—or at least making death, strictly so called, only one part of the thing meant by it, which ought not to be resorted to if a more simple and natural explanation can be found. By "death" then, in this section, we understand the sinner's *destruction*, in the only sense in which he is capable of it. Even temporal death is called "destruction" (Deuteronomy 7. 23; 1 Samuel 5. 11, &c.), as extinguishing all that men regard as life. But a destruction extending to the *soul* as well as the body, and *into the future world*, is clearly expressed in Matthew 7. 13; 2 Thessalonians 1. 9; 2 Peter 3. 16, &c. This is the penal "death" of our section, and in this view of it we retain its proper sense. Life—as a state of enjoyment of the favour of God, of pure fellowship with Him, and voluntary subjection to Him—is a blighted thing from the moment that sin is found in the creature's skirts; in that sense, the threatening, "In the day that thou eatest thereof thou shalt surely die," was carried into immediate effect in the case of Adam when he fell; who was

thenceforward dead while he lived." *Such are all men* posterity from their birth. The separation of soul and body in temporal death carries the sinner's "destruction" a stage farther; dissolving his connection with that world out of which he extracted a pleasurable though unblest, existence, and ushering him into the presence of his Judge—first as a disembodied spirit, but ultimately in the body too, in an enduring condition—"to be punished (and this is the final state) with *everlasting destruction* from the presence of the Lord, and from the glory of His power." This final extinction in soul and body of all that constitutes life, but yet eternal consciousness of a blighted existence—this, in its amplest and most awful sense, is "DEATH!" Not that Adam understood all that. It is enough that he understood "the day" of his disobedience to be the terminating period of his blissful "life." In that simple idea was wrapt up all the rest. But that he should comprehend its *details* was not necessary. Nor is it necessary to suppose all that to be intended in every passage of Scripture where the word occurs. Enough that all we have described is in the bosom of the *thing*, and will be realized in as many as are not the happy subjects of the Reign of Grace. Beyond doubt, the whole of this is intended in such sublime and comprehensive passages as this: "God . . . gave His . . . Son that whosoever believeth in Him *might not PERISH, but have everlasting LIFE*" (John 3. 16). And should not the untold horrors of that "DEATH"—already "reigning over" all that are not in Christ, and hastening to its consummation—quicken our flight into "the second Adam," that having "received the abundance of grace and of the gift of righteousness, we may reign in *LIFE* by the One, Jesus Christ?"

CHAPTER VI.

Ver. 1-11. THE BEARING OF JUSTIFICATION BY GRACE UPON A HOLY LIFE. 1. **What, &c.**—The subject of this *third* division of our Epistle announces itself at once in the opening question, "Shall we (or, as the true reading is, 'May we,' 'Are we to') continue in sin, that grace may abound?" Had the apostle's doctrine been that salvation depends in *any degree* upon our good works, no such objection to it could have been made. Against the doctrine of a purely gratuitous justification, the objection is plausible; nor has there ever been an age in which it has not been urged. That it was brought against the apostle we know from ch. 3. 8; and we gather from Galatians 5. 13; 1 Peter 2. 16; Jude 4, that some did give occasion to the charge; but that it was a total perversion of the doctrine of Grace the apostle here proceeds to show. 2. **God forbid**—"That be far from us;" the instincts of the new creature revolting at the thought. **How shall we, that are dead, &c.**—*lit.*, and more forcibly, 'We who died to sin (as presently to be explained), how shall we live any longer therein?' 3. **Know ye not, that so many of us as were baptized into Jesus Christ** (cf. 1 Corinthians 10. 2) **were baptized into his death?**—sealed with the seal of heaven, and as it were formally entered and articulated, to all the *benefits* and all the *obligations* of Christian discipleship in general, and of His *death* in particular. And since He was "made sin" and "a curse for us" (2 Corinthians 5. 21; Galatians 5. 13), "bearing our sins in His own body on the tree," and "rising again for our justification" (ch. 4. 25; 1 Peter 2. 24), our whole sinful case and condition, thus taken up into His Person, has been brought to an end in His death. Whoso, then, has been baptized into Christ's death has formally surrendered the whole state and life of sin, as in Christ a dead thing. He has sealed himself to be not only "the righteousness of God in Him," but "a new creature;" and as he cannot be in Christ to the one effect and not to the other, for they are one thing, he has bidden farewell, by baptism into Christ's death, to his entire connection with sin. "How," then, "can he live any longer therein?" The two things are as contradictory in the fact as they are in the terms. 4. **Therefore we are** (rather, 'were'—it being a past act, completed at once) **buried with him by baptism into death**—(The *comma* we have since

after "him" will show what the sense is. It is not, 'By baptism we are buried with Him into death,' which makes no sense at all; but 'By baptism with Him into death we are buried with Him;' in other words, 'By the same baptism which publicly enters us into His death, we are made partakers of His burial also.' To leave a dead body unburied is represented, alike in heathen authors as in Scripture, as the greatest indignity (Revelation 11. 8, 9). It was fitting, therefore, that Christ, after "dying for our sins according to the Scriptures," should "descend into the lower parts of the earth" (Ephesians 4. 9). As this was the last and lowest step of His humiliation, so it was the honourable dissolution of His last link of connection with that life which He laid down for us; and we, in being "buried with Him by our baptism into his death," have by this public act severed our last link of connection with that whole sinful condition and life which Christ brought to an end in His death, that like as Christ was raised from the dead by the glory of the Father—i. e., by such a forthputting of the Father's power as was the effulgence of His whole glory—even so we also (as risen to a new life with Him) should walk in newness of life—But what is that "newness?" Surely if our *old* life, now dead and buried with Christ, was wholly sinful, the *new*, to which we rise with the risen Saviour, must be altogether a holy life; so that every time we go back to "those things whereof we are now ashamed" (v. 21), we belie our resurrection with Christ to newness of life, and "forget that we have been purged from our old sins" (2 Peter 1. 9). (Whether the mode of baptism by immersion be alluded to in this verse, as a kind of symbolical burial and resurrection, does not seem to us of much consequence. Many interpreters think it is, and it may be so. But as it is not clear that baptism in apostolic times was exclusively by immersion (see on Acts 2. 41), so *sprinkling* and *washing* are indifferently used in the New Testament to express the cleansing efficacy of the blood of Jesus. And just as the woman with the issue of blood got virtue out of Christ by simply *touching* Him, so the essence of baptism seems to lie in the simple *contact* of the element with the body, symbolizing living contact with Christ crucified; the mode and extent of suffusion being indifferent and variable with climate and circumstances.) 5. For if we have been planted together—*lit.*, 'have become formed together.' (The word is used here only.) in the likeness of his death, we shall be also in the likeness of his resurrection—*q. d.*, 'Since Christ's death and resurrection are inseparable in their efficacy, union with Him in the one carries with it participation in the other, for privilege and for duty alike.' The *future* tense is used of participation in His resurrection, because this is but partially realized in the present state. (See on ch. 5. 19.) 6, 7. **Knowing this, &c.**—The apostle now grows more definite and vivid in expressing the sin-destroying efficacy of our union with the crucified Saviour. that our old man—*q. d.*, 'our old selves;' i. e., 'all that we were in our old unregenerate condition, before union with Christ' (cf. Colossians 3. 9, 10; Ephesians 4. 22-24; Galatians 2. 20; 5. 24; 6. 14). is (rather, 'was') crucified with Him (in order) that the body of sin—not a figure for 'the mass of sin;' nor the '*material body*,' considered as the seat of sin, which it is not; but (as we judge) for 'sin as it dwells in us in our present embodied state, under the law of the *old*,' might be destroyed (in Christ's death), (to the end) that henceforth we should not serve (or, 'be in bondage to') sin. For he that is dead (rather, 'hath died') is freed ('hath been set free') from sin—*lit.*, 'justified,' 'acquitted,' 'got his discharge, from sin.' As death dissolves all claims, so the whole claim of sin, not only to "reign unto death," but to keep its victims in sinful bondage, has been discharged once for all, by the believer's penal death in the death of Christ; so that he is no longer a "debtor to the flesh to live after the flesh" (ch. 8. 12). 8. Now if we be dead ('if we died') with Christ, &c.—See on v. 5. 9-11. Christ being raised from the dead dieth no more; death hath no more dominion over him—Though Christ's death was in the

most absolute sense a voluntary act (James 10. 17, 18; Acts 2. 24), that voluntary surrender gave death such rights, "dominion over Him" as dissolved its dominion over us. But this once past, "death hath," even in that sense, "dominion over Him no more." For in that he died, he died unto (i. e., in obedience to the claims of) death once (for all); but in that he liveth, he liveth unto (in obedience to the claims of) God—There never, indeed, was a time when Christ did not "live unto God." But in the days of his flesh he did so under the continual burden of sin "laid on Him" (Isaiah 53. 6; 2 Corinthians 5. 21); whereas, now that he has "put away sin by the sacrifice of Himself," He "liveth unto God," the acquitted and accepted Surety, unchallenged and unclouded by the claims of sin. Likewise (even as your Lord Himself) reckon ye yourselves to be dead indeed ('dead on the one hand') unto sin, but alive unto God through Jesus Christ—(The words, "our Lord," at the close of this verse are wanting in the best MSS.)—Note (1.) 'Antinomianism is not only an error; it is a falsehood and a slander. [Hodge.] That "we should continue in sin that grace may abound," not only is never the deliberate sentiment of any real believer in the doctrine of Grace, but is abhorrent to every Christian mind, as a monstrous abuse of the most glorious of all truths (v. 1). (2.) As the death of Christ is not only the expiation of guilt, but the death of sin itself in all who are vitally united to Him; so the resurrection of Christ is the resurrection of believers, not only to acceptance with God, but to newness of life (v. 2-11). (3.) In the light of these two truths, let all who name the name of Christ "examine themselves whether they be in the faith."

12-23. WHAT PRACTICAL USE BELIEVERS SHOULD MAKE OF THEIR DEATH TO SIN AND LIFE TO GOD THROUGH UNION TO THE CRUCIFIED SAVIOUR. Not content with showing that his doctrine has no tendency to relax the obligations to a holy life, the apostle here proceeds to enforce these obligations. 12. Let not sin therefore (as a Master) reign—(The reader will observe that wherever in this section the words "Sin," "Obedience," "Righteousness," "Uncleanness," "Iniquity," are figuratively used, to represent a Master, they are here printed in capitals, to make this manifest to the eye, and so save explanation.) in your mortal body, that ye should obey it (sin) in the lusts thereof—"the lusts of the body," as the Greek makes evident. (The other reading, perhaps the true one, 'that ye should obey the lusts thereof,' comes to the same thing). The "body" is here viewed as the instrument by which all the sins of the heart become facts of the outward life, and as itself the seat of the lower appetites; and it is called "our mortal body," probably to remind us how unsuitable is this reign of sin in those who are "alive from the dead." But the reign here meant is the unchecked dominion of sin *within* us. Its outward acts are next referred to. 13. Neither yield ye your members instruments of unrighteousness unto sin, but yield yourselves (this is the great surrender) unto God as those that are alive from the dead, and (as the fruit of this) your members (till now prostituted to sin) instruments of righteousness unto God—But what if indwelling sin should prove too strong for us? The reply is—But it will not. 14. For Sin shall not have dominion over you (as the slaves of a tyrant lord): for ye are not under the law, but under grace—The force of this glorious assurance can only be felt by observing the grounds on which it rests. To be "under the law" is, first, to be under its claim to entire obedience; and so, next, under its curse for the breach of these. And as all power to obey can reach the sinner only through Grace, of which the law knows nothing, it follows that to be "under the law" is, finally, to be shut up under an inability to keep it, and consequently to be the helpless slave of sin. On the other hand, to be "under grace," is to be under the glorious canopy and saving effects of that "grace which reigns through righteousness unto eternal life through Jesus Christ our Lord" (see on ch. 5. 20, 21). The curse of the law has been completely lifted from off them; they are made "the

righteousness of God in Him;" and they are "alive unto God through Jesus Christ." So that, as when they were "under the law," Sin *could not but* have dominion over them, so now that they are "under grace," Sin *cannot but* be subdued under them. If before, Sin resistlessly triumphed, Grace will now be more than conqueror. 15, 16. **What then? . . . Know ye not** (it is a dictate of common sense), **that to whom ye yield yourselves servants to obey** (with the view of obeying him), **his servants ye are to whom ye obey** (to whom ye yield that obedience); **whether of Sin unto death—i. e., 'issuing in death,'** in the awful sense of ch. 8. 6, as the sinner's final condition—**or of Obedience unto righteousness—i. e., obedience resulting in a righteous character, as the enduring condition of the servant of new Obedience** (1 John 2. 17; John 8. 34; 2 Peter 2. 19; Matthew 6. 24). 17. **But God be thanked, that ye were the servants of Sin—i. e., that this is a state of things now past and gone. but ye have obeyed from the heart that form of doctrine which was delivered you—rather** (*Margin*), 'whereunto ye were delivered,' or cast, as in a mould. The idea is, that the teaching to which they had heartily yielded themselves had stamped its own impress upon them. 18. **Being then—'And being,'** it is the continuation and conclusion of the preceding sentence; not a new one—**made free from Sin, ye became the servants of** ('servants to') **Righteousness—**The case is one of emancipation from entire servitude to one Master to entire servitude to another, whose property we are (see on ch. 1. 1). There is no middle state of personal independence; for which we were never made, and to which we have no claim. When we would not that God should reign over us, we were in righteous judgment "sold under Sin," now being through grace "made free from Sin," it is only to become "servants to Righteousness," which is our true freedom. 19. **I speak after the manner of men** (descending, for illustration, to the level of common affairs) **because of the infirmity of your flesh** (the weakness of your spiritual apprehension): **for as ye have yielded—'as ye yielded,'** the thing being viewed as now past—**your members servants to Uncleanness and to Iniquity unto** (the practice of) **iniquity; even so now yield your members servants to Righteousness unto holiness—rather, 'unto** (the attainment of) **sanctification,'** as the same word is rendered in 2 Thessalonians 2. 13; 1 Corinthians 1. 30; 1 Peter 1. 2:—*q. d.*, 'Looking back upon the heartiness with which ye served Sin, and the lengths ye went to be stimulated now to like zeal and like exuberance in the service of a better Master.' 20. **For when ye were the servants** ('were servants') **of Sin, ye were free from** (rather, 'in respect of') **Righteousness—**Difficulties have been made about this clause where none exist. The import of it seems clearly to be this:—'Since no servant can serve "two masters," much less where their interests come into deadly collision, and each demands the whole man, so, while ye were in the service of Sin, ye were in no proper sense the servants of Righteousness, and never did it one act of real service: whatever might be your conviction of the claims of Righteousness, your real services were all and always given to Sin: Thus had ye full proof of the nature and advantages of Sin's service.' The searching question with which this is followed up, shows that this is the meaning. 21. **What fruit had ye then** [in those things] **whereof ye are now ashamed? for the end of those things is death—**What permanent advantage, and what abiding satisfaction, have those things yielded? The apostle answers his own question:—'Abiding satisfaction, did I ask? They have left only a sense of "shame." Permanent advantage? "The end of them is death."' By saying they were "now ashamed," he makes it plain that he is not referring to that disgust at themselves, and remorse of conscience by which those who are the most helplessly "sold under sin" are often stung to the quick; but that ingenuous feeling of self-reproach, which pierces and weighs down the children of God, as they think of the dishonour which their past life did to His name, the ingratitude it displayed, the violence it did to their own conscience, its

deadening and degrading effects, and the death—"the second death"—to which it was dragging them down when mere Grace arrested them. (On the sense of "death" here, see on ch. 5. 12-21, note 3, and on v. 10: see also Revelation 21. 8.—The change proposed in the pointing of this verse: 'What fruit had ye then? things whereof ye are now ashamed' [LUTHER, THOLUCK, DE WETTE, PHILIPPI, ALFORD, &c.], seems unnatural and uncalled for. The ordinary pointing has at least powerful support [CHRYSOSTOM, CALVIN, BEZA, GROTIUS, BENIGEL, STUART, FRITZSCHE.] 22. **But now—**as if to get away from such a subject were unspeakable relief—**being made free from Sin, and become servants to God** (in the absolute sense intended throughout all this passage), **ye have** (not 'ought to have,' but 'do have,' in point of fact) **your fruit unto holiness—'sanctification,'** as in v. 19; meaning that *permanently holy state and character* which is built up out of the whole "fruits of righteousness," which believers successively bring forth. They "have their fruit" unto this, i. e., all going towards this blessed result, **and the end everlasting life—**as the final state of the justified believer; the beatific experience not only of complete exemption from the fall with all its effects, but of the perfect life of acceptance with God, and conformity to His likeness, of unveiled access to Him, and ineffable fellowship with Him through all duration. 23. **For the wages of sin is death; but the gift of God is eternal life through** ('in') **Jesus Christ our Lord—**This concluding verse—as pointed as it is brief—contains the marrow, the most fine gold, of the Gospel. As the labourer is worthy of his hire, and feels it to be his due—his own of right—so is death the due of sin, the wages the sinner has well wrought for, his own. But "eternal life" is in no sense or degree the wages of our righteousness; we do nothing whatever to earn or become entitled to it, and never can: it is therefore, in the most absolute sense, "THE GIFT OF GOD." Grace reigns in the bestowal of it in every case, and that "in Jesus Christ our Lord," as the righteous Channel of it. In view of this, who that hath tasted that the Lord is gracious can refrain from saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen!" (Revelation 1. 5, 6).—*Note* (1.) As the most effectual refutation of the oft-repeated calumny, that the doctrine of Salvation by grace encourages to continue in sin, is the holy life of those who profess it, let such ever feel that the highest service they can render to that Grace which is all their hope, is to "yield themselves unto God, as those that are alive from the dead, and their members instruments of righteousness unto God" (v. 12, 13). By so doing they will "put to silence the ignorance of foolish men," secure their own peace, carry out the end of their calling, and give substantial glory to Him that loved them. (2.) The fundamental principle of Gospel-obedience is as original as it is divinely rational; that 'we are set free from the law in order to keep it, and are brought graciously under servitude to the law in order to be free' (v. 14, 15, 18). So long as we know no principle of obedience but the terrors of the law, which condemns all the breakers of it, and knows nothing whatever of grace, either to pardon the guilty or to purify the stained, we are shut up under a moral impossibility of genuine and acceptable obedience: whereas when Grace lifts us out of this state, and through union to a righteous Surety, brings us into a state of conscious reconciliation, and loving surrender of heart to a God of salvation, we immediately feel the glorious liberty to be holy, and the assurance that "Sin shall not have dominion over us" is as sweet to our renewed tastes and aspirations as the ground of it is felt to be firm, "because we are not under the Law, but under Grace." (3.) As this is the most momentous of all transitions in the history of man is wholly of God's free grace, the change should never be thought, spoken, or written of but with lively thanksgiving to Him who so loved us (v. 17). (4.) Christians, in the service of God, should emulate their former selves in the zeal and steadiness with which they served

sin, and the length to which they went in it (v. 19). (5.) To stimulate this holy rivalry, let us often "look back to the rock whence we were hewn, the hole of the pit whence we were digged," in search of the enduring advantages and permanent satisfactions which the service of Sin yielded; and when we find to our "shame" only gall and wormwood, let us follow a godless life to its proper "end," until, finding ourselves in the territories of "death," we are fain to hasten back to survey the service of Righteousness, that new Master of all believers, and find Him leading us sweetly into abiding "holiness," and landing us at length in "everlasting life" (v. 20-22). (6.) Death and life are before all men who hear the Gospel: the one, the natural issue and proper reward of sin; the other, the absolutely free "GIFT OF GOD" to sinners, "in Jesus Christ our Lord." And as the one is the *conscious* sense of the hopeless loss of all blissful existence, so the other is the conscious possession and enjoyment of all that constitutes a rational creature's highest "life" for evermore (v. 23). Ye that read or hear these words, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live!" (Deuteronomy 30. 19).

CHAPTER VII.

Ver. 1-25. SAME SUBJECT CONTINUED. 1-6. *Relation of believers to the Law and to Christ.* Recurring to the statement of ch. 6. 14, that believers are "not under the law but under grace," the apostle here shows *how* this change is brought about, and what holy consequences follow from it. 1. *I speak to them that know the law* (of Moses)—to whom, though not themselves Jews (see on ch. 1. 13), the Old Testament was familiar. 2, 3. *if her husband be dead* ('die')—So v. 3. *she be married*—'joined.' So v. 4. 4. *Wherefore . . . ye also are become dead* (rather, 'were slain') *to the law by the body of Christ*—through His slain body. The apostle here departs from his usual word "died," using the more expressive phrase 'were slain,' to make it clear that he meant their being 'crucified with Christ' (as expressed in ch. 6. 3-6, and Galatians 2. 20), *that ye should be married to another, even to him that is* ('was') *raised from the dead*, (to the intent) *that we should bring forth fruit unto God*—It has been thought that the apostle should here have said that 'the law died to us,' not 'we to the law,' but that he purposely inverted the figure, to avoid the harshness to Jewish ears of the *death of the law*. [CHRYSTOM, CALVIN, HODGE, PHILIPPI, &c.] But this is to mistake the apostle's design in employing this figure, which was merely to illustrate the general principle that '*death dissolves legal obligation*.' It was essential to his argument that *we*, not the law, should be the dying party, since it is *we* that are "crucified with Christ," and not the law. This death dissolves our marriage obligation to the law, leaving us at liberty to contract a new relation—to be joined to the Risen One, in order to spiritual fruitfulness, to the glory of God. [BEZA, OLSHAUSEN, MEYER, ALFORD, &c.] The confusion, then, is in the expositors, not the text; and it has arisen from not observing that, like Jesus Himself, believers are here viewed as having a double life—the old sin-condemned life, which they lay down with Christ, and the new life of acceptance and holiness to which they rise with their Surety and Head; and all the issues of this new life, in Christian obedience, are regarded as the "fruit" of this blessed union to the Risen One. How such holy fruitfulness was impossible before our union to Christ, is next declared. 5. *For when we were in the flesh*—in our unregenerate state, as we came into the world. See on John 3. 6; and ch. 8. 5-9. *the motions*—'passions' (Margin), 'affections' (as in Galatians 5. 24), or 'stirrings.' [REVISED VERSION.] *of sins*—i. e., 'prompting to the commission of sins.' *which were by the law*—by occasion of the law, which fretted, irritated our inward corruption by its prohibitions. See on v. 7-9. *did work in our members*—the members of the body, as the instruments by which these inward stirrings find

vent in action, and become facts of the life. See on ch. 6. 6. *to bring forth fruit unto death*—death in the sense of ch. 6. 21. Thus hopeless is all holy fruit before union to Christ. 6. *but now*—See on the same expression in ch. 6. 22, and cf. James 1. 15—*we are delivered from the law*—The word is the same which, in ch. 6. 6 and elsewhere, is rendered "destroyed," and is but another way of saying (as in v. 4) that "we were *slain* to the law by the body of Christ;" language which, though harsh to the ear, is designed and fitted to impress upon the reader the *violence* of that death of the Cross, by which, as by a deadly wrench, we are "delivered from the law." *that being dead wherein we were held*—It is now universally agreed that the true reading here is, 'being dead to that wherein we were held.' The received reading has no authority whatever, and is inconsistent with the strain of the argument; for the death spoken of, as we have seen, is not the *law's*, but ours, through union with the crucified Saviour. *that we should* ('so as to' or 'so that we') *serve in newness of spirit* ('in the newness of the spirit'), *and not in the oldness of the letter*—not in our old way of literal, mechanical obedience to the Divine law, as a set of external rules of conduct, and without any reference to the state of our hearts; but in that new way of spiritual obedience which, through union to the risen Saviour, we have learned to render (cf. ch. 2. 29; 2 Corinthians 3. 6). 7-25. *False Inferences regarding the Law repelled.* And first, v. 7-13. In the case of the UNREGENERATE. 7, 8. *What . . . then? Is the law sin? God forbid!*—*q. d.*, 'I have said that when we were in the flesh the law stirred our inward corruption, and was thus the occasion of deadly fruit: Is then the law to blame for this? Far from us be such a thought.' Nay—'On the contrary' (as in ch. 8. 37; 1 Corinthians 12. 22; *Greek*). *I had not known sin but by the law*—It is important to fix what is meant by "*sin*" here. It certainly is not 'the general nature of sin' [ALFORD, &c.], though it be true that this is learned from the law; for such a sense will not suit what is said of it in the following verses, where the meaning is the same as here. The only meaning which suits all that is said of it in this place is 'the principle of sin in the heart of fallen man.' The sense, then, is this: 'It was by means of the law that I came to know what a virulence and strength of sinful propensity I had within me.' The existence of this it did not need the law to reveal to him; for even the heathens recognized and wrote of it. But the dreadful nature and desperate power of it the law alone discovered—in the way now to be described. *for I had not known lust, except, &c.*—Here the same Greek word is unfortunately rendered by three different English ones—"lust;" "covet;" "concupiscence"—which obscures the meaning. By using the word "lust" only, in the wide sense of all 'irregular desire,' or every outgoing of the heart towards anything forbidden, the sense will best be brought out; thus, 'For I had not known lust, except the law had said, Thou shalt not lust; But sin, taking ('having taken') occasion by the commandment (that one which forbids it), wrought in me all manner of lusting.' This gives a deeper view of the tenth commandment than the mere words suggest. The apostle saw in it the prohibition not only of desire after *certain things there specified*, but of 'desire after *everything divinely forbidden*;' in other words, all 'lusting' or 'irregular desire.' It was this which "he had not known but by the law." The law forbidding all such desire so stirred his corruption that it wrought in him "all manner of lusting"—desire of every sort after what was forbidden. *For without the law*—i. e., Before its extensive demands and prohibitions come to operate upon our corrupt nature. *sin was* (rather, 'is') *dead*—i. e., the sinful principle of our nature lies so dormant, so torpid, that its virulence and power are unknown, and to our feeling it is as good as "dead." 9. *For I was alive without the law once*—*q. d.*, 'In the days of my ignorance, when, in this sense, a stranger to the law I deemed myself a righteous man, and, as such, entitled to life at the hand of God.' *but when the commandment came*—forbidding all irregular desire; for the apostle sees in this the spirit of the whole law. *sin revived*—('came

to life'); in its malignity and strength it unexpectedly revealed itself, as if sprung from the dead. and I died—'saw myself, in the eye of a law never kept and not to be kept, a dead man.' 10, 11. And (thus) the commandment, which was . . . (designed) to (give) life (through the keeping of it) I found to be unto death (through breaking it). For sin (my sinful nature), taking occasion by the commandment, deceived me (or 'seduced me')—drew me aside into the very thing which the commandment forbade. and by it slew me—discovered me to myself to be a condemned and gone man (cf. v. 9, "I died"). 13, 14. Wherefore ('So that') the law is ('is indeed') good, and the commandment (that one so often referred to, which forbids all lusting) holy and just, and good. Was then that which is good made ('Hath then that which is good become') death unto me? God forbid—*q. d.*, 'Does the blame of my death lie with the good law? Away with such a thought.' But sin (became death unto me, to the end) that it might appear sin (that it might be seen in its true light), working death in (rather, 'to') me by that which is good, that sin by the commandment might become exceeding sinful—that its enormous turpitude might stand out to view, through its turning God's holy, just, and good law into a provocative to the very thing which it forbids.' So much for the law in relation to the unregenerate, of whom the apostle takes himself as the example; first, in his ignorant, self-satisfied condition; next, under humbling discoveries of his inability to keep the law, through inward contrariety to it; finally, as self-condemned, and already, in law, a dead man. Some inquire to what period of his recorded history these circumstances relate. But there is no reason to think they were wrought into such conscious and explicit discovery at any period of his history before he "met the Lord in the way;" and though, "amidst the multitude of his thoughts within him" during his memorable three days' blindness immediately after that, such views of the law and of himself would doubtless be tossed up and down till they took shape much as they are here described (see on Acts 9. 9); we regard this whole description of his inward struggles and progress rather as the finished result of all his past recollections and subsequent reflections on his unregenerate state, which he throws into historical form only for greater vividness. But now the apostle proceeds to repel false inferences regarding the law, secondly, v. 14-25, in the case of the REGENERATE; taking himself here also as the example. 14. For we know that the law is spiritual—in its demands, but I am carnal—fleshly (see on v. 5), and as such, incapable of yielding spiritual obedience, sold under sin—enslaved to it. The "I" here, though of course not the regenerate, is neither the unregenerate, but the sinful principle of the renewed man, as is expressly stated in v. 18. 15, 16. For, &c.—better, 'For that which I do I know not;' *q. d.*, 'In obeying the impulses of my carnal nature I act the slave of another will than my own as a renewed man.' for, &c.—rather, 'for not what I would ('wish,' 'desire') that do I, but what I hate that I do. But if what I would not that I do, I consent unto the law that it is good—the judgment of my inner man going along with the law.' 17. Now then it is no more I (my renewed self) that do it ('that work it'), but sin which dwelleth in me—that principle of sin that still has its abode in me. To explain this and the following statements, as many do [even BENJEL and THOLUCK], of the sins of unrenewed men against their better convictions, is to do painful violence to the apostle's language, and to affirm of the unregenerate what is untrue. That coexistence and mutual hostility of "flesh" and "spirit" in the same renewed man, which is so clearly taught in ch. 8. 4, &c., and Galatians 5. 18, &c., is the true and only key to the language of this and the following verses. (It is hardly necessary to say that the apostle means not to disown the blame of yielding to his corruptions, by saying "it is not *he* that does it, but sin that dwelleth in him." Early heretics thus abused his language; but the whole strain of the passage shows that his sole object in thus expressing himself was to bring more vividly before his readers the conflict of two opposite principles, and how entirely,

as a new man—honouring from his inmost soul the law of God—he condemned and renounced his corrupt nature, with its affections and lusts, its stirrings and its outgoings, root and branch.) 18. For, &c.—better, 'For I know that there dwelleth not in me, that is in my flesh, any good for to will ('desire') is present with me; but to perform that which is good (the supplement "how," in our version, weakens the statement) I find not—Here, again, we have the double self of the renewed man; *q. d.*, 'In me dwelleth no good; but this corrupt self is not my true self: it is but sin dwelling in my real self, as a renewed man.' 19-21. For, &c.—The conflict here graphically described between a self that 'desires' to do good and a self that in spite of this does evil, cannot be the struggles between conscience and passion in the unregenerate, because the description given of this "desire to do good" in the verse immediately following is such as cannot be ascribed, with the least show of truth, to any but the renewed. 22. For I delight in the law of God after the inward man—*q. d.*, 'from the bottom of my heart.' The word here rendered "delight" is indeed stronger than "consent" in v. 16; but both express a state of mind and heart to which the unregenerate man is a stranger. 23. But I see another (it should be 'a different') law in my members (see on v. 5), warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members—In this important verse, observe, first, that the word "law" means an inward principle of action, good or evil, operating with the fixedness and regularity of a law. The apostle found two such laws within him; the one "the law of sin in his members," called (in Galatians 5. 17, 24) "the flesh which lusteth against the spirit," "the flesh with the affections and lusts," *i. e.*, the sinful principle in the regenerate; the other, "the law of the mind," or the holy principle of the renewed nature. Second, when the apostle says he "sees" the one of these principles "warring against" the other, and "bringing him into captivity" to itself, he is not referring to any actual rebellion going on within him while he was writing, or to any captivity to his own lusts then existing. He is simply describing the two conflicting principles, and pointing out what it was the inherent property of each to aim at bringing about. Third, when the apostle describes himself as "brought into captivity" by the triumph of the sinful principle of his nature, he clearly speaks in the person of a renewed man. Men do not feel themselves to be in captivity in the territories of their own sovereign and associated with their own friends, breathing a congenial atmosphere, and acting quite spontaneously. But here the apostle describes himself, when drawn under the power of his sinful nature, as forcibly seized and reluctantly dragged to his enemy's camp, from which he would gladly make his escape. This ought to settle the question, whether he is here speaking as a regenerate man or the reverse. 24. O wretched man that I am! who shall deliver me from the body of this death?—The apostle speaks of the "body" here with reference to "the law of sin" which he had said was "in his members," but merely as the instrument by which the sin of the heart finds vent in action, and as itself the seat of the lower appetites (see on ch. 6. 6, and on v. 5); and he calls it "the body of this death," as feeling, at the moment when he wrote, the horrors of that death (ch. 6. 21, and v. 5) into which it dragged him down. But the language is not that of a sinner newly awakened to the sight of his lost state; it is the cry of a living but agonized believer, weighed down under a burden which is not himself, but which he longs to shake off from his renewed self. Nor does the question imply ignorance of the way of relief at the time referred to. It was designed only to prepare the way for that outburst of thankfulness for the divinely-provided remedy which immediately follows. 25. I thank God (the Source) through Jesus Christ (the Channel of deliverance). So then (to sum up the whole matter), with the mind ('the mind indeed') I myself serve the law of God, but with the flesh the law of sin—*q. d.*, 'Such then is the unchanging character of these two principles within me. God's holy law is dear to my renewed

mind, and has the willing service of my new man; although that corrupt nature which still remains in me listens to the dictates of sin."—*Note* (1.) This whole chapter was of essential service to the Reformers in their contentings with the Church of Rome. When the divines of that corrupt Church, in a Pelagian spirit, denied that the sinful principle in our fallen nature, which they called 'Concupiscence,' and which is commonly called 'Original Sin,' had the nature of *sin* at all, they were triumphantly answered from this chapter, where—both in the first section of it, which speaks of it in the unregenerate, and in the second, which treats of its presence and workings in believers—it is explicitly, emphatically, and repeatedly called "*sin*." As such, they held it to be *damnable*. (See the Confessions both of the Lutheran and Reformed churches.) In the following century, the orthodox in Holland had the same controversy to wage with 'the Remonstrants' (the followers of Arminius), and they waged it on the field of this chapter. (2.) Here we see that *Inability* is consistent with *Accountability*. See v. 18; Galatians 5. 17. 'As the Scriptures constantly recognize the truth of these two things, so are they constantly united in Christian experience. Every one feels that he cannot do the things that he would, yet is sensible that he is guilty for not doing them. Let any man test his power by the requisition to love God perfectly at all times. Alas! how entire our inability! Yet how deep our self-loathing and self-condemnation!' [HODGE.] (3.) If the first sight of the Cross by the eye of faith kindles feelings never to be forgotten, and in one sense never to be repeated—like the first view of an enchanting landscape—the experimental discovery, in the latter stages of the Christian life, of its power to beat down and mortify inveterate corruption, to cleanse and heal from long-continued backslidings and frightful inconsistencies, and so to triumph over all that threatens to destroy those for whom Christ died, as to bring them safe over the tempestuous seas of this life into the haven of eternal rest—is attended with yet more heart-affecting wonder, draws forth deeper thankfulness, and issues in more exalted adoration of Him whose work Salvation is from first to last (v. 24, 25). (4.) It is sad when such topics as these are handled as mere questions of biblical interpretation or systematic theology. Our great apostle could not treat of them apart from personal experience, of which the facts of his own life and the feelings of his own soul furnished him with illustrations as lively as they were apposite. When one is unable to go far into the investigation of indwelling sin, without breaking out into an "O wretched man that I am!" and cannot enter on the way of relief without exclaiming, "I thank God through Jesus Christ our Lord," he will find his meditations rich in fruit to his own soul, and may expect, through Him who presides in all such matters, to kindle in his readers or hearers the like blessed emotions (v. 24, 25). So be it even now, O Lord!

CHAPTER VIII.

Ver. 1-39. CONCLUSION OF THE WHOLE ARGUMENT—THE GLORIOUS COMPLETENESS OF THEM THAT ARE IN CHRIST JESUS. In this surpassing chapter the several streams of the preceding argument meet and flow in one "river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," until it seems to lose itself in the ocean of a blissful eternity.

FIRST: The Sanctification of Believers (v. 1-13). 1. There is *therefore now*, &c.—referring to the immediately preceding context. [OLSHAUSEN, PHILIPPI, MEYER, ALFORD, &c.] The subject with which ch. 7. concludes is still under consideration. The scope of the four opening verses is to show how "the law of sin and death" is deprived of its power to bring believers again into bondage, and how the holy law of God receives in them the homage of a living obedience. [CALVIN, FRASER, PHILIPPI, MEYER, ALFORD, &c.] no condemnation to them *whom are in Christ Jesus*—As Christ, who "knew no sin," was to all legal effects, "made sin for us," so are we, who believe in Him, to all legal effects, "made 'he

righteousness of God in Him" (2 Corinthians 5. 21); and thus, one with him in the Divine reckoning, there is to such "NO CONDEMNATION." (Cf. John 8. 18; 5. 24; ch. 5. 18, 19.) But this is no mere legal arrangement: it is a union in *life*; believers, through the indwelling of Christ's Spirit in them having one life with Him, as truly as the head and the members of the same body have one life. [*who walk not after the flesh, but after the Spirit*].—(The evidence of MSS. seems to show that this clause formed no part of the original text of this verse, but that the first part of it was early introduced, and the second later, from v. 4, probably as an explanatory comment, and to make the transition to v. 2 more easy.) 2. *For the law of the Spirit of life in Christ Jesus hath made me free* (rather, 'freed me'—referring to the time of his conversion, when first he believed) *from the law of sin and death*—It is the Holy Ghost who is here called "The Spirit of life," as opening up in the souls of believers a fountain of spiritual life (see on John 7. 38, 39; p. 75†, 2d col.); just as He is called "the Spirit of truth," as "guiding them into all truth" (John 16. 13), and "the Spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (Isaiah 11. 2), as the inspirer of these qualities. And He is called "the Spirit of life in Christ Jesus," because it is as members of Christ that He takes up His abode in believers, who in consequence of this have one life with their Head. And as the word "*law*" here has the same meaning as in ch. 7. 23, namely, 'an inward principle of action, operating with the fixedness and regularity of a law,' it thus appears that "*the law of the Spirit of life in Christ Jesus*" here means, 'that new principle of action which the Spirit of Christ has opened up within us—the law of our new being.' This "*sets us free*," as soon as it takes possession of our inner man, "from the law of sin and death" i. e. from the enslaving power of that corrupt principle which carries death in its bosom. The "strong man armed" is overpowered by the "Stronger than he;" the weaker principle is dethroned and expelled by the more powerful; the principle of spiritual life prevails against and brings into captivity the principle of spiritual death—"leading captivity captive." If this be the apostle's meaning, the whole verse is to this effect: That the triumph of believers over their inward corruption, through the power of Christ's Spirit in them, *proves* them to be in Christ Jesus, and as such absolved from condemnation. But this is now explained more fully. 3, 4. *For what the law could not do, &c.*—a difficult and much controverted verse. But it is clearly, we think, the law's inability to *free us from the dominion of sin* that the apostle has in view; as has partly appeared already (see on v. 2), and will more fully appear presently. The law could irritate our sinful nature into more virulent action, as we have seen in ch. 7. 5, but it could not secure its own fulfilment. How that is accomplished comes now to be shown. *In that it was weak through the flesh*—i. e., having to address itself to us through a corrupt nature, too strong to be influenced by mere commands and threatenings. *God, &c.*—The sentence is somewhat imperfect in its structure, which occasions a certain obscurity. The meaning is, that *whereas* the law was powerless to secure its own fulfilment for the reason given, God took the method now to be described for attaining that end. *sending* ('having sent') *his own Son*—This and similar expressions plainly imply that Christ was God's "*own Son*" *before* He was sent—that is, in His own proper Person, and independently of His mission and appearance in the flesh (see on ch. 8. 32; Galatians 4. 4); and if so, He not only has the *very nature* of God, even as a son of his father, but is essentially *of* the Father, though in a sense too mysterious for any language of ours properly to define (see on ch. 1. 4). And this peculiar relationship is put forward here to *enhance the greatness* and *define the nature* of the relief provided, as coming from beyond the precincts of sinful humanity altogether, yea, immediately from the Godhead itself. *In the likeness of sinful flesh*—lit., 'of the flesh of sin'; a very remarkable and pregnant expression. He was made in the reality of *or* flesh, but only in the *likeness* of its sinful condition

He took our nature as it is in us, compassed with infirmities, with nothing to distinguish Him as man from sinful men, save that He was without sin. Nor does this mean that He took our nature with all its properties save one; for sin is *no property of humanity at all*, but only the disordered state of our souls, as the fallen family of Adam, a disorder affecting, indeed, and overspreading our entire nature, but still purely *our own*. and for sin—*lit.*, 'and about sin;' *q. d.*, 'on the business of sin.' The expression is purposely a general one, because the design was not to speak of Christ's mission to *atone* for sin, but in virtue of that atonement to *destroy its dominion* and *extirpate it altogether* from believers. We think it wrong, therefore, to render the words (as in *Margin*) 'by a sacrifice for sin' (suggested by the language of the LXX., and approved by CALVIN, &c.); for this sense is too definite, and makes the idea of *expiation* more prominent than it is. **condemned sin**—'condemned it to lose its power over men.' [BEZA, BENGEL, FRASER, MEYER, THOLUCK, PHILIPPI, ALFORD.] In this glorious sense our Lord says of His approaching death (John 12. 31), "Now is the judgment of this world; now shall the prince of this world be cast out;" and again (see on John 16. 11), "When He (the Spirit) shall come, He shall convince the world of . . . judgment, because the prince of this world is judged," *i. e.*, condemned to let go his hold of men, who, through the cross, shall be emancipated into the liberty and power to be holy. **in the flesh**—*i. e.*, in human nature, henceforth set free from the grasp of sin. **That the righteousness of the law**—'the righteous demand' [REVISED VERSION], 'the requirement' [ALFORD], or 'the precept' of the law; for it is not precisely the word so often used in this Epistle to denote 'the righteousness which justifies' (ch. 1. 17; 3. 21; 4. 5, 6; 5. 17, 18, 21), but another form of the same word, intended to express the *enactment* of the law, meaning here, we believe, the practical obedience which the law calls for. **might be fulfilled in us**—or, as we say, '*realized in us*.' **who walk**—the most ancient expression of *the bent of one's life*, whether in the direction of good or of evil (Genesis 48. 15; Psalm 1. 1; Isaiah 2. 5; Micah 4. 5; Ephesians 4. 17; 1 John 1. 6, 7). **not after** (*i. e.*, according to the dictates of) **the flesh, but after the spirit**—From v. 9 it would seem that what is more immediately intended by "the spirit" here is *our own mind* as renewed and actuated by the Holy Ghost. 5. **For they that are after the flesh** (*i. e.*, under the influence of the fleshly principle) **do mind** (give their attention to, Philipians 3. 19) **the things of the flesh, &c.**—Men must be under the predominating influence of one or other of these two principles, and, according as the one or the other has the mastery, will be the complexion of their life, the character of their actions. 6. **For**—a mere particle of transition here [THOLUCK], like 'but' or 'now.' **to be carnally minded**—*lit.*, 'the mind' or 'minding of the flesh' (*Margin*), *i. e.*, the pursuit of fleshly ends. **is death**—not only 'ends in' [ALFORD, &c.], but even now 'is,' carrying death into its bosom, so that such are "dead while they live" (1 Timothy 5. 6; Ephesians 2. 1, 5). [PHILIPPI.] **but to be spiritually minded**—'the mind' or 'minding of the spirit;' *i. e.*, the pursuit of spiritual objects. **is life and peace**—not "life" only, in contrast with the "death" that is in the other pursuit, but "peace;" it is the very element of the soul's deepest repose and true bliss. 7. **Because the carnal mind is enmity against God**—The desire and pursuit of carnal ends is a state of enmity to God, wholly incompatible with true life and peace in the soul. **for it is not subject** ('doth not submit itself') **to the law of God, neither indeed can be** ('can it')—*i. e.*, In such a state of mind there neither is nor can be the least subjection to the law of God. Many things may be done which the law requires, but nothing either is or can be done *because* God's law requires it, or purely to please God. 8. **So then**—nearly equivalent to 'And so.' **they that are in** (and, therefore, under the government of) **the flesh cannot please God**—having no obediential principle, no desire to please Him. 9. **But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you**—This does not mean, 'If the *disposition* or *mind* of God dwell in you; ont

'If the Holy Ghost dwell in you' (see 1 Corinthians 6. 11, 19; 3. 16, &c.). (It thus appears that to be "in the spirit" means here to be under the dominion of *our own renewed mind*; because the indwelling of God's Spirit is given as the evidence that we are "in the spirit.") **Now** ('But') **if any man have not the Spirit of Christ**—Again, this does not mean 'the *disposition* or *mind* of Christ,' but the Holy Ghost; here called "the Spirit of Christ," just as He is called "the Spirit of life in Christ Jesus" (see on v. 2). It is as "the Spirit of Christ" that the Holy Ghost takes possession of believers, introducing into them all the gracious, dove-like disposition which dwelt in Him (Matthew 3. 16; John 3. 34). Now if any man's heart be void, not of such dispositions, but of the blessed Author of them, "the Spirit of Christ"—**he is none of his**—even though intellectually convinced of the truth of Christianity, and in a general sense influenced by its spirit. Sharp, solemn statement this! 10, 11. **And if Christ be in you**—by His indwelling Spirit in virtue of which we have *one life* with him. **the body**—'the body indeed,' **is dead because of** ('by reason of') **sin; but the spirit is life because** (or, 'by reason') **of righteousness**—The word 'indeed,' which the original requires, is of the nature of a concession—*q. d.*, 'I grant you that the body is dead, &c., and so far redemption is incomplete, *but*,' &c.; *q. d.*, 'If Christ be in you by His indwelling Spirit, though your "bodies" have to pass through the stage of "death" in consequence of the first Adam's "sin," your spirit is instinct with new and undying "life," brought in by the "righteousness" of the second Adam.' [THOLUCK, MEYER, and ALFORD in part, but only HODGE entirely.] **But** ('And') **if the Spirit of him that raised up Jesus from the dead dwell in you**—*i. e.*, 'If He dwell in you as the Spirit of the Christ-raising One,' or, 'in all the *resurrection-power* which He put forth in raising Jesus.' **he that raised up Christ from the dead**—Observe the change of name from JESUS, as the historical Individual whom God raised from the dead, to CHRIST, the same Individual, considered as the Lord and Head of all His members, or of redeemed Humanity. [ALFORD.] **shall also quicken** (rather, 'shall quicken even') **your mortal bodies by** (the true reading appears to be 'by reason of') **his Spirit that dwelleth in you**—*q. d.*, 'Your bodies indeed are not exempt from the death which sin brought on; but your spirits even now have in them an undying life, and the Spirit of Him that raised up Jesus from the dead dwell in you, even these bodies of yours, though they yield to the last enemy and the dust of them return to the dust as it was, shall yet experience the same resurrection as that of their living Head, in virtue of the indwelling of the same Spirit in you that quickened Him.' 12, 13. **Therefore, brethren, we are debtors, not to the flesh, to live after the flesh**—*q. d.*, 'Once we were sold under sin (ch. 7. 14); but now that we have been set free from that hard master and become servants to Righteousness (ch. 6. 22), we owe nothing to the flesh, we disown its unrighteous claims and are deaf to its imperious demands.' Glorious sentiment! **For if ye live after the flesh, ye shall die** (in the sense of ch. 6. 21); **but if ye through the Spirit do mortify the deeds of the body** (see on ch. 7. 23), **ye shall live** (in the sense of ch. 6. 22)—The apostle is not satisfied with assuring them that they are under no *obligations* to the flesh, to hearken to its suggestions, without reminding them where it will end if they do; and he uses the word "mortify" (put to death) as a kind of play upon the word "die" just before—*q. d.*, 'If ye do not kill sin, it will kill you.' But he tempers this by the bright alternative, that if they do, through the Spirit, mortify the deeds of the body, such a course will infallibly terminate in "life" everlasting. And this leads the apostle into a new line of thought, opening into his final subject, the "glory" awaiting the justified believer. **Note** (1.) 'There can be no safety, no holiness, no happiness, to those who are *cut* of Christ: No *safety*, because all such are under the condemnation of the law (v. 1); no *holiness*, because such only as are united to Christ have the Spirit of Christ (v. 9); no *happiness*, because to be "carnally minded is death" (v. 6).' [HODGE.] (2.) The sanctification of believers, as it

and its whole foundation in the atoning death, so it has its living spring in the indwelling of the Spirit of Christ (v. 2-4). (3.) 'The bent of the thoughts, affections, and pursuits, is the only decisive test of character (v. 5.)' [HODGE.] (4.) No human refinement of the carnal mind will make it spiritual, or compensate for the absence of spirituality. "Flesh" and "spirit" are essentially and unchangeably opposed; nor can the carnal mind, as such, be brought into real subjection to the law of God (v. 5-7). Hence (5.) the estrangement of God and the sinner is mutual. For as the sinner's state of mind is "enmity against God" (v. 7), so in this state he "cannot please God" (v. 8). (6.) Since the Holy Ghost is, in the same breath, called indiscriminately "the Spirit of God," "the Spirit of Christ," and "Christ" Himself (as an indwelling life in believers), the *Essential Unity* and yet *Personal distinctness* of the Father, the Son, and the Holy Ghost, in the one adorable Godhead must be believed, as the only consistent explanation of such language (v. 9-11). (7.) The consciousness of spiritual life in our renewed souls is a glorious assurance of resurrection life in the body also, in virtue of the same quickening Spirit whose inhabitation we already enjoy (v. 11). (8.) Whatever professions of spiritual life men may make, it remains eternally true that "if we live after the flesh we shall die," and only "if we through the Spirit do mortify the deeds of the body we shall live" (v. 13, and cf. Galatians 6. 7, 8; Ephesians 5. 6; Philippians 3. 18, 19; 1 John 3. 7, 8).

SECOND: The Sonship of Believers—Their future Inheritance—The Intercession of the Spirit for them (v. 14-27). 14. For as many as are led by the Spirit of God, they, &c. ('these are sons of God'). Hitherto the apostle has spoken of the Spirit simply as a *power* through which believers mortify sin: now he speaks of Him as a gracious, loving *Guide*, whose "leading"—enjoyed by all in whom is the Spirit of God's dear Son—shows that they also are "sons of God." **15. For, &c.**—'For ye received not (at the time of your conversion) the spirit of bondage,' i. e., 'The spirit ye received was not a spirit of bondage,' again [gendering] **to fear**—as under the law which "worketh wrath"—*q. d.*, 'Such was your condition before ye believed, living in legal bondage, haunted with incessant forebodings under a sense of unpardoned sin. But it was not to perpetuate that wretched state that ye received the Spirit,' but ye have received ('ye received') **the spirit of adoption, whereby** (rather, 'wherein') **we cry, Abba, Father**—The word "cry" is emphatic, expressing the spontaneousness, the strength, and the exuberance of the filial emotions. In Galatians 4. 6 this cry is said to proceed from *the Spirit* in us, drawing forth the filial exclamation in our hearts: Here, it is said to proceed from *our own hearts* under the vitalizing energy of the Spirit, as the very element of the new life in believers (cf. Matthew 10. 19, 20; and see on v. 4). "Abba" is the Syro-Chaldaic word for "Father;" and the *Greek* word for that is added, not surely to tell the reader that both mean the same thing, but for the same reason which drew both words from the lips of Christ Himself during his agony in the garden (Mark 14. 36). He, doubtless, loved to utter his Father's name in both the accustomed forms; beginning with His cherished mother-tongue, and adding that of the learned. In this view the use of both words here has a charming simplicity and warmth. **16. The Spirit itself**—It should be 'Himself' (see on v. 26). **beareth witness with our spirit, that we are the children** ('are children') **of God**—The testimony of our own spirit is borne in that cry of *conscious sonship*, "Abba, Father;" but we are not therein alone; for the Holy Ghost within us, yea, even in that very cry which it is His to draw forth, sets His own distinct seal to ours; and thus, "in the mouth of two witnesses" the thing is established. The apostle had before called us "*sons of God*," referring to our *adoption*. here the word changes to "*children*," referring to our *new birth*. The one expresses the *dignity* to which we are *admitted*; the other the *new life* which we *receive*. The latter is more suitable here; because a son by *adoption* might not be heir of the property, whereas a son by *birth* certainly is, and this is what the

apostle is now coming to. **17. And if children, then heirs** ('heirs also'); heirs of God—of our Father's kingdom, and joint-heirs with Christ—as the "First-born among many brethren" (v. 28), and as "Heir of all things," **if so be that we suffer** ('provided we be suffering with Him') **that we may be also glorified together** (with Him). This necessity of conformity to Christ in suffering in order to participation in His glory, is taught alike by Christ Himself and by His apostles (John 12. 24-26; Matthew 16. 24, 25; 2 Timothy 2. 12). **18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us—q. d.**, 'True, we must suffer with Christ, if we would partake of His glory; but what of that? For if such sufferings are set over against the coming glory, they sink into insignificance.' **19-22. For, &c.**—The apostle, fired with the thought of the future glory of the saints, pours forth this splendid passage, in which he represents the whole creation groaning under its present degradation, and looking and longing for the revelation of this glory as the end and consummation of its existence. [HODGE.] **the earnest expectation** (cf. Philippians 1. 20; **of the creature** (rather, 'the creation') **waiteth for the manifestation** ('is waiting for the revelation') **of the sons of God—i. e., "for the redemption of their bodies"** from the grave (v. 23), which will reveal their sonship, now hidden (cf. Luke 20. 36; Revelation 21. 7). **For the creature** ('the creation') **was made subject to vanity, not willingly—i. e., through no natural principle of decay.** The apostle, personifying creation, represents it as only submitting to the vanity with which it was smitten, on man's account, in obedience to that superior power which had mysteriously linked its destinies with man's. And so he adds—**but by reason of him who hath subjected the same** ('who subjected it') **in hope; because** (or 'in hope that') **the creature itself also** ('even the creation itself') **shall be delivered from the bondage of corruption** (its bondage to the principle of decay) **into the glorious liberty** (rather, 'the liberty of the glory') **of the children of God—i. e., the creation itself shall, in a glorious sense, be delivered into that freedom from debility and decay in which the children of God when raised up in glory, shall expatiate: into this freedom from corruptibility the creation itself shall, in a glorious sense, be delivered.** [So CALVIN, BEZA, BENGEL, THOLUCK, OLSHAUSEN, DE WETTE, MEYER, PHILIPPI, HODGE, ALFORD, &c.] If for man's sake alone the earth was cursed, it cannot surprise us that it should share in his recovery. And if so, to represent it as sympathizing with man's miseries, and as looking forward to his complete redemption as the period of its own emancipation from its present sin-blighted condition, is a beautiful thought, and in harmony with the general teaching of Scripture on the subject. (See on 2 Peter 3. 13.) **23. And not only [they], but ourselves also** (or 'not only [so], but even we ourselves'—i. e., besides the inanimate creation), **which have the first-fruits of the Spirit—or, 'the Spirit as the first-fruits' of our full redemption** (cf. 2 Corinthians 1. 22), moulding the heart to a heavenly frame and attempering it to its future element. **even we ourselves—though we have so much of heaven already within us, groan within ourselves—under this "body of sin and death," and under the manifold "vanity and vexation of spirit" that are written upon every object and every pursuit and every enjoyment under the sun, waiting for the (manifestation of our) adoption [to wit], the redemption of our body—from the grave: 'not (be it observed) the deliverance of ourselves from the body, but the redemption of the body itself from the grave.** [BENGEL.] **24. For we are saved by hope—rather, 'For in hope we are saved;'** i. e., it is more a salvation in hope than as yet in actual possession. **but hope that is seen is not hope—for the very meaning of hope is, the expectation that something now future will become present.** **For what a man seeth, why doth he yet hope for?—the latter ending when the other comes.** **25. But if we hope for that we see not, [then do] we with patience wait for it—i. e., then, patient waiting for it is our fitting attitude**

MAR. 26, 27. Likewise also the Spirit, &c.—or, 'But after the like manner doth the Spirit also help,' &c. *our infirmities*—rather (according to the true reading), 'our infirmity;' not merely the one infirmity here specified, but *the general weakness of the spiritual life* in its present state, of which one example is here given. *for we know not what we should pray for as we ought*—It is not the proper *manner* of prayer that believers are at so much loss about, for the fullest directions are given them on this head; but to ask for the right things "as they ought" is the difficulty. This arises partly from the dimness of our spiritual vision in the present veiled state, while we have to "walk by faith, not by sight" (see on 1 Corinthians 13. 9; and on 2 Corinthians 5. 7), and the large admixture of the ideas and feelings which spring from the feeling objects of sense that there is in the very best views and affections of our renewed nature; partly also from the necessary imperfection of all human language as a vehicle for expressing the subtle spiritual feelings of the heart. In these circumstances, how can it be but that much uncertainty should surround all our spiritual exercises, and that in our nearest approaches and in the freest outpourings of our hearts to our Father in heaven, doubts should spring up within us whether our *frame of mind* in such exercises is altogether befitting and well pleasing to God? Nor do these anxieties subside, but rather deepen, with the depth and ripeness of our spiritual experience. **But the Spirit itself**—rather, 'Himself.' (See end of v. 27)—*maketh intercession for us with groanings which cannot be uttered* (i. e., which cannot be expressed in articulate language)—Sublime and affecting ideas, for which we are indebted to this passage alone! *g. d., 'As we struggle to express in articulate language the desires of our hearts, and find that our deepest emotions are the most inexpressible, we "groan" under this felt inability. But not in vain are these groanings. For "the Spirit Himself" is in them, giving to the emotions which Himself has kindled the only language of which they are capable; so that though on our part they are the fruit of impotence to utter what we feel, they are at the same time the intercession of the Spirit Himself in our behalf.' And (rather, 'But,' inarticulate though these groanings be) he that searcheth the hearts knoweth what is the mind of the Spirit, because he (the Spirit) maketh intercession for the saints according to [the will of] God—As the Searcher of hearts, He watches the surging emotions of them in prayer, and knows perfectly what the Spirit means by the groanings which He draws forth within us, because that blessed Intercessor pleads by them only for what God Himself designs to bestow. Note (1.) Are believers "led by the Spirit of God" (v. 14)? How careful then should they be not to "grieve the Holy Spirit of God" (Ephesians 4. 30)! Cf. Psalm 32. 8, 9: "I will . . . guide thee with mine eye. Be not (then) as the horse, or as the mule," &c. (2.) "The spirit of bondage," to which many Protestants are "all their lifetime subject," and the 'doubtful faith' which the Popish Church systematically inculcates, are both rebuked here, being in direct and painful contrast to that "spirit of adoption," and that witness of the Spirit, along with our own spirit, to the fact of our sonship, which it is here said the children of God, as such, enjoy (v. 15, 16). (3.) As suffering with Christ is the ordained preparation for participating in this glory, so the insignificance of the one as compared with the other cannot fail to lighten the sense of it, however bitter and protracted (v. 17, 18). (4.) It cannot but swell the heart of every intelligent Christian to think that if external nature has been mysteriously affected for evil by the fall of man, it only awaits his completed recovery, at the resurrection, to experience a corresponding emancipation from its blighted condition into undecaying life and unfading beauty (v. 19-23). (5.) It is not when believers, through sinful "quenching of the Spirit," have the fewest and faintest glimpses of heaven, that they sigh most fervently to be there; but, on the contrary, when through the unobstructed working of the Spirit in their hearts, "the first-fruits" of the glory to be revealed are most largely and*

frequently tasted, then, and just for that reason, is it that they "groan within themselves" for full redemption (v. 23). For thus they reason: If such be the drops, what will the ocean be? If thus "to see through a glass darkly" be so very sweet, what will it be to "see face to face?" If when "my Beloved stands behind our wall looking forth at the windows, showing Himself through the lattice" (Canticles 2. 9)—that thin veil which parts the seen from the unseen—if He is even thus to me "Fairer than the children of men," what shall He be when He stands confessed before my undazzled vision, the Only-begotten of the Father in my own nature, and I shall be like Him, for I shall see Him as He is? (6.) "The patience of hope" (1 Thessalonians 1. 3) is the fitting attitude for those who with the joyful consciousness that they are already "saved" (2 Timothy 1. 9; Titus 3. 5), have yet the painful consciousness that they are saved but in part: or, "that being justified by his grace, they are made (in the present state) heirs according to the hope (only) of eternal life," Titus 3. 7 (v. 24, 25). (7.) As prayer is the breath of the spiritual life, and the believer's only effectual relief under the "infirmity" which attaches to his whole condition here below, how cheering is it to be assured that the blessed Spirit, cognizant of it all, comes in aid of it all; and in particular, that when believers, unable to articulate their case before God, can at times do nothing but lie "groaning" before the Lord, these inarticulate groanings are the Spirit's own vehicle for conveying into "the ears of the Lord of Sabaoth" their whole case; and come up before the Hearer of prayer as the Spirit's own intercession in their behalf, and that they are recognized by Him that sitteth on the Throne, as embodying only what His own "will" determined before to bestow upon them (v. 26, 27)! (8.) What a view do these two verses (v. 26, 27) give of the relations subsisting between the Divine Persons in the economy of redemption, and the harmony of their respective operations in the case of each of the redeemed!

THIRD: Triumphant Summary of the whole Argument (v. 28-39). 28. **And**—or, 'Moreover,' or 'Now;' noting a transition to a new particular. *we know, &c.*—The order in the original is more striking: "We know that to them that love God (cf. 1 Corinthians 2. 9; Ephesians 6. 24; James 1. 12; 2. 5) all things work together for good (even) to them who are the called (rather, 'who are called') according to his (eternal) purpose." Glorious assurance! And this, it seems, was a "household word," a "known" thing, among believers. This working of all things for good is done quite naturally to "them that love God;" because such souls, persuaded that He who gave His own Son for them cannot but mean them well in all His procedure, learn thus to take in good part whatever He sends them, however trying to flesh and blood; and to them who are the called, according to "His purpose," all things do in the same intelligible way "work together for good;" for, even when "He hath His way in the whirlwind," they see "His chariot paved with love" (Canticles 3. 10). And knowing that it is in pursuance of an eternal "purpose" of love that they have been "called into the fellowship of His Son Jesus Christ" (1 Corinthians 1. 9), they naturally say within themselves, 'It cannot be that He "of Whom, and through Whom, and to Whom are all things," should suffer that purpose to be thwarted by anything really adverse to us, or that He should not make all things, dark as well as light, crooked as well as straight, to co-operate to the furtherance and final completion of His high design.' 29. **For** (as touching this "calling according to his purpose") *whom he did foreknow he also did predestinate* (foreordain)—In what sense are we to take the word "foreknow" here? 'Those who He foreknew would repent and believe,' say *Pelagians* of every age and every hue. But this is to thrust into the text what is contrary to the whole spirit, and even letter, of the apostle's teaching (see ch. 9. 11; 2 Timothy 1. 9). In ch. 11. 2, and Psalm 1. 6, God's "knowledge" of His people cannot be restricted to a mere foresight of future events, or acquaintance with what is passing here below. Does "whom He did foreknow," then, mean 'whom He foreordained?' Scarcely

because both 'foreknowledge' and 'foreordination' are here mentioned, and the one as the *cause* of the other. It is difficult indeed for our limited minds to distinguish them as states of the Divine Mind towards men; especially since in Acts 2. 23 "he counsel" is put *before* "the foreknowledge of God," while in 1 Peter 1. 2 "election" is said to be "*according to* the foreknowledge of God." But probably God's foreknowledge of His own people means His *peculiar, conscious, complacency in them*, while His "predestinating" or "foreordaining" them signifies His *fixed purpose*, flowing from this, to "save them and call them with an holy calling" (2 Timothy 1. 9). **to be conformed to the image of his Son**—i. e., to be His sons after the pattern, model, or image of His Sonship in our nature. **that he might be the first-born among many brethren**—"The First-born," the Son by nature; His "many brethren," sons by adoption: He, in the Humanity of the Only-begotten of the Father, bearing our sins on the accursed tree; they in that of mere men ready to perish by reason of sin, but redeemed by His blood from condemnation and wrath, and transformed into His likeness: He "the First-born from the dead;" they "that sleep in Jesus," to be in due time "brought with Him:" "The First-born," now "crowned with glory and honour;" His "many brethren," "when He shall appear, to be like Him, for they shall see Him as He is." 30. **Moreover—And,** or 'Now;' explanatory of the foregoing verse—*q. d.*, "In 'predestinating us to be conformed to the image of His Son' in final glory, He settled all the successive steps of it. Thus—Whom he did predestinate, them he also called—The word 'called' (as Hodge and others truly observe) is never in the Epistles of the New Testament applied to those who have only the outward invitation of the Gospel (as in Matthew 20. 16; 22. 14). It always means '*internally, effectually, savingly called*.' It denotes the *first great step* in personal salvation, and answers to 'conversion.' Only the word *conversion* expresses the *change of character* which then takes place, whereas this 'calling' expresses the *Divine authorship* of the change, and the *sovereign power* by which we are summoned, Matthew-like, Zaccheus-like, out of our old, wretched, perishing condition, into a new, safe, blessed life. **and whom he (thus) called, them he also justified** (brought into the definite state of reconciliation already so fully described), **and whom he justified, them he also glorified**—(brought to final glory, v. 17, 18). Noble climax, and so rhythmically expressed! And all this is viewed as past; because, starting from the past decree of "predestination to be conformed to the image of God's Son" of which the other steps are but the successive unfoldings—all is beheld as one entire, eternally completed salvation. 31. **What shall we then say to these things?**—*q. d.*, 'We can no farther go, think, wish.' [BENGEL.] This whole passage, to v. 34, and even to the end of the chapter, strikes all thoughtful interpreters and readers, as transcending almost every thing in language, while Olshausen notices the 'profound and colossal' character of the thought. **If God [be] for us, who [can be] against us?** If God be *resolved and engaged* to bring us through, all our enemies must be *His*; and "Who would set the briars and thorns against Him in battle? He would go through them. He would burn them together" (Isaiah 27. 4). What strong consolation is here! Nay, but the great Pledge of all has already been given; for, 32. **He**—rather, 'He surely.' (It is a pity to lose the emphatic particle of the original.) **that spared not—'withheld not,' 'kept not back.'** This expressive phrase, as well as the whole thought, is suggested by Genesis 22. 12, where Jehovah's touching commendation of Abraham's conduct regarding his son Isaac seems designed to furnish something like a glimpse into the spirit of His own act in *surrendering* His own Son. "Take now (said the Lord to Abraham) thy son, thine only, whom thou lovest, and . . . offer him for a burnt offering" (Genesis 22. 9); and only when Abraham had all but performed that boldest act of *self-sacrifice*, the Lord interposed, saying, "Now I know that thou fearest God, seeing thou HAST NOT WITHHELD THY SON, THINE ONLY SON, from me." In the light of this incident, then, and of this language our

apostle can mean to convey nothing less than this, that in "not sparing His own Son, but delivering Him up," or surrendering Him, God exercised, in His *Paternal* character, a mysterious act of *Self-sacrifice*, which, though involving none of the *pain* and none of the *loss* which are inseparable from the very idea of self-sacrifice on our part, was not less real, but, on the contrary, as far transcended any such acts of ours as His nature is above the creature's. But this is inconceivable if Christ be not God's "own (or proper) Son," partaker of His very nature, as really as Isaac was of his father Abraham's. In that sense, certainly, the Jews charged our Lord with making Himself "equal with God" (see on John 5. 18), which he in reply forthwith proceeded, not to disown, but to illustrate and confirm. Understand Christ's Sonship thus, and the language of Scripture regarding it is intelligible and harmonious; but take it to be an *artificial* relationship, ascribed to Him in virtue either of His miraculous birth, or His resurrection from the dead, or the grandeur of His works, or all of these together—and the passages which speak of it neither explain of themselves nor harmonize with each other. **delivered him up**—not to *death* merely (as many take it), for that is too narrow an idea here, but 'surrendered Him' in the most comprehensive sense; cf. John 3. 16, "God so loved the world that He GAVE His only-begotten Son." **for us all**—i. e., for all believers alike; as nearly every good interpreter admits must be the meaning here. **how shall he not—how can we conceive that He should not, with him also**—rather, 'also with Him.' (The word "also" is often so placed in our version as to obscure the sense; see on Hebrews 12. 1.) **freely give us all things**—all other gifts being not only immeasurably *less* than this Gift of gifts, but virtually *included in it*. 33, 34. **Who shall lay anything to the charge of (or, 'bring any charge against') God's elect**—the first place in this Epistle where believers are styled "the *elect*." In what sense this is meant will appear in next chapter. **yea rather, that is risen again**—to make good the purposes of His death. Here, as in some other cases, the apostle delightfully corrects himself (see Galatians 4. 9; and on ch. 1. 12); not meaning that the resurrection of Christ was of more saving value than His death, but that having "put away sin by the sacrifice of Himself"—which though precious to us was to Him of unmingled bitterness—it was incomparably more delightful to think that He was again *alive*, and living to see to the efficacy of His death in our behalf. **who is even ('also') at the right hand of God**—The right hand of the king was anciently the seat of honour (cf. 1 Samuel 20. 25; 1 Kings 2. 19; Psalm 45. 9), and denoted participation in the royal power and glory (Matthew 20. 21). The classical writings contain similar allusions. Accordingly Christ's sitting at the right hand of God—predicted in Psalm 110. 1, and historically referred to in Mark 16. 19; Acts 2. 33; 7. 56; Ephesians 1. 20; Colossians 3. 1; 1 Peter 3. 22; Revelation 3. 21—signifies the *glory* of the exalted Son of man, and the *power* in the government of the world in which He participates. Hence it is called "sitting on the right hand of *Power*" (Matthew 28. 64), and "sitting on the right hand of the *Majesty* on high" (Hebrews 1. 3). [PHILIPPI.] **who also maketh intercession for us**—using all His boundless *interest* with God in our behalf. This is the top of the climax. 'His *Session* at God's right hand denotes His *power* to save us; His *Intercession*, His *will* to do it.' [BENGEL.] But how are we to conceive of this *intercession*? Not certainly as of one pleading 'on bended knees and with outstretched arms,' to use the expressive language of CALVIN. But yet, neither is it merely a figurative intimation that the power of Christ's redemption is continually operative [THOLUCK], or merely to show the fervour and vehemence of His love for us. [CHRYSTOSTOM.] It cannot be taken to mean less than this, that the glorified Redeemer, conscious of His claims, expressly signifies His will that the efficacy of His death should be made good to the uttermost, and signifies it in some such royal style as we find Him employing in that wonderful Intercessory Prayer which He spoke as *from within the veil* (see on John 17. 11, 12): "Father, I will, that

they also whom thou hast given me be with me where I am" (see on John 17. 24). But *in what form* this will is expressed is as undiscoverable as it is unimportant. 35, 36. **Who shall separate us from the love of Christ?** This does not mean 'our love to Christ,' as if, 'Who shall hinder us from loving Christ? but 'Christ's love to us,' as is clear from the closing words of the chapter, which refer to the same subject. Nor would the other sense harmonize with the scope of the chapter, which is to exhibit the ample ground of the believer's confidence in Christ. 'It is no ground of confidence to assert, or even to feel, that we will never forsake Christ; but it is the strongest ground of assurance to be convinced that His love will never change.' [HODGE.] **shall tribulation . . . q. d.,** 'None of these, nor all together, how terrible soever to the flesh, are tokens of God's wrath, or the least ground for doubt of His love.' From whom could such a question come better than from one who had himself for Christ's sake endured so much? (See 2 Corinthians 11. 11-33; 1 Corinthians 4. 10-13.) The apostle says not (remarks CALVIN nobly) 'What,' but "Who," just as if all creatures and all afflictions were so many gladiators taking arms against the Christians. [THOLUCK.] **As it is written, For thy sake, &c.—Psalm 44. 22—**quoted as descriptive of what God's faithful people may expect from their enemies *at any period* when their hatred of righteousness is roused, and there is nothing to restrain it (see Galatians 4. 29). 37. **Nay, in all these things we are more than conquerors, through him that loved us—**not 'We are so far from being conquered by them, that they do us much good' [HODGE]; for though this be true, the word means simply, 'We are pre-eminently conquerors.' See on ch. 5. 20. And so far are they from "separating us from Christ's love," that it is just "through Him that loved us" that we are victorious over them. 38, 39. **For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers—**whether good or bad. But as the bad are not called "angels," or "principalities," or "powers," save with some addition to show that such are meant (Matthew 25. 41; Colossians 2. 15; Ephesians 6. 12; 2 Peter 2. 4—except perhaps 1 Corinthians 6. 3), probably the *good* are meant here, but merely as the same apostle *supposes* an angel from heaven to preach a false gospel. (So the best interpreters.) **nor things present, nor things to come—**no condition of the present life and none of the unknown possibilities of the life to come. **nor any other creature** (rather, 'created thing'—any other thing in the whole created universe of God) **shall be able to separate us, &c.—**'All the terms here are to be taken in their most general sense, and need no closer definition. The indefinite expressions are meant to denote all that can be thought of, and are only a rhetorical paraphrase of the conception of *allness*.' [OLSHAUSEN.] **from the love of God, which is in Christ Jesus our Lord—**Thus does this wonderful chapter, with which the argument of the Epistle properly closes, leave us who are "justified by faith" in the arms of everlasting Love, whence no hostile power or conceivable event can ever tear us. "Behold what manner of love is this?" And "what manner of persons ought we to be," who are thus "blessed with all spiritual blessings in Christ?"—*Note* (1.) There is a glorious consistency between the eternal purposes of God and the free agency of men, though the link of connection is beyond human, perhaps created, apprehension (v. 23). (2.) How ennobling is the thought that the complicated movements of the Divine government of the world are all arranged in expressed furtherance of the "good" of God's chosen (v. 28)! (3.) To whatever conformity to the Son of God in dignity and glory, believers are or shall hereafter be raised, it will be the joy of every one of them, as it is most fitting, "that in all things He should have the pre-eminence" (Colossians 1. 18) (v. 29). (4.) 'As there is a beautiful harmony and necessary connection between the several doctrines of grace, so must there be a like harmony in the character of the Christian. He cannot experience the joy and confidence flowing from his election without the humility which the consideration of its being gratuitous must produce; nor

can he have the peace of one who is justified without the holiness of one who is saved' (v. 29, 30). [HODGE.] (5.) However difficult it may be for finite minds to comprehend the emotions of the Divine mind, let us never for a moment doubt that in "not sparing His own Son, but delivering Him up for us all," God made a real sacrifice of all that was dearest to his heart, and that in so doing He meant for ever to assure His people that all other things which they need—inasmuch as they are nothing to this stupendous gift, and indeed but the necessary sequel of it—will in due time be forthcoming (v. 32). (6.) In return for such a sacrifice on God's part, what can be considered too great on ours? (7.) If there could be any doubt as to the meaning of the all-important word "JUSTIFICATION" in this Epistle—whether, as the Church of Rome teaches, and many others affirm, it means 'infusing righteousness into the unholy, so as to make them righteous,' or, according to Protestant teaching, 'absolving, acquitting, or pronouncing righteous the guilty;' v. 33 ought to set such doubt entirely at rest. For the apostle's question in this verse is, "Who shall bring a charge against God's elect?"—in other words, 'Who shall pronounce' or 'hold them guilty?' seeing that "God justifies" them: showing beyond all doubt, that to "justify" was intended to express precisely the opposite of 'holding guilty;' and consequently (as CALVIN triumphantly argues) that it means 'to absolve from the charge of guilt.' (8.) If there could be any reasonable doubt in what light the death of Christ is to be regarded in this Epistle, v. 34 ought to set that doubt entirely at rest. For there the apostle's question is, Who shall "condemn" God's elect, since "Christ died" for them; showing beyond all doubt (as PHILIPPI justly argues) that it was the expiatory character of that death which the apostle had in view. (9.) What an affecting view of the love of Christ does it give us to learn, that His greatest nearness to God and most powerful interest with Him—as "seated on His right hand"—is employed in behalf of His people here below (v. 34)! (10.) 'The whole universe, with all that it contains, so far as it is good, is the friend and ally of the Christian; and, so far as it is evil, is more than a conquered foe' (v. 35-39). [HODGE.] (11.) Are we who "have tasted that the Lord is gracious," both "kept by the power of God through faith unto salvation" (1 Peter 1. 5), and embraced in the arms of Invincible Love? Then surely, while "building ourselves up on our most holy faith," and "praying in the Holy Ghost," only the more should we feel constrained to "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

CHAPTER IX.

Ver. 1-33. THE BEARING OF THE FOREGOING TRUTHS UPON THE CONDITION AND DESTINY OF THE CHOSEN PEOPLE—ELECTION—THE CALLING OF THE GENTILES. Too well aware that he was regarded as a traitor to the dearest interests of his people (Acts 21. 33; 22. 22; 25. 24), the apostle opens this division of his subject by giving vent to his real feelings with extraordinary vehemence of protestation. 1, 2. **I say the truth in Christ—as if steeped in the spirit of Him who wept over impenitent and doomed Jerusalem** (cf. ch. 1. 9; 2 Corinthians 12. 19; Philippians 1. 8). **my conscience bearing me witness in the Holy Ghost—q. d.,** 'my conscience as quickened, illuminated, and even now under the direct operation of the Holy Ghost.' **That I have, &c.—**'That I have great grief (or 'sorrow') and unceasing anguish in my heart'—the bitter hostility of his nation to the glorious Gospel, and the awful consequences of their unbelief, weighing heavily and incessantly upon his spirit. 3. **For I could wish that myself were accursed from Christ for** ('in behalf of') **my brethren, my kinsmen according to the flesh—**In proportion as he felt himself severed from his nation, he seems to have realized all the more vividly their natural relationship. To explain away the wish here expressed, as too strong for any Christian to utter or conceive, some have rendered the opening words, 'I ~~also~~ wish,' referring it to his former unenlightened state; &

sense of the words too tame to be endured : others unwarrantably soften the sense of the word "accursed." But our version gives the true import of the original ; and if it be understood as the language rather of 'strong and indistinct emotions than of definite ideas' [HODGE], expressing passionately how he felt his whole being swallowed up in the salvation of his people, the difficulty will vanish, and we shall be reminded of the similar idea so nobly expressed by Moses, Exodus 32.32. **4. Who are Israelites**—See ch. 11.1; 2 Corinthians 11.22; Philipians 3.5. **to whom pertaineth** ('whose is') **the adoption**—It is true that, compared with the new economy, the old was a state of minority and pupillage, and so far that of a bond-servant (Galatians 4.1-8); yet, compared with the state of the surrounding heathen, the choice of Abraham and his seed was a real separation of them to be a *Family of God* (Exodus 4.22; Deuteronomy 32.6; Isaiah 1.2; Jeremiah 31.9; Hosea 11.1; Malachi 1.6). **and the glory**—that "glory of the Lord," or 'visible token of the Divine presence in the midst of them,' which rested on the ark and filled the tabernacle during all their wanderings in the wilderness; which in Jerusalem continued to be seen in the tabernacle and temple, and only disappeared when, at the Captivity, the temple was demolished, and the sun of the ancient economy began to go down. This was what the Jews called the "*Shekinah*," **and the covenants**—"the covenants of promise" to which the Gentiles before Christ were "strangers" (Ephesians 2.12); meaning the *one covenant* with Abraham in its successive renewals (see Galatians 3.16, 17). **and the giving of the law**—from Mount Sinai, and the possession of it thereafter, which the Jews justly deemed their peculiar honour (Deuteronomy 26.18, 19; Psalm 147.19, 20; ch. 2.17). **and the service [of God]**—or, of the sanctuary; meaning the whole divinely-instituted religious service, in the celebration of which they were brought so nigh unto God. **and the promises**—the great Abrahamic promises, successively unfolded, and which had their fulfilment only in Christ: see Hebrews 7.6; Galatians 3.16, 21; Acts 26.6, 7. **5. Whose are the fathers**—here, probably, the three great fathers of the covenant—Abraham, Isaac, and Jacob—by whom God condescended to name Himself (Exodus 3.6, 13; Luke 20.37). **and** (most exalted privilege of all, and as such, reserved to the last) **of whom as concerning the flesh** (see on ch. 1.3) **Christ [came]** (or, 'is Christ'), **who is over all, God**—rather, 'God over all.' **blessed forever. Amen**—To get rid of the bright testimony here borne to the supreme divinity of Christ, various expedients have been adopted: (1.) To place a period, either after the words "concerning the flesh Christ came," rendering the next clause as a doxology to the Father—"God who is over all be blessed for ever;" or after the word "all"—thus, "Christ came, who is over all: God be blessed," &c. [ERASMUS, LOCKE, FRITZSCHE, MEYER, JOWETT, &c.] But it is fatal to this view, as even *Socinus* admits, that in other Scripture doxologies the word "Blessed" *precedes* the name of God on whom the blessing is invoked (thus: "Blessed be God," Psalm 68.35; "Blessed be the Lord God, the God of Israel," Psalm 72.18). Besides, any such doxology here would be 'unmeaning and frigid in the extreme;' the sad subject on which he was entering suggesting anything but a doxology, even in connection with Christ's Incarnation. [ALFORD.] (2.) To transpose the words rendered 'who is;' in which case the rendering would be, 'whose (*i.e.*, the fathers') is Christ according to the flesh.' [CRILLIUS, WHISTON, TAYLOR, WHITBY.] But this is a desperate expedient, in the face of all MS. authority; as is also the conjecture of GROTIUS and others, that the word "God" should be omitted from the text. It remains then, that we have here no doxology at all, but a naked statement of fact, that while Christ is of the Israelitish nation "*as concerning the flesh*," He is in *another respect* "God over all, blessed for ever." (In 2 Corinthians 11.31 the very Greek phrase which is here rendered "who is," is used in the same sense; and cf. ch. 1.23, *Greek*.) In this view of the passage, as a testimony to the supreme divinity of Christ, besides all the orthodox fathers some of the ablest modern critics concur.

[BENGEL, THOLUCK, STUART, OLSHAUSEN, PHILIPPI, ALFORD, &c.] **6. Not as though the word of God had taken none effect**—"hath fallen to the ground," *i.e.*, failed; cf. Luke 16.17, *Greek*. **for they are not all Israel which are of Israel**—better, 'for not all they which are of Israel are Israel.' *Here the apostle enters upon the profound subject of ELECTION*, the treatment of which extends to the end of ch. 11.—*q. d.*, 'Think not that I mourn over the total loss of Israel; for that would involve the failure of God's word to Abraham; but not all that belong to the natural seed, and go under the name of "Israel," are the Israel of God's irrevocable choice.' The difficulties which encompass this subject lie not in the apostle's teaching, which is plain enough, but in the truths themselves, the evidence for which, taken by themselves, is overwhelming, but whose perfect harmony is beyond human comprehension in the present state. The great source of error here lies in hastily inferring [as THOLUCK and others], from the apostle's taking up, at the close of this chapter, the calling of the Gentiles in connection with the rejection of Israel, and continuing this subject through the two next chapters, that the Election treated of in the body of this chapter is *national*, not *personal* Election, and consequently is Election merely to *religious advantages*, not to *eternal salvation*. In that case, the argument of v. 6, with which the subject of Election opens, would be this: 'The choice of Abraham and his seed has not failed; because though Israel has been rejected, the *Gentiles* have taken their place; and God has a right to choose what nation He will to the privileges of His visible kingdom.' But so far from this, the Gentiles are not so much as mentioned at all till towards the close of the chapter; and the argument of this verse is, that 'all Israel is not rejected, but only a portion of it, the remainder being the "Israel" whom God has chosen in the exercise of His sovereign right.' And that this is a choice not to mere external privileges, but to eternal salvation, will abundantly appear from what follows. **7-9. Neither, because they are the seed of Abraham, are they all children**—*q. d.*, 'Not in the line of mere fleshly descent from Abraham does the election run; else Ishmael, Hagar's child, and even Keturah's children, would be included, which they were not,' but (the true election are such of Abraham's seed as God unconditionally chooses, as exemplified in that promise), **In Isaac shall thy seed be called**—(Genesis 21.12.) **10-13. And not only so; but when Rebecca, &c.**—It might be thought that there was a natural reason for preferring the child of Sarah, as being Abraham's true and first wife, both to the child of Hagar, Sarah's maid, and to the children of Keturah, his second wife. But there could be no such reason in the case of Rebecca, Isaac's only wife; for the choice of her son Jacob was the choice of one of two sons by the same mother and of the younger in preference to the elder, and before either of them was born, and consequently before either had done good or evil to be a ground of preference: and all to show that the sole ground of distinction lay in the unconditional choice of God—"not of works, but of Him that calleth." **14. What shall we say then? Is there unrighteousness with God? God forbid**—This is the first of two objections to the foregoing doctrine, that God chooses one and rejects another not on account of their works, but purely in the exercise of His own good pleasure: '*This doctrine is inconsistent with the justice of God.*' The answer to this objection extends to v. 19, where we have the second objection. **15. For he saith to Moses** (Exodus 33.19), **I will have mercy on whom I will have** ('on whom I have') **mercy, and I will have compassion on whom I will have** ('on whom I have') **compassion**—*q. d.*, 'There can be no unrighteousness in God's choosing whom He will, for to Moses He expressly claims the right to do so.' Yet it is worthy of notice that this is expressed in the positive rather than the negative form: not, 'I will have mercy on none but whom I will;' but, 'I will have mercy on whomsoever I will.' **16. So then it is not of him that willeth** (hath the inward desire), **nor of him that runneth** (maketh active effort)—(cf. 1 Corinthians 9.24, 26; Philipians 2.16; 3.14.) Both these are indispensable to

salvation, yet salvation is owing to neither, but is purely "of God that sheweth mercy." See on Philippians 2. 12. "Work out your own salvation with fear and trembling: for it is God which, *out of His own good pleasure*, worketh in you both to *will* and to *do*." 17. For the Scriptures saith to Pharaoh (observe here the light in which the Scripture is viewed by the apostle), *Even for this same ('this very') purpose have I raised ('raised I') thee up, &c.*—The apostle had shown that God claims the right to choose whom He will: here he shows by an example that God punishes whom He will. But God did not make Pharaoh wicked; He only forbore to make him good, by the exercise of special and altogether unmerited grace. [HODGE.] *that I might ('may') show my power in thee*—It was not that Pharaoh was worse than others that he was so dealt with, but 'in order that he might become a monument of the penal justice of God, and it was with a view to this that God provided that the evil which was in him should be manifested in this definite form.' [OLSHAUSEN.] *and that my name might ('may') be declared ('proclaimed') in all the earth*—This is the principle on which all punishment is inflicted, that the true character of the Divine Lawgiver should be known. This is of all objects, where God is concerned, the highest and most important; in itself the most worthy, and in its results the most beneficent. [HODGE.] 18. *Therefore hath he*—'So then he hath.' The result then is that *He hath mercy on whom he will have mercy, and whom he will he hardeneth*—by judicially abandoning them to the hardening influence of sin itself (Psalm 81. 11, 12; ch. 1. 24, 26, 28; Hebrews 3. 8, 13), and of the surrounding incentives to it (Matthew 24. 12; 1 Corinthians 15. 33; 2 Thessalonians 2. 17). 19. *Objection second* to the doctrine of Divine Sovereignty; *Thou shalt say then unto me, Why ('Why then' is the true reading) doth he yet find fault? for who hath resisted ('Who resisteth') his will?*—*q. d., 'This doctrine is incompatible with human responsibility.'* If God chooses and rejects, pardons and punishes, whom He pleases, why are those blamed who, if rejected by Him, cannot help sinning and perishing? This objection shows quite as conclusively as the former the real nature of the doctrine objected to—that it is Election and Non-election to eternal salvation prior to any difference of personal character; this is the only doctrine that could suggest the objection here stated, and to this doctrine the objection is plausible. What now is the apostle's answer? It is twofold. *First*: 'It is irreverence and presumption in the creature to arraign the Creator.' 20, 21. *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made ('didst thou make') me thus (Isaiah 45. 9)? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?*—The objection is founded on ignorance or misapprehension of the relation between God and His sinful creatures; supposing that He is under obligation to extend His grace to all, whereas He is under obligation to none. All are sinners, and have forfeited every claim to His mercy; it is therefore perfectly competent to God to spare one and not another, to make one vessel to honour and another to dishonour. But it is to be borne in mind that Paul does not here speak of God's right over his creatures *as creatures*, but *as sinful creatures*: as he himself clearly intimates in the next verses. It is the cavil of a sinful creature against his Creator that he is answering, and he does so by showing that God is under no obligation to give his grace to any, but is as sovereign as in fashioning the clay. [HODGE.] But *Second*: 'There is nothing unjust in such sovereignty.' 22, 23. *What if God, willing to show ('designing to manifest') his wrath (His holy displeasure against sin), and to make his power (to punish it) known, endured with much long-suffering the vessels of wrath—i. e., 'destined to wrath;' just as "vessels of mercy," in the next verse, mean "vessels destined to mercy;" compare Ephesians 2. 3, "children of wrath." fitted for destruction*—It is well remarked by STUART that the 'difficulties which such statements involve are not to be got rid of by softening the language of

one text, while so many others meet us which are of the same tenor; and even if we give up the Bible itself, so long as we acknowledge an omnipotent and omniscient God we cannot abate in the least degree from any of the difficulties which such texts make.' Be it observed, however, that if God, as the apostle teaches, expressly "designed to manifest His wrath, and to make His power (in the way of wrath) known," it could only be by punishing some, while He pardons others; and if the choice between the two classes was not to be founded, as our apostle also teaches, on their own doings but on God's good pleasure, the decision behooved ultimately to rest with God. Yet, even in the necessary punishment of the wicked, as HODGE observes, so far from proceeding with undue severity, the apostle would have it remarked that God "endures with much long-suffering" those objects of His righteous displeasure. *and that he might make known the riches of his glory on the vessels of mercy*—that 'glorious exuberance of Divine mercy' which was manifested in choosing and eternally arranging for the salvation of sinners. 24. *even us, whom he hath called, &c.*—rather, 'Whom he hath also called, even us,' &c., in not only "*before preparing*," but in due time effectually "*calling us*." *not of the Jews, &c.*—better, 'not from among Jews only, but also from among Gentiles.' *Here for the first time in this chapter the calling of the Gentiles is introduced*; all before having respect, not to the substitution of the called Gentiles for the rejected Jews, but to the choice of one portion and the rejection of another of the same Israel. Had Israel's rejection been total, God's promise to Abraham would not have been fulfilled by the substitution of the Gentiles in their room; but Israel's rejection being only partial, the preservation of a "remnant," in which the promise was made good, was but "according to the election of grace." And now, for the first time, the apostle tells us that along with this elect remnant of Israel it is God's purpose to "take out of the Gentiles a people for His name" (Acts 28. 14); and that subject thus introduced, is now continued to the end of ch. 11. 25. *As he saith also in Osee ('Hosea'), I will call them my people, which were not my people; and her beloved, which was not beloved*—quoted, though not quite to the letter, from Hosea 2. 23, a passage relating immediately, not to the heathen, but to the kingdom of the ten tribes; but since they had sunk to the level of the heathen, who were "not God's people," and in that sense "not beloved," the apostle legitimately applies it to the heathen, as "aliens from the commonwealth of Israel and strangers to the covenants of promise" (so 1 Peter 2. 10). 26. *And (another quotation from Hosea 1. 10) it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children ('called sons') of the living God*—The expression, 'in the place where . . . there,' seems designed only to give greater emphasis to the gracious change here announced, from Divine exclusion to Divine admission to the privileges of the people of God. 27–29. *Esaias also crieth—('But Isaiah crieth')—an expression denoting a solemn testimony openly borne (John 1. 15; 7. 28, 37; 12. 44; Acts 23. 6; 24. 41). concerning Israel, Though the number of the children ('sons') of Israel be as the sand of the sea, a ('the') remnant (i. e., the elect remnant only) shall be saved: for he will finish the work, and cut ('is finishing the reckoning, and cutting') it short in righteousness; because a short work ('reckoning') will the Lord make upon the earth*—Isaiah 10. 22, 23, as in the LXX. The sense given to these words by the apostle may seem to differ from that intended by the prophet. But the sameness of sentiment in both places will at once appear, if we understand those words of the prophet "the consumption decreed shall overflow with righteousness," to mean that while a remnant of Israel should be graciously spared to return from captivity, "the decreed consumption" of the impenitent majority should be "replete with righteousness," or illustriously display God's righteous vengeance against sin. The "short reckoning" seems to mean the speedy completing of His word, both in cutting off the one portion and saving the

other. And as **Isaiah** said ('hath said') before—*i. e.*, probably in an earlier part of his book, namely, **Isaiah** 1. 2. **Except the Lord of Sabaoth—i. e., 'The Lord of Hosts:' the word is Hebrew, but occurs so in the Epistle of James (ch. 5. 4), and has thence become naturalized in our Christian phraseology. **had left us a seed**—meaning a 'remnant;' small at first, but in due time to be a seed of plenty (cf. **Psalm** 22. 30, 31; **Isaiah** 6. 12, 13). **we had been** ('become') as **Sodom, &c.**—But for this precious seed, the chosen people would have resembled the cities of the plain, both in degeneracy of character and in merited doom. 30, 31. **What shall we say then?**—'What now is the result of the whole?' The result is this—very different from what one would have expected—**That the Gentiles, which followed not after righteousness, have attained** ('attained') **to righteousness, even the righteousness of faith**—As we have seen that "the righteousness of faith" is the righteousness which *justifies* (see on ch. 3. 22, &c.), this verse must mean that 'the Gentiles, who while strangers to Christ were quite indifferent about acceptance with God, having embraced the Gospel as soon as it was preached to them, experienced the blessedness of a justified state.' **but Israel, which followed** ('following') **after the law of righteousness, hath not attained** ('attained not') **unto the law of righteousness**—The word "law" is used here, we think, in the same sense as in ch. 7. 23, to denote 'a principle of action:' *q. d.*, 'Israel, though sincerely and steadily aiming at acceptance with God, nevertheless missed it.' 32, 33. **Wherefore? Because** [they sought it] **not by faith, but as it were** (rather simply, 'as') **by the works of the law**—as if it were thus attainable, which justification is not: Since, therefore, it is attainable only by faith, they missed it. **for** (it is doubtful if this particle was originally in the text) **they stumbled at that stumbling-stone**—better, 'against the stone of stumbling,' meaning **Christ**. But in this they only did, as it is written (**Isaiah** 8. 14; 28. 16), **Behold, &c.**—Two Messianic predictions are here combined, as is not unusual in quotations from the Old Testament. Thus combined, the prediction brings together both the classes of whom the apostle is treating: those to whom Messiah should be only a stone of stumbling, and those who were to regard Him as the Corner-Stone of all their hopes. Thus expounded, this chapter presents no serious difficulties, none which do not arise out of the subject itself, whose depths are unathomable; whereas on every other view of it the difficulty of giving it any consistent and worthy interpretation is in our judgment insuperable. *Note* (1.) To speak and act "in Christ," with a conscience not only illuminated, but under the present operation of the Holy Ghost, is not peculiar to the supernaturally inspired, but is the privilege, and ought to be the aim, of every believer (v. 1). (2.) Grace does not destroy, but only intensify and elevate, the feelings of nature; and Christians should study to show this (v. 2, 3). (3.) To belong to the visible Church of God, and enjoy its high and holy distinctions, is of the sovereign mercy of God, and should be regarded with devout thankfulness (v. 4, 5). (4.) Yet the most sacred external distinctions and privileges will avail nothing to salvation without the heart's submission to the righteousness of God (v. 31-33). (5.) What manner of persons ought "God's elect" to be—in *humility*, when they remember that He hath saved them and called them, not according to their works, but according to His own purpose and grace, given them in Christ Jesus before the world began (2 Timothy 1. 9); in *thankfulness*, for "Who maketh thee to differ, and what hast thou that thou didst not receive?" (1 Corinthians 4. 7); in *godly jealousy* over themselves, remembering that "God is not mocked," but "whatsoever a man soweth that shall he also reap" (Galatians 6. 7); in *diligence* "to make our calling and election sure" (2 Peter 1. 10); and yet in *calm confidence* that "whom God predestinates, and calls, and justifies, them (in due time) He also glorifies" (ch. 8. 30). (6.) On all subjects which from their very nature lie beyond human comprehension, it will be our wisdom to set down what God says in His word, and has actually done in His procedure towards**

men, as indisputable, even though it contradict the results at which in the best exercise of our limited judgment we may have arrived (v. 14-23). (7.) Sincerity in religion, or a general desire to be saved, with assiduous efforts to do right, will prove fatal as a ground of confidence before God, if unaccompanied by implicit submission to His revealed method of salvation (v. 31-33). (8.) In the rejection of the great mass of the chosen people, and the inbringing of multitudes of estranged Gentiles, God would have men to see a law of His procedure, which the judgment of the great day will more vividly reveal—that "the last shall be first and the first last" (Matthew 20. 16).

CHAPTER X.

Ver. 1-21. SAME SUBJECT CONTINUED—HOW ISRAEL CAME TO MISS SALVATION, AND THE GENTILES TO FIND IT. 1. **Brethren, my heart's desire**—The word here expresses 'entire complacency,' that in which the heart would experience full satisfaction. **and prayer** ('supplication') **to God for Israel**—'for them' is the true reading; the subject being continued from the close of the preceding chapter. **is, that they may be saved**—'for their salvation.' Having before poured forth the anguish of his soul at the general unbelief of his nation and its dreadful consequences (ch. 9. 1-3), he here expresses in the most emphatic terms his desire and prayer for their salvation. 2. **For I bear them record**—or, 'witness,' as he well could from his own sad experience—that **they have a zeal of** ('for') **God, but not according to knowledge**—(Cf. Acts 22. 3; 26. 9-11; Galatians 1. 13, 14.) He alludes to this well-meaning of his people, notwithstanding their spiritual blindness, not certainly to excuse their rejection of Christ and rage against His saints, but as some ground of hope regarding them. (See 1 Timothy 1. 13.) 3. **For they being ignorant of God's righteousness—i. e.**, for the justification of the guilty (see on ch. 1. 17)—**and going about** ('seeking') **to establish their own righteousness, have not submitted themselves to the righteousness of God**—The apostle views the general rejection of Christ by the nation as one act. 4. **For Christ is the end** (the object or aim) **of the law for** (justifying) **righteousness to every one that believeth—i. e.**, contains within Himself all that the law demands for the justification of such as embrace Him, whether Jew or Gentile (Galatians 3. 24). 5-10. **For Moses describeth the righteousness which is of the law, That the man that doeth** ('hath done') **those things** (which it commands) **shall live in them**—(Leviticus 28. 5.) This is the one way of justification and life—by "the righteousness which is of (or, by our own obedience to) the law." **But the** (justifying) **righteousness which is of faith speaketh on this wise** ('speaketh thus')—Its language or import is to this effect (quoting in substance Deuteronomy 30. 13, 14), **Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down, &c.—q. d.**, 'Ye have not to sigh over the impossibility of attaining to justification; as if one should say, 'If I could but get some one to mount up to heaven and fetch me down Christ, there might be some hope, but since that cannot be, mine is a desperate case.' **or, Who shall descend, &c.**—another case of impossibility, suggested by Proverbs 30. 4, and perhaps also Amos 9. 2—probably proverbial expressions of impossibility (cf. Psalm 139. 7-10; Proverbs 24. 7, &c.). **But what saith it?** [It saith]—continuing the quotation from Deuteronomy 30. 14—**The word is nigh thee**—easily accessible. **in thy mouth**—when thou confessest Him—and **in thine heart**—when thou believest on Him. Though it is of the law which Moses more immediately speaks in the passage quoted, yet it is of the law as Israel shall be brought to look upon it when the Lord their God shall circumcise their heart "to love the Lord their God with all their heart," &c. (v. 6); and thus, in applying it, the apostle (as OLSHAUSEN truly observes) is not merely appropriating the language of Moses, but keeping in the line of his deeper thought. **that is, the word of faith, which we preach—i. e.**, the word which men have to believe for salvation &c.

(Timothy 4. 6). **that if thou shalt, &c.**—So understanding the words, the apostle is here giving the language of the true method of justification; and this sense we prefer [with CALVIN, BEZA, FERME, LOCKE, JOWETT]. But able interpreters render the words, 'For,' or 'Because if thou shalt,' &c. [VULGATE, LUTHER, DE WETTE, STUART, PHILIPPI, ALFORD, REVISED VERSION.] In this case, these are the apostle's own remarks, confirming the foregoing statements as to the simplicity of the gospel method of salvation. **confess with thy mouth the Lord Jesus**—i. e., probably, 'If thou shalt confess Jesus [to be] the Lord,' which is the proper manifestation or evidence of faith (Matthew 10. 32; 1 John 4. 15). This is put first merely to correspond with the foregoing quotation—"In thy mouth and in thine heart." So in 2 Peter 1. 10 the "calling of believers" is put before their "election," as that which is first "made sure," although in point of time it comes after it. **and shalt believe in thine heart that God hath raised** ('that God raised') **him from the dead, &c.**—See on ch. 4. 25. In the next verse the two things are placed in their natural order. **For with the heart man believeth unto** (justifying) **righteousness; and with the mouth confession is made unto salvation**—This confession of Christ's name, especially in times of persecution, and whenever obloquy is attached to the Christian profession, is an indispensable test of discipleship. 11-13. **For the Scripture saith**—in Isaiah 28. 16, a glorious Messianic passage. **Whosoever believeth on him shall not be ashamed**—Here, as in ch. 9. 33, the quotation is from the LXX., which renders those words of the original, "shall not make haste" (i. e., fly for escape, as from conscious danger), 'shall not be put to shame,' which comes to the same thing. **For there is no difference** (or 'distinction') **between Jew and Greek; for the same Lord over all**—i. e., not God [as CALVIN, GROTIUS, OLSHAUSEN, HODGE], but Christ, as will be seen, we think, by comparing v. 9. 12, 13 and observing the apostle's usual style on such subjects. [So CHRYSOSTOM, MELVILLE, BENGEL, MEYER, DE WETTE, FRITZSCHE, THOLUCK, STUART, ALFORD, PHILIPPI.] **is rich**—a favourite Pauline term to express the exuberance of that saving grace which is in Christ Jesus. **unto all that call upon him**—This confirms the application of the preceding words to Christ; since to call upon the name of the Lord Jesus is a customary expression. (See Acts 7. 59, 60; 9. 14, 21; 22. 16; 1 Corinthians 1. 2; 2 Timothy 2. 22.) **For [saith the Scripture] whosoever**—The expression is emphatic, 'Every one whosoever'—**shall call upon the name of the Lord shall be saved**—Joel 2. 32; quoted also by Peter, in his great Pentecostal sermon (Acts 2. 21), with evident application to Christ. 14, 15. **How then shall they call on him in whom they have not believed? and . . . believe in him of whom they have not heard? and . . . hear without a preacher? and . . . preach except sent?—q. d.,** 'True, the same Lord over all is rich unto all alike that call upon Him: But this calling implies believing, and believing hearing, and hearing preaching, and preaching a mission to preach: Why, then, take ye it so ill, O children of Abraham, that in obedience to our heavenly mission (Acts 26. 16-18) we preach among the Gentiles the unsearchable riches of Christ?' as it is written—(Isaiah 52. 7.) **How beautiful are the feet of them that preach the gospel of peace, &c.**—The whole chapter of Isaiah from which this is taken, and the three that follow, are so richly Messianic, that there can be no doubt 'the glad tidings' there spoken of announce a more glorious release than of Judah from the Babylonish captivity, and the very feet of its preachers are called "beautiful" for the sake of their message. 16, 17. **But they have not all obeyed the gospel**—i. e., the Scripture hath prepared us to expect this sad result. **For Esaias saith, Lord, who hath believed our report?—q. d.,** 'Where shall one find a believer?' The prophet speaks as if next to none would believe: The apostle softens this into "They have not all believed." **So then faith cometh by hearing, and hearing by the word of God**—q. d., 'This is another confirmation of the truth that faith supposes the hearing of the Word, and this a commission to preach

it.' 18. **But I say, Have they not heard?—('Did they not hear?')**—Can Israel, through any region of his dispersion, plead ignorance of these glad tidings? **Yes, verily, their sound went** ('their voice went out') **into all the earth, and their words unto the end of the world**—These beautiful words are from Psalm 19. 4. Whether the apostle quoted them as in their primary intention applicable to his subject [as OLSHAUSEN, ALFORD, &c.], or only 'used scriptural language to express his own ideas, as is done involuntarily almost by every preacher in every sermon' [HODGE], expositors are not agreed. But though the latter may seem the more natural since "the rising of the Sun of righteousness upon the world" (Malachi 4. 2), "the Day-spring from on high visiting us, giving light to them that sat in darkness, and guiding our feet into the way of peace" (Luke 1. 78, 79), must have been familiar and delightful to the apostle's ear, we cannot doubt that the irradiation of the world with the beams of a better Sun by the universal diffusion of the gospel of Christ, must have a mode of speaking quite natural, and to him scarcely figurative. 19. **But I say, Did not Israel know?—know,** from their own Scriptures, of God's intention to bring in the Gentiles? **First**—i. e., First in the prophetic line [DE WETTE]. **Moses saith, &c.**—'I will provoke you to jealousy ('against') [them that are] not a nation, and against a nation without understanding will I anger you' (Deuteronomy 32. 21). In this verse God warns His ancient people that because they had (that is, in after times would) moved Him to jealousy with their "no-gods," and provoked Him to anger with their vanities, He in requital would move them to jealousy by receiving into His favour a "no-people," and provoke them to anger by adopting a nation void of understanding. 20. **But Esaias is very bold, and saith**—i. e., is still plainer, and goes even the length of saying—**I was found of them that sought me not**—until I sought them—I was made ('became') **manifest unto them that asked not after me**—until the invitation from Me came to them. That the calling of the Gentiles was meant by these words of the prophet (Isaiah 65. 1) is manifest from what immediately follows, "I said. Behold me, behold me, unto a nation that was not called by my name." 21. **But to** (rather, 'with regard to') **Israel he saith, All day** ('All the day') **long I have stretched out** ('did I stretch forth') **my hands**—the attitude of gracious entreaty. **unto a disobedient and gainsaying people**—These words, which immediately follow the announcement just quoted of the calling of the Gentiles, were enough to forewarn the Jews both of God's purpose to eject them from their privileges, in favour of the Gentiles, and of the cause of it on their own part. —*Note* (1.) Mere sincerity, and even earnestness in religion—though it may be some ground of hope for a merciful recovery from error—is no excuse, and will not compensate, for the deliberate rejection of saving truth, when in the providence of God presented for acceptance (v. 1-3; and see on ch. 9., note 7). (2.) The true cause of such rejection of saving truth, by the otherwise sincere, is the prepossession of the mind by some false notions of its own. So long as the Jews "sought to set up their own righteousness," it was in the nature of things impossible that they should "submit themselves to the righteousness of God;" the one of these two methods of acceptance being in the teeth of the other (v. 3). (3.) The essential terms of salvation have in every age been the same: "Whosoever will" is invited to "take of the water of life freely," Revelation 22. 17 (v. 13). (4.) How will the remembrance of the simplicity, reasonableness, and absolute freeness of God's plan of salvation overwhelm those that perish from under the sound of it (v. 4-13). (5.) How piercingly and perpetually should that question—"HOW SHALL THEY HEAR WITHOUT A PREACHER?"—sound in the ears of all the churches, as but the apostolic echo of their Lord's parting injunction, "PREACH THE GOSPEL TO EVERY CREATURE" (Mark 16. 15), and how far below the proper standard of love, zeal, and self-sacrifice must the churches as yet be, when with so plenteous a harvest the labourers are yet so few (Matthew 9. 37, 38) and that cry from the lips of pardoned, gifted, consecrated

men—"Here am I, send me" (Isaiah 6. 8), is not heard everywhere (v. 14, 15)! (6.) The blessing of a covenant-relation to God is the irrevocable privilege of no people and no Church; it can be preserved only by fidelity, on our part, to the covenant itself (v. 19). (7.) God is often found by those who apparently are the farthest from Him, while He remains undiscovered by those who think themselves the nearest (v. 20, 21). (8.) God's dealings even with reprobate sinners are full of tenderness and compassion; all the day long extending the arms of His mercy even to the disobedient and gainsaying. This will be felt and acknowledged at last by all who perish, to the glory of God's forbearance and to their own confusion (v. 21).

CHAPTER XI.

Ver. 1-36. SAME SUBJECT CONTINUED AND CONCLUDED—THE ULTIMATE INBRINGING OF ALL ISRAEL, TO BE, WITH THE GENTILES, ONE KINGDOM OF GOD ON THE EARTH. 1. **I say then, Hath ('Did') God cast away his people?** **God forbid**—Our Lord did indeed announce that "the kingdom of God should be taken from Israel" (Matthew 21. 41); and when asked by the Eleven, after His resurrection, if he would at that time "restore the kingdom to Israel," His reply is a virtual admission that Israel was in some sense already out of covenant (Acts 1. 9). Yet here the apostle teaches that, in two respects, Israel was not "cast away;" First, Not *totally*; Second, Not *finally*. FIRST, Israel is not *wholly* cast away. **for I also am an Israelite** (see Philippians 3. 5)—and so a living witness to the contrary. **of the seed of Abraham**—of pure descent from the father of the faithful, **of the tribe of Benjamin** (Philippians 3. 5)—that tribe which, on the revolt of the ten tribes, constituted, with Judah, the one faithful kingdom of God (1 Kings 12. 21), and after the captivity was, along with Judah, the kernel of the Jewish nation (Ezra 4. 1; 10. 9). 2-4. **God hath ('did') not cast away his people (i. e., wholly) which he foreknew**—On the word "foreknew," see on ch. 8. 29. **Wot (i. e., 'Know') ye not that the Scripture saith of (lit., 'in,' i. e., in the section which relates to) Elias: how he maketh intercession ('pleadeth') against Israel**—(The word "saying," which follows, as also the particle "and" before "digged down," should be omitted, as without MSS. authority.) **and I am left alone**—"I only am left," seven thousand, **that have not bowed the knee to Baal**—not "the image of Baal," according to the supplement of our version. 5. **Even so at this present time**—"in this present season," this period of Israel's rejection. (See Acts 1. 7, *Greek*.) **there is**—"there obtains," or "hath remained," **a remnant according to the election of grace**—*q. d.*, 'As in Elijah's time the apostasy of Israel was not so universal as it seemed to be, and as he in his despondency concluded it to be, so now, the rejection of Christ by Israel is not so appalling in extent as one would be apt to think: There is now, as there was then, a faithful remnant; not however of persons naturally better than the unbelieving mass, but of persons graciously chosen to salvation.' (See 1 Corinthians 4. 7; 2 Thessalonians 2. 13.) This establishes our view of the argument on Election in ch. 9., as not being an election of Gentiles in the room of Jews, and merely to religious advantages, but a sovereign choice of some of Israel itself, from amongst others, to believe and be saved. (See on ch. 9. 6.) 6. **And, &c.**—better, 'Now if it (the election) be by grace, it is no more of works; for [then] grace becomes no more grace: but if it be of works,' &c. (The authority of ancient MSS. against this latter clause, as superfluous and not originally in the text, though strong, is not sufficient, we think, to justify its exclusion. Such seeming redundancies are not unusual with our apostle.) The general position here laid down is of vital importance: That there are but two possible sources of salvation—men's works, and God's grace; and that these are so essentially distinct and opposite, that salvation cannot be of any combination or mixture of both, but must be wholly either of the one or of the other. (See on ch. 4., note 3.) 7-10. **What then?**—How stands the fact? **Israel hath not obtained that which he**

seeketh for—better 'What Israel is in search of &c. Justification, or acceptance with God—see on ch. 9. 31; this he found not; but the election (the elect remnant of Israel) found it, and the rest were hardened,' or judicially given over to the 'hardness of their own hearts,' as it is written (Isaiah 29. 10, and Deuteronomy 29. 4), **God hath given ('gave') them the spirit of slumber ('stupor') . . . unto this ('this present') day. And David saith—Psalm 69. 23**—which in such a Messianic psalm must be meant of the rejecters of Christ. **Let their table, &c.—i. e., let their very blessings prove a curse to them, and their enjoyments only sting and take vengeance on them. let their eyes be darkened . . . and bow down their back always**—expressive either of the *deceitfulness*, or of the *servile condition*, to come on the nation through the just judgment of God. The apostle's object in making these quotations is to show that what he had been compelled to say of the then condition and prospects of his nation was more than borne out by their own Scriptures. But SECONDLY, God hath not cast away his people *finally*. The illustration of this point extends from v. 11 to v. 31. 11. **I say then, Have they stumbled ('Did they stumble') that they should fall? God forbid; but (the supplement "rather" is better omitted) through their fall—lit., 'trespass,' but here best rendered 'false step' (Dr WETTE); not "fall," as in our version. salvation is come to the Gentiles, to provoke them to jealousy**—Here, as also in ch. 10. 19 (quoted from Deuteronomy 32. 21), we see that emulation is a legitimate stimulus to what is good. 12. **Now if the fall of them ('But if their trespass,' or 'false step') be the riches of the (Gentile) world**—as being the occasion of their accession to Christ, **and the diminishing of them (i. e., the reduction of the true Israel to so small a remnant) the riches of the Gentiles; how much more their fulness!—i. e., their full recovery (see on v. 26); q. d., 'If an event so untoward as Israel's fall was the occasion of such unspeakable good to the Gentile world, of how much greater good may we expect an event so blessed as their full recovery to be productive?' 13. I speak ('am speaking') to you Gentiles**—another proof that this Epistle was addressed to Gentile believers. (See on ch. 1. 13.) **I magnify ('glorify') mine office**—The clause beginning with "Inasmuch" should be read as a parenthesis. **If I may provoke, &c. (see on v. 11) . . . my flesh**—Cf. Isaiah 58. 7. 15. **For if the casting away of them**—The apostle had denied that they were cast away (v. 1); here he affirms it. But both are true; they were cast away, though neither totally nor finally, and it is of this partial and temporary rejection that the apostle here speaks. **be the reconciling of the (Gentile) world, what shall the receiving of them be, but life from the dead!**—The reception of the whole family of Israel, scattered as they are among all nations under heaven, and the most inveterate enemies of the Lord Jesus, will be such a stupendous manifestation of the power of God upon the spirits of men, and of His glorious presence with the heralds of the Cross, as will not only kindle devout astonishment far and wide, but so change the dominant mode of thinking and feeling on all spiritual things as to seem like a *resurrection from the dead*. 16. **For ('But') if the first-fruit be holy, the lump is also [holy]; and is the root, so the branches**—The Israelites were required to offer to God the first-fruits of the earth—both in their raw state, in a sheaf of newly-reaped grain (Leviticus 23. 10, 11), and in their prepared state, made into cakes of dough (Numbers 15. 19-21)—by which the whole produce of that season was regarded as *hallowed*. It is probable that the latter of these offerings is here intended, as to it the word "lump" best applies; and the argument of the apostle is, that as the separation unto God of Abraham, Isaac, and Jacob, from the rest of mankind, as the parent stem of their race, was as real an offering of first-fruits as that which hallowed the produce of the earth, so, in the Divine estimation, it was as real a separation of the mass or "lump" of that nation in all time to God. The figure of the "root" and its "branches" is of like import—the consecration of the one of them extending to the other, 17, 18. **And if**—rather 'But if' *q. d.*, 'If not withstanding

this consecration of Abraham's race to God. **some of the branches**—The mass of the unbelieving and rejected Israelites are here called "some," not, as before, to meet Jewish prejudice (see on ch. 8. 3, and on "not all" in ch. 10. 16), but with the opposite view of checking Gentile pride. **and thou, being a wild olive, wert ('wast') grafted in among them**—Though it is more usual to graft the superior cutting upon the inferior stem, the opposite method, which is intended here, is not without example. **and with them partakest** ('wast made partaker'—along with the branches left, the believing remnant) **of the root and fatness of the olive tree** (the rich grace secured by covenant to the true seed of Abraham), **boast not against the (rejected) branches. But if thou (do) boast, remember that) thou bearest not** ('it is not thou that bearest') **the root, but the root thee—q. d., 'If the branches may not boast over the root that bears them, then may not the Gentile boast over the seed of Abraham; for what is thy standing, O Gentile, in relation to Israel, but that of a branch in relation to the root? From Israel hath come all that thou art and hast in the family of God; for "salvation is of the Jews" (John 4. 22). 19-21. Thou wilt say then (as a plea for boasting), The branches were broken off; that I might be grafted in. Well—(q. d., 'Be it so, but remember that')—because of unbelief they were broken off, and thou standest** (not as a Gentile, but solely) **by faith**—But as faith cannot live in those "whose soul is lifted up" (Habakkuk 2. 4)—**Be not high-minded, but fear** (Proverbs 28. 14; Philippians 2. 12); **for if God spared not the natural branches** (sprung from the parent stem), **take heed lest he also spare not thee** (a mere wild graft)—The former might, beforehand, have been thought very improbable; but, after that, no one can wonder at the latter. 22, 23. **Behold therefore the goodness and severity of God: on them that fell, severity** (in rejecting the chosen seed); **but toward thee, goodness** ('God's goodness' is the true reading)—i. e., His sovereign goodness in admitting thee to a covenant-**standing** who before wert a "stranger to the covenants of promise" (Ephesians 2. 12-20). **if thou continue in his goodness**—in believing dependence on that pure goodness which made thee what thou art. **otherwise, &c. . . And they also** ('Yea, and they'), **if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again**—This appeal to the power of God to effect the recovery of His ancient people implies the vast difficulty of it—which all who have ever laboured for the conversion of the Jews are made depressingly to feel. That intelligent expositors should think that this was meant of *individual* Jews, reintroduced from time to time into the family of God on their believing on the Lord Jesus, is surprising; and yet those who deny the *national* recovery of Israel must and do so interpret the apostle. But this is to confound the two things which the apostle carefully distinguishes. Individual Jews have been at all times admissible, and have been admitted, to the Church through the gate of faith in the Lord Jesus. This is the "remnant, *even at this present time*, according to the election of grace," of which the apostle, in the first part of the chapter, had cited himself as one. But here he manifestly speaks of something *not* then existing, but to be looked forward to as a great future event in the economy of God, the reingrafting of the *nation as such*, when they "abide not in unbelief." And though this is here spoken of merely as a supposition (if their unbelief shall cease)—in order to set it over against the other supposition, of what will happen to the Gentiles if they shall not abide in the faith—the supposition is turned into an explicit prediction in the verses following. 24. **For if thou wert cut** ('wert cut off') **from the olive tree, which is wild by nature, and wast grafted contrary to nature into a good olive tree; how much more shall these, &c.**—This is just the converse of v. 21: 'As the excision of the merely engrafted Gentiles through unbelief is a thing much more to be expected than was the excision of the *natural* Israel, before it happened; so the restoration of Israel, when they shall be brought to believe in Jesus, is a thing far more in the

line of what we should expect, than the admission of the Gentiles to a standing which they never before enjoyed.'

25 **For I would not . . . that ye should be ignorant of this mystery**—The word "mystery," so often used by our apostle, does not mean (as with us) something incomprehensible, but 'something before kept secret, either wholly or for the most part, and now only fully disclosed' (cf. ch. 16. 25; 1 Corinthians 2. 7-10; Ephesians 1. 9, 10; 3. 3-6, 9, 10, &c.). **Iest ye should be wise in your own conceits**—as if ye alone were in all time coming to be the family of God. **that blindness** ('hardness') **in part is happened to** ('hath come upon') **Israel—i. e., hath come partially, or upon a portion of Israel. until the fulness of the Gentiles be** ('have') **come in—i. e., not the general conversion of the world to Christ, as many take it; for this would seem to contradict the latter part of this chapter, and throw the national recovery of Israel too far into the future: besides, in v. 15, the apostle seems to speak of the receiving of Israel, not as following, but as contributing largely to bring about the general conversion of the world—but, 'until the Gentiles have had their full time of the visible Church all to themselves while the Jews are out, which the Jews had till the Gentiles were brought in.' See Luke 21. 24. 26, 27. And so all Israel shall be saved**—To understand this great statement, as some still do, merely of such a gradual inbringing of *individual* Jews, that there shall at length remain none in unbelief, is to do manifest violence both to it and to the whole context. It can only mean the ultimate ingathering of Israel as a *nation*, in contrast with the present "remnant." [So THOLUCK, MEYER, DE WETTE, PHILIPPI, ALFORD HODGE.] Three confirmations of this now follow: two from the prophets, and a third from the Abrahamic covenant itself. *First*, as it is written, **There shall come out of Zion the Deliverer, and shall** (or, according to what seems the true reading, without the "and"—'He shall') **turn away ungodliness from Jacob**—The apostle, having drawn his illustrations of man's *sinfulness* chiefly from Psalm 14. and Isaiah 59., now seems to combine the language of the same two places regarding Israel's *salvation* from it. [BENGEL.] In the one place the Psalmist longs to see the "salvation of Israel coming out of Zion" (Psalm 14. 7); in the other, the prophet announces that "the Redeemer (or, "Deliverer") shall come to (or for) Zion" (Isaiah 59. 20). But as all the glorious manifestations of Israel's God were regarded as issuing out of Zion, as the seat of His manifested glory (Psalm 20. 2; 110. 2; Isaiah 31. 9), the turn which the apostle gives to the words merely adds to them that familiar idea. And whereas the prophet announces, that He "shall come &c. (or, 'for') them that turn from transgression in Jacob," while the apostle makes Him say that He shall come "to turn away ungodliness from Jacob," this is taken from the LXX. version, and seems to indicate a different reading of the original text. The sense, however, is substantially the same in both. *Second, for*—rather, 'and' (again); introducing a new quotation. **this is my covenant with them** (lit., 'this is the covenant from me unto them') **when I shall take away their sins**—This, we believe, is rather a brief summary of Jeremiah 31. 31-34, than the express words of any prediction. Those who believe that there are no predictions regarding the literal Israel in the Old Testament, that stretch beyond the end of the Jewish economy, are obliged to view these quotations by the apostle as mere adaptations of Old Testament language to express his own predictions [ALEXANDER on Isaiah, &c.]. But how forced this is, we shall presently see. 26 **As concerning the Gospel they are enemies for your sakes—i. e., they are regarded and treated as enemies** (in a state of exclusion through unbelief, from the family of God) **for the benefit of you Gentiles; in the sense of v. 11, 15. but as touching the election** (of Abraham and his seed), **they are beloved—even in their state of exclusion—for the fathers' sakes. For the gifts and calling** ('and the calling') **of God are without repentance** ('not to be,' or 'cannot be repented of')—By the "calling of God," in this case, is meant that sovereign act by which God, in the exercise of His free choice, "called"

Abraham to be the father of a peculiar people; while "the gifts of God" here denote the articles of the covenant which God made with Abraham, and which constituted the real distinction between his and all other families of the earth. Both these, says the apostle, are irrevocable; and as the point for which he refers to this at all is the *final destiny* of the Israelitish nation, it is clear that the *perpetuity through all time of the Abrahamic covenant* is the thing here affirmed. And lest any should say that though Israel, as a nation, has no destiny at all under the Gospel, but as a people disappeared from the stage when the middle wall of partition was broken down, yet the Abrahamic covenant still endures in the *spiritual* seed of Abraham, made up of Jews and Gentiles in one undistinguished mass of redeemed men under the Gospel—the apostle, as if to preclude that supposition, expressly states that the very Israel who, as concerning the Gospel, are regarded as "enemies for the Gentiles' sakes," are "*beloved for the fathers' sakes*;" and it is in proof of this that he adds, "For the gifts and the calling of God are without repentance." But in what sense are the now unbelieving and excluded children of Israel "beloved for the fathers' sakes?" Not merely from ancestral *recollections*, as one looks with fond interest on the child of a dear friend for that friend's sake [DR. ARNOLD]—a beautiful thought, and not foreign to Scripture, in this very matter (see 2 Chronicles 20. 7; Isaiah 41. 8)—but it is from ancestral *connections and obligations*, or their lineal descent from and oneness in covenant with the fathers with whom God originally established it. In other words, the natural Israel—not "the remnant of them according to the election of grace," but THE NATION, sprung from Abraham according to the flesh—are still an elect people, and as such, "beloved." The very same love which chose the fathers, and rested on the fathers as a parent stem of the nation, still rests on their descendants at large, and will yet recover them from unbelief, and reinstate them in the family of God. 30, 31. *For as ye in times past have not believed* (or, 'obeyed') God—that is, yielded not to God "the obedience of faith," while strangers to Christ. *yet now have obtained mercy through* (by occasion of) *their unbelief*—(See on v. 11, 15, 28.) *even so have these* (the Jews) *now not believed* (or, 'now been disobedient'), *that through your mercy* (the mercy shown to you) *they also may obtain mercy*—Here is an entirely new idea. The apostle has hitherto dwelt upon the unbelief of the Jews as making way for the faith of the Gentiles—the exclusion of the one occasioning the reception of the other; a truth yielding to generous, believing Gentiles but mingled satisfaction. Now, opening a more cheering prospect, he speaks of the mercy shown to the Gentiles as a means of Israel's recovery; which seems to mean that it will be by the instrumentality of believing Gentiles that Israel as a nation is at length to "look on Him whom they have pierced and mourn for Him," and so to "obtain mercy." (See 2 Corinthians 3. 15, 16.) 32. *For God hath concluded them all in unbelief* ('hath shut them all up to unbelief') *that he might have mercy upon all*—i. e., those "all" of whom he had been discoursing; the Gentiles first, and after them the Jews. [FRITZSCHE, THOLUCK, OLSHAUSEN, DE WETTE, PHILIPPI, STUART, HODGE.] Certainly it is not 'all mankind individually' [MEYER, ALFORD]; for the apostle is not here dealing with individuals, but with those great divisions of mankind, Jew and Gentile. And what he here says is, that God's purpose was to shut up each of these divisions of men to the experience first of an humbled, condemned state, without Christ, and then to the experience of His mercy in Christ. 33. *Oh the depth, &c.*—The apostle now yields himself up to the admiring contemplation of the grandeur of that Divine plan which he had sketched out. *of the riches both of the wisdom and knowledge of God*—Many able expositors render this, 'of the riches and wisdom and knowledge,' &c. [ERASMUS, GROTIUS, BENGE, MEYER, DE WETTE, THOLUCK, OLSHAUSEN, FRITZSCHE, PHILIPPI, ALFORD, REVISED VERSION.] The words will certainly bear this sense, "the depth of God's riches." But "the riches of God" is a much rarer ex-

pression with our apostle than the riches of this or that perfection of God; and the words immediately following limit our attention to the unsearchableness of God's "*judgments*," which probably means His decrees or plans (Psalm 119. 75), and of "His *ways*," or the method by which He carries these into effect. [So LUTHER, CALVIN, BEZA, HODGE, &c.] Besides, all that follows to the end of the chapter seems to show that while the *Grace of God* to guilty men in Christ Jesus is presupposed to be the whole theme of this chapter, that which called forth the special admiration of the apostle, after sketching at some length the Divine purposes and methods in the bestowment of this grace, was "the depth of the riches of God's *wisdom and knowledge*" in these purposes and methods. The "knowledge," then, points probably to the vast sweep of Divine comprehension herein displayed; the "wisdom" to that fitness to accomplish the ends intended, which is stamped on all this procedure. 34, 35. *For who hath known the mind of the Lord?*—see Job 15. 8; Jeremiah 23. 13 *or who hath been his counsellor*—see Isaiah 40. 13, 14 *or who hath first given to him, and it shall be recompensed to him* ('and shall have recompense made to him') *again*—see Job 35. 7, and 41. 11. These questions, it will thus be seen, are just quotations from the Old Testament, as if to show how familiar to God's ancient people was the great truth which the apostle himself had just uttered, that God's plans and methods in the dispensation of His Grace have a reach of comprehension and wisdom stamped upon them which finite mortals cannot fathom, much less could ever have imagined, before they were disclosed. 36. *For of him, and through him, and to him, are all things: to whom* ('to Him') *be glory for ever.* Amen—Thus worthily—with a brevity only equalled by its sublimity—does the apostle here sum up this whole matter. "Of Him are all things," as their eternal Source: "THROUGH Him are all things," inasmuch as He brings all to pass which in His eternal counsels He purposed: "To Him are all things," as being His own last End; the manifestation of the glory of His own perfections being the ultimate, because the highest possible, design of all His procedure from first to last.—On this rich chapter, *Note* (1.) It is an unspeakable consolation to know that in times of deepest religious declension and most extensive defection from the truth, the lamp of God has never been permitted to go out, and that a faithful remnant has ever existed,—a remnant larger than their own drooping spirits could easily believe (v. 1-5). (2.) The preservation of this remnant, even as their separation at the first, is all of mere grace (v. 5, 6). (3.) When individuals and communities, after many fruitless warnings, are abandoned of God, they go from bad to worse (v. 7-10). (4.) God has so ordered His dealings with the great divisions of mankind, "that no flesh should glory in His presence." Gentile and Jew have each in turn been "shut up to unbelief," that each in turn may experience the "mercy" which saves the chief of sinners (v. 11-32). (5.) As we are "justified by faith," so are we "kept by the power of God through faith"—faith alone—unto salvation (v. 20-32). (6.) God's covenant with Abraham and his natural seed is a perpetual covenant, in equal force under the gospel as before it. Therefore it is, that the Jews as a nation still survive, in spite of all the laws which, in similar circumstances, have either extinguished or destroyed the identity of other nations. And therefore it is that the Jews as a nation will yet be restored to the family of God, through the subjection of their proud hearts to Him whom they have pierced. And as believing Gentiles will be honoured to be the instruments of this stupendous change, so shall the vast Gentile world reap such benefit from it, that it shall be like the communication of life to them from the dead. (7.) Thus has the Christian Church the highest motive to the establishment and vigorous prosecution of *missions to the Jews*; God having not only promised that there shall be a remnant of them gathered in every age, but pledged Himself to the final ingathering of the whole nation, assigned the honour of that ingathering to the Gentile Church, and assured them that the event, when it does arrive, shall have a

life-giving effect upon the whole world (v. 12-16, 26-31). (8.) Those who think that in all the evangelical prophecies of the Old Testament the terms "Jacob," "Israel," &c., are to be understood solely of the Christian Church, would appear to read the Old Testament differently from the apostle, who, from the use of those very terms in Old Testament prophecy, draws arguments to prove that God has mercy in store for the natural Israel (v. 26, 27). (9.) Mere intellectual investigations into Divine truth in general, and the sense of the living oracles in particular, as they have a hardening effect, so they are a great contrast to the spirit of our apostle, whose lengthened sketch of God's majestic procedure towards men in Christ Jesus ends here in a burst of admiration, which loses itself in the still loftier frame of adoration (v. 33-36).

CHAPTER XII.

Ver. 1-21. DUTIES OF BELIEVERS, GENERAL AND PARTICULAR. The doctrinal teaching of this Epistle is now followed up by a series of exhortations to practical duty. And *first*, the all-comprehensive duty. 1. *I beseech you therefore*—In view of all that has been advanced in the foregoing part of this Epistle. *by the mercies of God*—those mercies, whose free and unmerited nature, glorious Channel, and saving fruits have been opened up at such length. *that ye present*—See on ch. 6. 13, where we have the same exhortation and the same word there rendered "yield" (as also in v. 16, 19). *your bodies—i. e., 'yourselves in the body,'* considered as the organ of the inner life. As it is through the body that all the evil that is in the unrenewed heart comes forth into palpable manifestation and action, so it is through the body that all the gracious principles and affections of believers reveal themselves in the outward life. Sanctification extends to the whole man (1 Thessalonians 5. 23, 24). *a living sacrifice*—in glorious contrast to the legal sacrifices, which, save as they were slain, were no sacrifices at all. The death of the one "Lamb of God, taking away the sin of the world," has swept all dead victims from off the altar of God, to make room for the redeemed themselves as "living sacrifices" to Him who made "Him to be sin for us;" while every outgoing of their grateful hearts in praise, and every act prompted by the love of Christ, is itself a sacrifice to God of a sweet-smelling savour (Hebrews 13. 15, 16). *holy*—As the Levitical victims, when offered without blemish to God, were regarded as holy, so believers, "yielding themselves to God as those that are alive from the dead, and their members as instruments of righteousness unto God, are, in His estimation, not ritually but really "holy," and so—*acceptable* ('well-pleasing') unto God—not as the Levitical offerings, merely as appointed symbols of spiritual ideas, but objects, intrinsically, of Divine complacency, in their renewed character, and endeared relationship to Him through His Son Jesus Christ. *which is your reasonable* (rather, 'rational') *service*—in contrast, not to the senselessness of idol-worship, but to the offering of irrational victims under the law. In this view the presentation of ourselves, as living monuments of redeeming mercy, is here called "our rational service;" and surely it is the most rational and exalted occupation of God's reasonable creatures. So 2 Peter 1. 5, "to offer up spiritual sacrifices, acceptable to God through Jesus Christ," and *so ye not conformed to this world* (cf. Ephesians 2. 2; Galatians 1. 4, *Greek*); but *be ye transformed*—or, 'transformed' (as in Matthew 17. 2; and 2 Corinthians 3. 18, *Greek*). *by the renewing of your mind*—not by a mere outward disconformity to the ungodly world, many of whose actions in themselves may be virtuous and praiseworthy; but by such an inward spiritual transformation as makes the whole life new—new in its motives and ends, even where the actions differ in nothing from those of the world—new, considered as a whole, and in such a sense as to be wholly unattainable save through the constraining power of the love of Christ. *that ye may prove*—i. e., experimentally. (See on the word "experience" in ch. 5. 4, and cf. 1 Thessalonians 5. 10, where the senti-

ment is the same.) *what is that* ('the') *good and acceptable* ('well-pleasing'), and *perfect will of God*—We prefer this rendering [with CALVIN, REVISED VERSION &c.] to that which many able critics [THOLUCK, MEYER, DE WETTE, FRITZSCHE, PHILIPPI, ALFORD, HODGE] adopt—'that ye may prove,' or 'discern the will of God, [even] what is good, and acceptable, and perfect.' God's will is "good," as it demands only what is essentially and unchangeably good (ch. 7. 10); it is "*well-pleasing*," in contrast with all that is arbitrary, as demanding only what God has eternal complacency in (cf. Micah 6. 8, with Jeremiah 9. 24); and it is "*perfect*," as it required nothing else than the perfection of God's reasonable creature, who, in proportion as he attains to it, reflects God's own perfection. Such then is the great general duty of the redeemed—*SELF-CONSECRATION*, in our whole spirit and soul and body to Him who hath called us into the fellowship of His Son Jesus Christ. Next follow specific duties, chiefly social; beginning with Humility, the chiefest of all the graces—but here with special reference to spiritual gifts. 3. *For I say* (authoritatively), *through the grace given unto me*—as an apostle of Jesus Christ; thus exemplifying his own precept by modestly falling back on that office which both warranted and required such plainness towards all classes. *to every man that is among you, not to think, &c.*—It is impossible to convey in good English the emphatic play, so to speak, which each word here has upon another: 'not to be high-minded above what he ought to be minded, but so to be minded as to be sober-minded.' [CALVIN, ALFORD.] This is merely a strong way of characterizing all undue self-elevation. *according as God hath dealt to every man the measure of faith*—Faith is here viewed as the inlet to all the other graces, and so, as the receptive faculty of the renewed soul—*q. d., 'As God hath given to each his particular capacity to take in the gifts and graces which He designs for the general good.'* 4, 5. *For as we have many members, &c.*—The same diversity and yet unity obtains in the body of Christ, whereof all believers are the several members, as in the natural body. 6-8. *Having then gifts differing according to the grace given to us*—Here, let it be observed, all the gifts of believers alike are viewed as communications of mere *grace*. *whether* (we have the gift of) *prophecy—i. e., of inspired teaching; as in Acts 15. 32.* Any one speaking with Divine authority—whether with reference to the past, the present, or the future—was termed a prophet (Exodus 7. 1, &c.). [*let us prophesy*] *according to the proportion of faith*—rather, 'of our faith.' Many Romish expositors and some Protestant (as CALVIN and BENIGEL, and, though, hesitatingly, BEZA and HODGE), render this 'the analogy of faith,' understanding by it 'the general tenor' or 'rule of faith,' divinely delivered to men for their guidance. But this is against the context, whose object is to show that as all the gifts of believers are according to their respective capacity for them, they are not to be pushed on on account of them, but to use them purely for their proper ends. *or ministry, [let us wait] on* ('be occupied with') *our ministering*—The word here used imports any kind of service, from the dispensing of the word of life (Acts 6. 4) to the administering of the temporal affairs of the Church (Acts 6. 1-3). The latter seems intended here, being distinguished from "prophesying," "teaching," and "exhorting." *or he that teacheth*—Teachers are expressly distinguished from prophets, and put after them, as exercising a lower function (Acts 13. 1; 1 Corinthians 12. 28, 29). Probably it consisted mainly in opening up the evangelical bearings of Old Testament Scripture; and it was in this department apparently that Apollos showed his power and eloquence (Acts 18. 24). *or he that exhorteth*—Since all preaching, whether by apostles, prophets, or teachers, was followed up by exhortation (Acts 11. 23; 14. 22; 15. 32, &c.), many think that no specific class is here in view. But if liberty was given to others to exercise themselves occasionally in exhorting the brethren generally, or small parties of the less instructed, the reference may be to them. *he that giveth*—in the exercise of private benevolence probably, rather

than in the discharge of diaconal duty. **with simplicity**—So the word probably means. But as simplicity seems enjoined in the next clause but one of this same verse, perhaps the meaning here is, 'with liberality,' as the same word is rendered in 2 Corinthians 8. 2; 9. 11. **he that ruleth**—whether in the Church or his own household. See 1 Timothy 3. 4, 5, where the same word is applied to both. **with diligence**—with earnest purpose. **he that sheweth mercy, with cheerfulness**—not only without grudging either trouble or pecuniary relief, but feeling it to be "more blessed to give than to receive," and to help than be helped. **9. Let love be without dissimulation**—'Let your love be unfeigned,' as in 2 Corinthians 6. 6; 1 Peter 2. 22; and see 1 John 3. 18. **Abhor that which is evil; cleave to that which is good**—What a lofty tone of moral principle and feeling is here inculcated! It is not, 'Abstain from the one, and do the other; nor, Turn away from the one, and draw to the other; but, Abhor the one, and cling, with deepest sympathy, to the other. **10. Be, &c.**—better, 'In brotherly love be affectionate one to another; in [giving, or showing] honour, outdoing each other.' The word rendered 'prefer' means rather 'to go before,' 'take the lead,' *i. e.*, 'show an example.' How opposite is this to the reigning morality of the heathen world! and though Christianity has so changed the spirit of society, that a certain beautiful disinterestedness and self-sacrifice shines in the character of not a few who are but partially, if at all under the transforming power of the Gospel, it is only those whom "the love of Christ constrains to live not unto themselves," who are capable of thoroughly acting in the spirit of this precept. **11. not slothful in business**—The word rendered "business" means 'zeal,' 'diligence,' 'purpose,' denoting the energy of action. **serving the Lord**—*i. e.*, the Lord Jesus (see Ephesians 6. 5-8). Another reading—'serving the time,' or 'the occasion'—which differs in form but very slightly from the received reading, has been adopted by good critics [LUTHER, OLSHAUSEN, FRITZSCHE, MEYER]. But as MS. authority is decidedly against it, so is internal evidence; and comparatively few favour it. Nor is the sense which it yields a very Christian one. **12. rejoicing, &c.**—Here it is more lively to retain the order and the verbs of the original: **In hope rejoicing; in tribulation, enduring; in prayer, persevering.** Each of these exercises helps the other. If our "hope" of glory is so assured that it is a rejoicing hope, we shall find the spirit of "endurance in tribulation" natural and easy; but since it is "prayer" which strengthens the faith that begets hope, and lifts it up into an assured and joyful expectancy, and since our patience in tribulation is fed by this, it will be seen that all depends on our "perseverance in prayer." **13. given to hospitality**—*i. e.*, the entertainment of strangers. In times of persecution, and before the general institution of houses of entertainment, the importance of this precept would be at once felt. In the East, where such houses are still rare, this duty is regarded as of the most sacred character. [HODGE.] **14. Bless (i. e., Call down by prayer a blessing on) them which persecute you, &c.**—This is taken from the Sermon on the Mount, which, from the allusions made to it, seems to have been the store-house of Christian morality among the churches. **15. Rejoice with them that rejoice; weep** (the "and" should probably be omitted) **with them that weep**—What a beautiful spirit of sympathy with the joys and sorrows of others is here inculcated! But it is only one charming phase of the unselfish character which belongs to all living Christianity. What a world will ours be when this shall become its reigning spirit! Of the two, however, it is more easy to sympathize with another's sorrows than his joys, because in the one case he *needs* us; in the other not. But just for this reason the latter is the more disinterested, and so the nobler. **16. Be (i. e., Be) of the same mind one toward another**—The feeling of the common bond which binds all Christians to each other, whatever diversity of station, cultivation, temperament, or gifts may obtain among them, is the thing here enjoined. This is next taken up in de-

tail. **Mind not ('not minding') high things**—*i. e.*, cherish not ambitious or aspiring purposes and desires. As this springs from selfish severance of our own interests and objects from those of our brethren, so it is quite incompatible with the spirit inculcated in the preceding clause. **but condescend ('condescending') to men of low estate**—or (as some render the words), 'inclining unto the things that be lowly.' But we prefer the former. **Be not wise in your own conceits**—This is just the application of the caution against high-mindedness to the estimate we form of our own mental character. **17. Recompense ('Recompensing'), &c.**—see on v. 14. **Provide ('Providing') things honest ('honourable') in the sight of all men**—The idea (which is from Proverbs 3. 4) is the care which Christians should take so to demean themselves as to command the respect of all men. **18. If it be possible (i. e., If others will let you), as much as lieth in you (or, 'dependeth on you') live peaceably (or, 'be at peace') with all men**—The impossibility of this in some cases is hinted at, to keep up the hearts of those who, having done their best unsuccessfully to live in peace, might be tempted to think the failure was *necessarily* owing to themselves. But how emphatically expressed is the injunction to let nothing on our part prevent it! Would that Christians were guiltless in this respect! **19-21. avenge not, &c.**—see on v. 14. **but [rather] give place unto wrath**—This is usually taken to mean, 'but give room or space for wrath to spend itself.' But as the context shows that the injunction is to leave vengeance to God, "wrath" here seems to mean, not the *offence*, which we are tempted to avenge, but the *avenging wrath* of God (see 2 Chronicles 24. 18), which we are enjoined to await, or give room for. (So the best interpreters.) **if thine enemy hunger, &c.**—This is taken from Proverbs 25. 21, 22, which without doubt supplied the basis of those lofty precepts on that subject which form the culminating point of the Sermon on the Mount. **in so doing thou shalt heap coals of fire on his head**—As the heaping of "coals of fire" is in the Old Testament the figurative expression of Divine vengeance (Psalm 140. 10; 11. 6, &c.), the true sense of these words seem to be, 'That will be the most effectual vengeance—a vengeance under which he will be fain to bend.' [So ALFORD, HODGE, &c.] The next verse confirms this. **Be not overcome of evil**—for then you are the conquered party. **but overcome evil with good**—and then the victory is yours; you have subdued your enemy in the noblest sense.—*Note* (1.) The redeeming mercy of God in Christ is, in the souls of believers, the living spring of all holy obedience (v. 1). (2.) As redemption under the gospel is not by irrational victims, as under the law, but "by the precious blood of Christ" (1 Peter 1. 18, 19), and, consequently, is not ritual but real, so the sacrifices which believers are now called to offer are all "living sacrifices;" and these—summed up in self-consecration to the service of God—are "holy and acceptable to God," making up together "our rational service" (v. 1). (3.) In this light, what are we to think of the so-called 'unbloody sacrifice' of the mass, continually offered to God as a propitiation for the sins both of the living and the dead, which the adherents of Rome's corrupt faith have been taught for ages to believe is the highest and holiest act of Christian worship—in direct opposition to the sublimely simple teaching which the Christians of Rome first received (v. 1)! (4.) Christians should not feel themselves at liberty to be conformed to the world, if only they avoid what is manifestly sinful; but rather, yielding themselves to the transforming power of the truth as it is in Jesus, they should strive to exhibit before the world an entire renovation of heart and life (v. 2). (5.) What God would have men to be, in all its beauty and grandeur, is for the first time really apprehended, when "written not with ink, but with the Spirit of the living God, not on tables of stone, but on the fleshy tables of the heart," 2 Corinthians 3. 3 (v. 2). (6.) Self-sufficiency and lust of power are peculiarly unlovely in the vessels of mercy, whose respective graces and gifts are all a Divine trust for behoof of the common body and of mankind at large (v. 3, 4). (7.) As forgetfulness of this has been the source of innumerable

ROMANS XIII, XIV.

and unspeakable evils in the Church of Christ, so the faithful exercise by every Christian of his own peculiar office and gifts, and the loving recognition of those of his brethren, as all of equal importance in their own place, would put a new face upon the visible Church, to the vast benefit and comfort of Christians themselves and to the admiration of the world around them (v. 6-8). (8.) What would the world be, if it were filled with Christians having but one object in life, high above every other—to "serve the Lord"—and throwing into this service 'alacrity' in the discharge of all duties, and abiding "warmth of spirit" (v. 11)! (9.) Oh how far is even the living Church from exhibiting the whole character and spirit, so beautifully portrayed in the latter verses of this chapter (v. 12-21)! What need of a fresh baptism of the Spirit in order to this! And how "fair as the moon, clear as the sun, and terrible as an army with banners," will the Church become, when at length instinct with this Spirit! The Lord hasten it in its time!

CHAPTER XIII.

Ver. 1-14. SAME SUBJECT CONTINUED—POLITICAL AND SOCIAL RELATIONS—MOTIVES. 1, 2. Let every soul—every man of you—be subject unto the higher powers—or, 'submit himself to the authorities that are above him.' For there is no power ('no authority') but of God: the powers that be ('have been') ordained of God. Whosoever therefore resisteth the power—'So that he that setteth himself against the authority'—resisteth the ordinance of God; and they that resist shall receive to themselves damnation—or, 'condemnation,' according to the old sense of that word; that is, not from the magistrate, but from God, whose authority in the magistrate's is resisted. 3, 4. For rulers are not a terror to good works—to the good work, 'as the true reading appears to be—but to the evil . . . he beareth not the sword in vain—i. e., the symbol of the magistrate's authority to punish. 5. Wherefore ye must needs be subject, not only for wrath—for fear of the magistrate's vengeance—but also for conscience' sake—from reverence for God's authority. It is of Magistracy in general, considered as a Divine ordinance, that this is spoken: and the statement applies equally to all forms of government, from an unchecked despotism—such as flourished when this was written, under the Emperor Nero—to a pure democracy. The inalienable right of all subjects to endeavour to alter or improve the form of government under which they live is left untouched here. But since Christians were constantly charged with turning the world upside down, and since there certainly were elements enough in Christianity of moral and social revolution to give plausibility to the charge, and tempt noble spirits, crushed under misgovernment, to take redress into their own hands, it was of special importance that the pacific, submissive, loyal spirit of those Christians who resided at the great seat of political power, should furnish a visible refutation of this charge. 6, 7. For, for this cause pay ye (rather, 'ye pay') tribute also—q. d., "This is the reason why ye pay the contributions requisite for maintaining the civil government," for they are God's ministers, attending continually upon ('to') this very thing. Render therefore to all their dues—From magistrates the apostle now comes to other officials, and from them to men related to us by whatever tie. tribute—land tax, custom—mercantile tax. fear—reverence for superiors. honour—the respect due to persons of distinction. 8. Owe no man anything, but to love one another—q. d., 'Acquit yourselves of all obligations except love, which is a debt that must remain ever due.' [HODGE.] for he that loveth another hath fulfilled the law—for the law itself is but love in manifold action, regarded as matter of duty. 9. For this, &c.—better thus: 'For the [commandments], Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not covet, and whatever other commandment [there may be], it is summed up,' &c. The clause, "Thou shalt not bear false witness," is

wanting in all the most ancient MSS.) The apostle refers here only to the second table of the law, as love to our neighbour is what he is treating of. 10. Love worketh no ill to his (or, one's) neighbour; therefore, &c.—As love, from its very nature, studies and delights to please its object, its very existence is an effectual security against our wilfully injuring him. Next follow some general motives to the faithful discharge of all these duties. 11. And that—rather, 'And this' [do]—knowing the time, that now it is high time—i. e., 'the hour has already come,' for us to awake out of sleep—of stupid, fatal indifference to eternal things. for now is our salvation—rather, 'the salvation,' or simply 'salvation'—nearer than when we (first) believed—This is in the line of all our Lord's teaching, which represents the decisive day of Christ's second appearing as at hand, to keep believers ever in the attitude of wakeful expectancy, but without reference to the chronological nearness or distance of that event. 12. The night (of evil) is far spent, the day (of consummated triumph over it) is at hand, let us therefore cast off (as a dress) the works of darkness—all works holding of the kingdom and period of darkness, with which, as followers of the risen Saviour, our connection has been dissolved. and let us put on the armour of light—described at large in Ephesians 6 11-18. 13. Let us walk honestly ('becomingly,' 'seemingly') as in the day—q. d., 'Men choose the night for their revels, but our night is past, for we are all the children of the light and of the day (1 Thessalonians 5. 5): let us therefore only do what is fit to be exposed to the light of such a day.' not in rioting and drunkenness—varied forms of intemperance; denoting revels in general, usually ending in intoxication. not in chambering and wantonness—varied forms of impurity; the one pointing to definite acts, the other more general. not in strife and envying—varied forms of that venomous feeling between man and man which reverses the law of love. 14. But—to sum up all in one word—put ye on the Lord Jesus Christ—in such wise that Christ only may be seen in you (see 2 Corinthians 3. 3; Galatians 3. 27; Ephesians 4. 24). and make no provision ('take no forethought') for the flesh, to [fulfil] the lusts [thereof]—q. d., 'direct none of your attention to the cravings of your corrupt nature, how you may provide for their gratification.'—Note (1.) How gloriously adapted is Christianity for human society in all conditions! As it makes war directly against no specific forms of government, so it directly recommends none. While its holy and benign principles secure the ultimate abolition of all iniquitous government, the reverence which it teaches for magistracy, under whatever form, as a Divine institution, secures the loyalty and peaceableness of its disciples, amid all the turbulence and distractions of civil society, and makes it the highest interest of all states to welcome it within their pale, as in this as well as every other sense—"the salt of the earth, the light of the world" (v. 1-5). (2.) Christianity is the grand specific for the purification and elevation of all the social relations; inspiring a readiness to discharge all obligations, and most of all, implanting in its disciples that love which secures all men against injury from them, inasmuch as it is the fulfilling of the law (v. 6-10). (3.) The rapid march of the kingdom of God, the advanced stage of 'it at which we have arrived, and the ever-nearing approach of the perfect day—nearer to every believer the longer he lives—should quicken all the children of light to redeem the time, and, seeing that they look for such things, to be diligent, that they may be found of Him in peace, without spot and blameless (2 Peter 3. 14). (4.) In virtue of 'the expulsive power of a new and more powerful affection,' the great secret of persevering holiness in all manner of conversation will be found to be "Christ in us, the hope of glory" (Colossians 1. 27), and Christ on us, as the character in which alone we shall be able to shine before men (2 Corinthians 3. 18) (v. 14).

CHAPTER XIV.

Ver. 1-23 SAME SUBJECT CONTINUED—CHRISTIAN FREEDOM

SEPARANCE. The subject here, and on to ch. 15. 13, is the *separation due from stronger Christians to their weaker brethren*; which is but the great law of love (treated of in ch. 13.) in one particular form. 1. *Him that is weak in the faith*—rather, 'in faith;' *i. e.*, not 'Him that is weak in the truth believed' [CALVIN, BEZA, ALFORD, &c.], but (as most interpreters agree), 'Him whose faith wants that firmness and breadth which would raise him above small scruples.' (See on v. 22, 23.) *receive ye*—to cordial Christian fellowship—but not to doubtful disputations—rather, perhaps, 'not to the deciding of doubts,' or 'scruples;' *i. e.*, not for the purpose of arguing him out of them; which indeed usually does the reverse; whereas to receive him to full brotherly confidence and cordial interchange of Christian affection is the most effectual way of drawing them off. Two examples of such scruples are here specified, touching Jewish meats and days. "The strong," it will be observed, are those who knew these to be abolished under the gospel; "the weak" are those who had scruples on this point. 2. *one believeth that he may eat all things*—See Acts 10. 16. *another, who is weak, eateth herbs*—restricting himself probably to a vegetable diet, for fear of eating what might have been offered to idols, and so would be unclean. (See 1 Corinthians 8.) 3. *Let not him that eateth despise* (look down superciliously upon) *him that eateth not; and let not him that eateth not judge* (sit in judgment censoriously upon) *him that eateth: for God hath received him*—as one of His dear children, who in this matter acts not from laxity, but religious principle. 4. *Who art thou that judgest another man's* (rather, 'another's') *servant?*—*i. e.*, CHRIST'S, as the whole context shows, especially v. 8, 9. *Yea, &c.*—'But he shall be made to stand, for God is able to make him stand;' *i. e.*, to make good his standing, not at the day of judgment, of which the apostle treats in v. 10, but in the true fellowship of the Church here, in spite of thy censures. 5. *One man esteemeth one day above another: another esteemeth every day*—The supplement "alike" should be omitted, as injuring the sense. *Let every man be fully persuaded in his own mind*—be guided in such matters by conscientious conviction. 6. *He that regardeth the day, regardeth it to the Lord*—the Lord CHRIST, as before—and he . . . *not, to the Lord he doth not*—each doing what he believes to be the Lord's will. *He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks*—The one gave thanks to God for the flesh which the other scrupled to use; the other did the same for the herbs to which, for conscience' sake, he restricted himself. From this passage about the observance of days, ALFORD unhappily infers that such language could not have been used if the sabbath-law had been in force under the Gospel in any form. Certainly it could not, if the sabbath were merely one of the Jewish festival days; but it will not do to take this for granted merely because it was observed under the Mosaic economy. And certainly, if the sabbath was more ancient than Judaism; if, even under Judaism, it was enshrined amongst the eternal sanctities of the Decalogue, uttered, as no other parts of Judaism were, amidst the terrors of Sinai; and if the Lawgiver Himself said of it when on earth, "The Son of man is LORD EVEN OF THE SABBATH DAY" (see Mark 2. 28)—it will be hard to show that the apostle must have meant it to be ranked by his readers amongst those vanished Jewish festival days, which only "weakness" could imagine to be still in force—a weakness which those who had more light ought, out of love, merely to bear with. 7, 8. *For none of us* (Christians) *liveth to himself*—(See 2 Corinthians 5. 14, 15), to dispose of himself or shape his conduct after his own ideas and inclinations, and no man ('and none'—of us Christians) *dieth to himself*. For whether we live, we live unto the Lord (the Lord CHRIST; see next verse); and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's—Nothing but the most vivid explanation of these remarkable words could make them endurable to any Christian ear, if Christ were a mere creature.

For Christ is here—in the most emphatic terms, and yet in the most unimpassioned tone—held up as the supreme Object of the Christian's life, and of his death too; and that by the man whose horror of creature-worship was such, that when the poor Lycaonians would have worshipped himself, he rushed forth to arrest the deed, directing them to "the living God," as the only legitimate Object of worship (Acts 14. 15). Nor does Paul *teach* this here, but rather *appeals* to it as a known and recognized fact, of which he had only to remind his readers. And since the apostle, when he wrote these words, had never been at Rome, he could only know that the Roman Christians would assent to this view of Christ, because it was the common teaching of all the accredited preachers of Christianity, and the common faith of all Christians. 9. *For to this end Christ both, &c.*—The true reading here is, *To this end Christ died and lived* ['again'] *that he might be Lord both of the dead and* ('and of the') *living*—The grand object of His death was to acquire this absolute Lordship over His redeemed, both in their living and in their dying, as His of right. 10. *But why, &c.*—The original is more lively:—'But thou (the weaker believer), why judgest thou thy brother? And thou again (the stronger), why despisest thou thy brother?' *for we shall all* (the strong and the weak together) *stand before the judgment-seat of Christ*—All the most ancient and best MSS. read here, 'the judgment-seat of God.' The present reading doubtless crept in from 2 Corinthians 5. 10, where "the judgment-seat of Christ" occurs. But here "the judgment-seat of God" seems to have been used, with reference to the quotation and the inference in the next two verses. 11, 12. *For it is written* (Isaiah 45. 23), *As I live, saith the Lord* (Hebrew, JEHOVAH), *every knee shall bow to me, and every tongue shall confess to God*—consequently, shall bow to the award of God upon their character and actions. So then (infers the apostle) *every one of us shall give account of himself to God*—Now, if it be remembered that all this is adduced quite incidentally, to show that CHRIST is the absolute Master of all Christians, to rule their judgments and feelings towards each other while "living," and to dispose of them "dying," the testimony which it bears to the absolute Divinity of Christ will appear remarkable. On any other view, the quotation to show that we shall all stand before the judgment-seat of God would be a strange proof that Christians are all amenable to Christ. 13. *Let us not therefore judge* ('assume the office of judge over') *one another; but judge this rather, &c.*—a beautiful sort of play upon the word 'judge,' meaning, 'But let this be your judgment, not to put a stumbling-block,' &c. 14. *I know, and am persuaded by* (or rather, 'in') *the Lord Jesus*—as "having the mind of Christ" (1 Corinthians 2. 16). *that there is nothing unclean of itself*—Hence it is that he calls those "the strong" who believed in the abolition of all ritual distinctions under the Gospel. (See Acts 10. 15.) *but* ('save that') *to him that esteemeth anything to be unclean, to him it is unclean*—*q. d.*, 'and therefore, though you can eat of it without sin, he cannot.' But if thy brother be grieved (has his weak conscience hurt) *with* [thy] *meat*—rather, 'because of meat.' The word "meat" is purposely selected as something contemptible in contrast with the tremendous risk run for its sake. Accordingly, in the next clause, that idea is brought out with great strength. *Destroy not him with* ('by') *thy meat for whom Christ died*—'The worth of even the poorest and weakest brother cannot be more emphatically expressed than by the words, "for whom Christ died."' [OLSHAUSEN.] The same sentiment is expressed with equal sharpness in 1 Corinthians 8. 11. *Whatever tends to make any one violate his conscience tends to the destruction of his soul; and he who helps, whether willingly or no, to bring about the one is guilty of aiding to accomplish the other.* 16, 17. *Let not then your good*—*i. e.*, this liberty of yours as to Jewish meats and days, well-founded though it be—*be evil spoken of*—for the evil it does to others. *For the kingdom of God*—or, as we should say, Religion; *i. e.*, the proper business and blessedness for which Christians are formed into a community of re-

renewed men in thorough subjection to God (cf. 1 Corinthians 1. 20). **is not meat and drink** ('eating and drinking'); but **righteousness, and peace, and joy in the Holy Ghost**—a beautiful and comprehensive division of living Christianity. The first—"righteousness"—has respect to *God*, denoting here 'rectitude,' in its widest sense (as in Matthew 6. 33); the second—"peace"—has respect to *our neighbours*, denoting 'concord' among brethren (as is plain from v. 19; cf. Ephesians 4. 3; Colossians 3. 14, 15); the third—"joy in the Holy Ghost"—has respect to *ourselves*. This phrase, 'joy in the Holy Ghost,' represents Christians as so thinking and feeling under the workings of the Holy Ghost, that their joy may be viewed rather as that of the blessed Agent who inspires it than their own (cf. 1 Thessalonians 1. 6). **18. For he that in these things**—'in this,' meaning this threefold life. **serveth Christ**—Here again observe how, though we do these three things as a "kingdom of God," yet it is "*Christ*" that we serve in so doing; the apostle passing here from God to Christ as naturally as before from Christ to God—in a way to us inconceivable, if Christ had been viewed as a mere creature (cf. 2 Corinthians 8. 21). **is acceptable to God, and approved of men**—these being the things which God delights in, and men are constrained to approve. (Cf. Proverbs 3. 4; Luke 2. 52; Acts 2. 47; 19. 20.) **the things, &c.**—more simply, 'the things of peace, and the things of mutual edification.' **For** ('For the sake of') **meat destroy not the work of God**—see on v. 15. The apostle sees in whatever tends to violate a brother's conscience the *incipient* destruction of God's work (for every converted man is such)—on the same principle as "he that hateth his brother is a murderer" (1 John 3. 15). **All things indeed are pure**—'clean;' the ritual distinctions being at an end. **but it is evil to the man** (there is criminality in the man) **who eateth with offence**—i. e., so as to stumble a weak brother. **21. It is good not to eat flesh, nor to drink wine, nor [any thing]** ('nor to do any thing') **whereby** ('wherein') **thy brother stumbleth, or is offended, or is made weak**—rather, 'is weak.' These three words, it has been remarked, are each intentionally weaker than the other:—*q. d.*, 'Which may cause a brother to stumble, or even be obstructed in his Christian course, nay—though neither of these may follow—wherein he continues weak; unable wholly to disregard the example, and yet unprepared to follow it.' But this injunction to abstain from *flesh*, from *wine*, and from *whatsoever* may hurt the conscience of a brother, must be properly understood. Manifestly, the apostle is treating of the regulation of the Christian's conduct with reference simply to the prejudices of the weak in faith; and his directions are to be considered not as *prescriptions for one's entire lifetime*, even to promote the good of men on a large scale, but simply as cautions against the too free use of Christian liberty in matters where other Christians, through weakness, are not persuaded that such liberty is divinely allowed. How far the *principle* involved in this may be legitimately extended, we do not inquire here; but ere we consider that question, it is of great importance to fix how far it is here actually expressed, and what is the precise nature of the illustrations given of it. **22. Hast thou faith**—on such matters? **have it to thyself** (within thine own breast) **before God**—a most important clause. It is not mere *sincerity*, or a private *opinion*, of which the apostle speaks; it is conviction as to what is the truth and will of God. If thou hast formed this conviction in the sight of God, keep thyself in this frame before Him. Of course this is not to be over-pressed, as if it were wrong to discuss such points at all with our weaker brethren. All that is here condemned is such a zeal for small points as endangers Christian love. **Happy is he that condemneth not himself in that which he alloweth**—allows himself to do nothing, about the lawfulness of which he has scruples; does only what he neither knows nor fears to be sinful. **23. And** (rather, 'But') **he that doubteth is damned**—(see on the word "damnation," ch. 13. 2). If he eat, because **[he eateth] not of faith**—see on the meaning of "faith" here, v. 22. **For whatsoever is not of faith is sin**—a maxim

of unspeakable importance in the Christian life.—*Note* (1. Some points in Christianity are unessential to Christian fellowship; so that though one may be in error upon them, he is not on that account to be excluded either from the communion of the Church or from the full confidence of those who have more light. This distinction between essential and non-essential truths is denied by some who affect more than ordinary zeal for the honour and truth of God. But they must settle the question with our apostle. (2.) Acceptance with God is the only proper criterion of right to Christian fellowship. Whom God receives, men cannot lawfully reject (v. 3, 4). (3.) As there is much self-pleasing in setting up narrow standards of Christian fellowship, so one of the best preservatives against the temptation to do this will be found in the continual remembrance that CHRIST is the one Object for whom all Christians live, and to whom all Christians die; this will be such a living and exalted bond of union between the strong and the weak as will overshadow all their lesser differences and gradually absorb them (v. 7-9). (4.) The consideration of the common judgment-seat at which the strong and the weak shall stand together will be found another preservative against the unlovely disposition to sit in judgment one on another (v. 10-12). (5.) How brightly does the supreme Divinity of Christ shine out in this chapter! The exposition itself supersedes further illustration here. (6.) Though forbearance be a great Christian duty, indifference to the distinction between truth and error is not thereby encouraged. The former is, by the lax, made an excuse for the latter. But our apostle, while teaching "the strong" to bear with "the weak," repeatedly intimates in this chapter where the truth really lay on the points in question, and takes care to call those who took the wrong side "the weak" (v. 1, 2, 14). (7.) With what holy jealousy ought the purity of the conscience to be guarded, since every deliberate violation of it is incipient perdition (v. 15, 20)! Some, who seem to be more jealous for the honour of certain doctrines than for the souls of men, enervate this terrific truth by asking how it bears upon the 'Perseverance of the saints;' the advocates of that doctrine thinking it necessary to explain away what is meant by "destroying the work of God" (v. 20), and "destroying him for whom Christ died" (v. 15), for fear of the doctrinal consequences of taking it nakedly; while the opponents of that doctrine are ready to ask, How could the apostle have used such language if he had believed that such a catastrophe was impossible? The true answer to both lies in dismissing the question as impertinent. The apostle is enunciating a great and eternal principle in Christian Ethics—that *the wilful violation of conscience contains within itself a seed of destruction*; or, to express it otherwise, that the total destruction of the work of God in the renewed soul, and, consequently, the loss of that soul for eternity, needs only the carrying out to its full effect of such violation of the conscience. Whether such effects *do* take place, in point of fact, the apostle gives not the most distant hint here; and therefore that point must be settled elsewhere. But, beyond all doubt, as the position we have laid down is emphatically expressed by the apostle, so the interests of all who call themselves Christians require to be proclaimed and pressed on every suitable occasion. (8.) Zeal for comparatively small points of truth is a poor substitute for the substantial and catholic and abiding realities of the Christian life (v. 17, 18). (9.) "Peace" amongst the followers of Christ is a blessing too precious to themselves, and, as a testimony to them that are without, too important, to be ruptured for trifles, even though some lesser truths be involved in these (v. 19, 20). Nor are those truths themselves disparaged or endangered thereby, but the reverse. (10.) Many things which are lawful are not expedient. In the use of any liberty, therefore, our question should be, not simply, Is this lawful? but even if so, Can it be used with safety to a brother's conscience?—How will it affect my brother's soul (v. 21)? It is permitted to no Christian to say with Cain, "Am I my brother's keeper?" (Genesis 4. 9.) (11.) Whenever we are in doubt as to a point of duty—where abstinence is manifestly *sin*, less, but compliance not clearly lawful—the safe course is

ever to be preferred, for to do otherwise is itself sinful. (12.) How exalted and beautiful is the Ethics of Christianity—by a few great principles teaching us how to steer our course amidst practical difficulties, with equal regard to Christian liberty, love, and confidence!

CHAPTER XV.

VER. 1-13. SAME SUBJECT CONTINUED AND CONCLUDED.

1. We then that are strong—on such points as have been discussed, the abolition of the Jewish distinction of meats and days under the gospel. See on ch. 14. 14, 20. ought . . . not to please ourselves—ought to think less of what we may lawfully do than of how our conduct will affect others. 2, 3. Let every one of us (lay himself out to) please his neighbour, (not indeed for his mere gratification, but) for his good (with a view) to his edification. For even Christ pleased not (lived not to please) himself; but, as it is written (Psalm 69. 9), The reproaches, &c.—see Mark 10, 42-45. 4. For whatsoever things were written aforetime were written for our learning ('instruction'); that we through, &c.—'through the comfort and the patience of the Scriptures'—might have hope—*g. d.*, 'Think not that because such portions of Scripture relate immediately to Christ, they are inapplicable to you; for though Christ's sufferings, as a Saviour, were exclusively His own, the motives that prompted them, the spirit in which they were endured, and the general principle involved in His whole work—self-sacrifice for the good of others—furnish our most perfect and beautiful model; and so all Scripture relating to these is for our instruction; and since the duty of *forbearance*, the strong with the weak, requires "patience," and this again needs "comfort," all those Scriptures which tell of *patience* and *consolation*, particularly of the patience of Christ, and of the consolation which sustained Him under it, are our appointed and appropriate nutriment, ministering to us "hope" of that blessed day when these shall no more be needed.' See on ch. 4., note 7. (For the same connection between "patience and hope" see on ch. 12, 12, and 1 Thessalonians 1. 3.) 5, 6. Now the God of patience and consolation—Such beautiful names of God are taken from the graces which He inspires: as "the God of hope" (v. 13), "the God of peace" (v. 33), &c. grant you to be like minded ('of the same mind') according to Christ Jesus—It is not mere unanimity which the apostle seeks for them; for unanimity in evil is to be deprecated. But it is "according to Christ Jesus"—after the sublimest model of Him whose all-absorbing desire was to do, "not His own will, but the will of Him that sent Him" (John 6. 38). that, &c.—rather, 'that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ;' the mind and the mouth of all giving harmonious glory to His name. What a prayer! And shall this never be realized on earth? 7. Wherefore—Returning to the point—receive ye one another to the glory of God—If Christ received us, and bears with all our weaknesses, well may we receive and compassionate one with another, and by so doing God will be glorified. 8-12. Now—'For' is the true reading: the apostle is merely assigning an additional motive to Christian forbearance. I say that Jesus Christ was ('hath become') a minister of the circumcision—a remarkable expression, meaning 'the Father's Servant for the salvation of the circumcision (or, of Israel),' for the truth of God—to make good the veracity of God towards His ancient people. to confirm the (Messianic) promises made unto the fathers—To cheer the Jewish believers, whom he might seem to have been disparaging, and to keep down Gentile pride, the apostle holds up Israel's salvation as the primary end of Christ's mission. But next after this, Christ was sent—that the Gentiles might glorify God for his mercy—A number of quotations from the Old Testament here follow, to show that God's plan of mercy embraced, from the first, the Gentiles along with the Jews. as it is written (Psalm 18. 49), I will confess to (*i. e.*, glorify) thee among the Gentiles, &c. And again (Deuteronomy, 32. 43, though there is some difficulty in the *Heb.*), Rejoice,

ye Gentiles, (along) with his people (Israel). And again (Psalm 117. 1), Praise the Lord, all ye Gentiles; and laud him, all ye people ('peoples'—the various nations outside the pale of Judaism). And again, *Kaalas saith* (Isaiah 11. 10), There shall be a ('the') root of Jesse—meaning, not 'He from whom Jesse sprang,' but 'He that is sprung from Jesse' (*i. e.*, Jesse's son David,—see Revelation 22. 16. and he that shall rise, &c.—So the LXX. in substantial, though not verbal, agreement with the original. 13. Now, &c.—This seems a concluding prayer, suggested by the whole preceding subject-matter of the Epistle. the God of hope (see on v. 5) fill you with all joy and peace in believing—the native truth of that faith which is the great theme of this Epistle (cf. Galatians 5. 22). that ye may abound in hope—"of the glory of God." See on ch. 5. 1. through the power of the Holy Ghost—to whom, in the economy of redemption, it belongs to inspire believers with all gracious affections.—On the foregoing portion, Note (1.) No Christian is at liberty to regard himself as an isolated disciple of the Lord Jesus, having to decide questions of duty and liberty solely with reference to himself. As Christians are one body in Christ, so the great law of love binds them to act in all things with tenderness and consideration for their brethren in "the common salvation" (v. 1, 2). (2.) Of this unselfishness CHRIST is the perfect model of all Christians (v. 3). (3.) Holy Scripture is the Divine storehouse of all furniture for the Christian life, even in its most trying and delicate features (v. 4). (4.) The harmonious glorification of the God and Father of our Lord Jesus Christ by the whole body of the redeemed, as it is the most exalted fruit of the scheme of redemption, so it is the last end of God in it (v. 5-7).

14-23. CONCLUSION: IN WHICH THE APOSTLE APOLOGIZES FOR THUS WRITING TO THE ROMAN CHRISTIANS, EXPLAINS WHY HE HAD NOT YET VISITED THEM, ANNOUNCES HIS FUTURE PLANS, AND ASKS THEIR PRAYERS FOR THE COMPLETION OF THEM. 14, 15. And, &c.—rather, 'Now I am persuaded, my brethren, even I myself, concerning you'—that ye also yourselves are full of goodness—of inclination to all I have been enjoining on you—filled with all knowledge (of the truth expounded), and able (without my intervention) to admonish one another. Nevertheless, I have written the more boldly unto you in some sort ('measure'), as putting you in mind, because of the grace that is given to me of God—as an apostle of Jesus Christ. 16. that I should be the (rather, 'a') minister—The word here used is commonly employed to express the office of the priesthood, from which accordingly the figurative language of the rest of the verse is taken. of Jesus Christ ('Christ Jesus,' according to the true reading) to the Gentiles—a further proof that the Epistle was addressed to a Gentile Church. See on ch. 1. 13. ministering the gospel of God—As the word here is a still more priestly one, it should be rendered [as in REVISED VERSION], 'ministering as a priest in the Gospel of God,' that the offering up of the Gentiles (as an oblation to God, in their converted character) might be acceptable, being sanctified by the Holy Ghost—the end to which the ancient offerings typically looked. 17. I have therefore whereof I may glory—or (adding the article, as the reading seems to be), 'I have my glorying,' through ('in') Christ Jesus in those things which pertain to God—the things of the ministry committed to me of God. 18-23. For I will not dare to speak of any ('to speak ought') of those things which Christ hath not wrought by me—a modest, though somewhat obscure form of expression, meaning, 'I will not dare to go beyond what Christ hath wrought by me'—In which form accordingly the rest of the passage is expressed. Observe here how Paul ascribes all the success of his labours to the activity of the living Redeemer, working in and by him. by word and deed—by preaching and working; which latter he explains in the next clause. through mighty (*lit.*, 'in the power of') signs and wonders—*i. e.*, glorious miracles. by the power of the Spirit of God—the Holy Ghost, as the true reading seems to be. This seems intended to explain

the efficacy of the word preached, as well as the working of the miracles which attested it, so that from Jerusalem, and round about unto ('as far as') Illyricum—to the extreme north-western boundary of Greece. It corresponds to the modern Croatia and Dalmatia (2 Timothy 4. 10). See Acts 20. 1, 2. **I have fully preached the Gospel of Christ.** Yea, &c.—rather, 'Yet making it my study (cf. 2 Corinthians 5. 9; 1 Thessalonians 4. 11, *Greek*), so to preach the Gospel, not where Christ was [already] named, that I might not build upon another man's foundation: but (might act) as it is written, To whom no tidings of Him came, they shall see,' &c. **For which cause**—'Being so long occupied with this missionary work, I have been much (or, 'for the most part') hindered,' &c. See on ch. 1. 9-11. **23, 24.** But now having no more place ('no longer having place')—i. e., unbroken ground, where Christ has not been preached—and having a great desire ('a longing') these many years to come unto you (see, as before, on ch. 1. 9-11); **whenever I take my journey into Spain**—Whether this purpose was ever accomplished has been much disputed, as no record of it nor allusion to it anywhere occurs. Those who think our apostle was never at large after his first imprisonment at Rome will of course hold that it never was; while those who are persuaded, as we are, that he underwent a second imprisonment, prior to which he was at large for a considerable time after his first, incline naturally to the other opinion. **I will come to you**—If these words were not originally in the text, and there is weighty evidence against them, they must at least be inserted as a necessary supplement. **In my journey, &c.**—'as I pass through by you, to be set forward on my journey thither, if first I be somewhat filled with your company:' *q. d.*, 'I should indeed like to stay longer with you than I can hope to do, but I must, to some extent at least, have my fill of your company.' **25-27.** But now I go to Jerusalem to minister ('ministering') to the saints—in the sense immediately to be explained. **For, &c.**—better, 'For Macedonia and Achaia have thought good to make a certain contribution for the poor of the saints which are at Jerusalem. (See Acts 24. 17.) They have thought it good; and their debtors verily they are:'—*q. d.*, 'And well they may, considering what the Gentile believers owe to their Jewish brethren.' **For if the Gentiles have been made partakers of their spiritual things, their duty is also** ('they owe it also') **to minister unto them in carnal things**—Cf. 1 Corinthians 9. 11; Galatians 6. 6; and see Luke 7. 4; Acts 10. 2, 28, 29. **When therefore I have . . . sealed** (i. e., delivered over safely) **to them this fruit** (of the faith and love of the Gentile converts), **I will come** ('come back,' or 'return') **by you into Spain**—See on v. 24. **And I am sure** ('I know') **that . . . I shall come in the fulness of the blessing of Christ**—Such, beyond all doubts, is the true reading, the words "of the gospel" being in hardly any MSS. of antiquity and authority. Nor was the apostle mistaken in this confidence, though his visit to Rome was in very different circumstances from what he expected. See Acts 28. 16—end. **30.** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit—or, 'by the Lord Jesus Christ, and by the love of the Spirit'—not the love which the Spirit bears to us, but that love which He kindles in the hearts of believers towards each other:—*q. d.*, 'By that Saviour whose name is alike dear to all of us and whose unsearchable riches I live only to proclaim, and by that love one to another which the blessed Spirit diffuses through all the brotherhood, making the labours of Christ's servants a matter of common interest to all—I beseech you' that **ye strive together with me in your prayers to God for me**—implying that he had his grounds for anxious fear in this matter. **31.** that I may be delivered from them that do not believe ('that do not obey,' i. e., the truth, by believing it; as in ch. 2. 8) in Judea—He saw the storm that was gathering over him in Judea, which, if at all, would certainly burst upon his head when he reached the capital; and the event too clearly showed the correctness of these apprehensions. **and that my service which**

I have for Jerusalem—see on v. 25-28. **may be accepted by** ('prove acceptable to') **the saints**—Nor was he without apprehension lest the opposition he had made to the narrow jealousy of the Jewish converts against the free reception of their Gentile brethren, should make this gift of theirs to the poor saints at Jerusalem less welcome than it ought to be. He would have the Romans therefore to join him in wrestling with God that this gift might be gratefully received, and prove a cement between the two parties. But further. **32.** that I may come unto you with ('in') joy by the will of God (Acts 18. 21; 1 Corinthians 4. 19; 16. 7; Hebrews 6. 3; James 4. 15), and may with you be refreshed—rather, 'with you refresh myself,' after all his labours and anxieties, and so be refitted for future service. **33.** Now the God of peace be with you all. **Amen**—The peace here sought is to be taken in its widest sense: the peace of reconciliation to God, first, "through the blood of the everlasting covenant" (Hebrews 13. 20; 1 Thessalonians 5. 23; 2 Thessalonians 3. 16; Philipians 4. 9); then the peace which that reconciliation diffuses among all the partakers of it (1 Corinthians 14. 33; 2 Corinthians 13. 11; and see on ch. 16. 20); more widely still, that peace which the children of God, in beautiful imitation of their Father in heaven, are called and privileged to diffuse far and wide through this sin-distracted and divided world (ch. 22. 18; Matthew 5. 9; Hebrews 12. 14; James 3. 18).—*Note* (1.) Did "the chiefest of the apostles" apologize for writing to a Christian Church which he had never seen, and a Church that he was persuaded was above the need of it, save to "stir up their pure minds by way of remembrance" (2 Peter 1. 13; 3. 1); and did he put even this upon the sole plea of apostolic responsibility (v. 14-16)? What a contrast is thus presented to hierarchical pride, and in particular to the affected humility of the bishop of this very Rome! How close the bond which the one spirit draws between ministers and people—how wide the separation produced by the other! (2.) There is in the Christian Church no real priesthood, and none but figurative sacrifices. Had it been otherwise, it is inconceivable that the 16th verse of this chapter should have been expressed as it is. Paul's only priesthood and sacrificial offerings lay, first, in ministering to them as "the apostle of the Gentiles," not the sacrament with the 'real presence' of Christ in it, or the sacrifice of the mass, but "the Gospel of God," and then, when gathered under the wing of Christ, presenting them to God as a grateful offering, "being sanctified (not by sacrificial gifts, but) by the Holy Ghost." (See Hebrews 13. 9-16.) (3.) Though the debt we owe to those by whom we have been brought to Christ can never be discharged, we should feel it a privilege when we render them any lower benefit in return (v. 26, 27). (4.) Formidable designs against the truth and the servants of Christ should, above all other ways of counteracting them, be met by combined prayer to Him who rules all hearts and controls all events; and the darker the cloud, the more resolutely should all to whom Christ's cause is dear "strive together in their prayers to God" for the removal of it (v. 30, 31). (5.) Christian fellowship is so precious that the most eminent servants of Christ, amidst the toils and trials of their work, find it refreshing and invigorating; and it is no good sign of any ecclesiastic, that he deems it beneath him to seek and enjoy it even amongst the humblest saints in the Church of Christ (v. 24, 32).

CHAPTER XVI.

Ver. 1-27. CONCLUSION, EMBRACING SUNDRY SALUTATIONS AND DIRECTIONS, AND A CLOSING PRAYER. **1.** I commend unto you Phoebe our sister, which is a servant (or 'deaconess') of the Church which is at Cenchrea—The word is Cenchreae, the eastern part of Corinth, Acts 18. 18. That in the earliest churches there were deaconesses, to attend to the wants of the female members, there is no good reason to doubt. So early at least as the reign of Trajan, we learn from PLINY's celebrated letter to that emperor—A. D. 110, or 111—that they existed in the Eastern churches. Indeed, from the relation in which

eyes then stood to each other, something of this sort would seem to have been a necessity. Modern attempts, however, to revive this office have seldom found favour; either from the altered state of society, or the abuse of the office, or both. **2. Receive her in the Lord**—i. e., as a genuine disciple of the Lord Jesus. as ('so as') **becometh saints**—so as saints should receive saints. **assist her in whatsoever business she hath** ('may have') **need of you**—some private business of her own. **for she hath been a succourer of many, and of myself also**—See Psalm 41. 1-3; 2 Timothy 1. 16-18. **3-5. Salute Priscilla**—The true reading here is 'Prisca' (as in 2 Timothy 4. 19), a contracted form of Priscilla, as "Silas" of "Silvanns." and **Aquila my helpers**—The wife is here named before the husband (as in Acts 18. 18, and v. 26, according to the true reading; also in 2 Timothy 4. 19), probably as being the more prominent and helpful to the Church. **who have for my life laid down** ('who did for my life lay down') **their own necks**—i. e., risked their lives; either at Corinth (Acts 18. 6, 9, 10), or more probably at Ephesus (Acts 19. 30, 31; and cf. 1 Corinthians 15. 32). They must have returned from Ephesus, where we last find them in the history of the Acts, to Rome, whence the edict of Claudius had banished them (Acts 18. 2); and doubtless, if not the principal members of that Christian community, they were at least the most endeared to our apostle. **unto whom not only I give thanks, but also all the churches of the Gentiles**—whose special apostle this dear couple had rescued from imminent danger. **5. Likewise the Church that is in their house**—The Christian assembly that stately met there for worship. 'From his occupation as tent-maker, he had probably better accommodations for the meetings of the Church than most other Christians.' [HODGE.] Probably this devoted couple had written to the apostle such an account of the stated meetings at their house, as made him feel at home with them, and include them in this salutation, which doubtless would be read at their meetings with peculiar interest. **Salute my [well] beloved Epænetus, who is the first-fruits** (i. e., the first convert) **of Achaia unto Christ**—The true reading here, as appears by the MSS., is, 'the first-fruits of Asia unto Christ'—i. e., Proconsular Asia (see Acts 16. 6). In 1 Corinthians 16. 15 it is said that "the household of Stephanas was the first-fruits of Achaia;" and though if Epænetus was one of that family, the two statements might be reconciled according to the received text, there is no need to resort to this supposition, as that text is in this instance without authority. Epænetus, as the first believer in that region called Proconsular Asia, was dear to the apostle. See Hosea 9. 10; and Micah 7. 1. None of the names mentioned from v. 5-15 are otherwise known. One wonders at the number of them, considering that the writer had never been at Rome. But as Rome was then the centre of the civilized world, to and from which journeys were continually taken to the remotest parts, there is no great difficulty in supposing that so active a travelling missionary as Paul would, in course of time, make the acquaintance of a considerable number of the Christians then residing at Rome. **6. Greet (or 'salute') Mary, who bestowed much labour on us**—labour, no doubt, of a womanly kind. **7. Andronicus and Junia**—or, as it might be, 'Junias,' a contracted form of 'Junianus;' in this case, it is a man's name. But if, as is more probable, the word be, as in our version, "Junia," the person meant was no doubt either the wife or the sister of Andronicus. **my kinsmen**—or, 'relatives.' and **my fellow-prisoners**—on what occasion, it is impossible to say, as the apostle elsewhere tells us that he was "in prisons more frequent" (2 Corinthians 11. 23). **which are of note among the apostles**—Those who think the word "apostle" is used in a lax sense, in the Acts and Epistles, take this to mean 'noted apostles' [CHRYSTOSTOM, LUTHER, CALVIN, BENGEL, OLSHAUSEN, THOLUCK, ALFORD, JOWETT]; others, who are not clear that the word "apostle" is applied to any without the circle of the Twelve, save where the connection or some qualifying words show that the literal meaning of 'one sent' is the thing intended, understand

by the expression used here, 'persons esteemed by the apostles.' [BEZA, GROTIUS, DE WETTE, MEYER, FRITSCHKE, STUART, PHILIPPI, HODGE.] And of course, if "Junia" is to be taken for a woman, this latter must be the meaning. **who also were in Christ before me**—The apostle writes as if he envied them this priority in the faith. And, indeed, if to be "in Christ" be the most enviable human condition, the earlier the date of this blessed translation, the greater the grace of it. This latter statement about Andronicus and Junia seems to throw some light on the preceding one. Very possibly they may have been among the first-fruits of Peter's labours, gained to Christ either on the day of Pentecost or on some of the succeeding days. In that case they may have attracted the special esteem of those apostles who for some time resided chiefly at Jerusalem and its neighborhood; and our apostle, though he came late in contact with the other apostles, if he was aware of this fact, would have pleasure in alluding to it. **8. Amplias**—a contracted form of 'Ampliatius'—**my beloved in the Lord**—an expression of dear Christian affection. **9, 10. Urbane**—rather, 'Urbanus;' It is a man's name. **our helper** ('fellow-labourer') **in Christ. Salute Apelles approved** ('the approved') **in Christ**—or, as we should say, 'that tried Christian;' a noble commendation. **Salute them which are of Aristobulus** [household]—It would seem, from what is said of Narcissus in the following verse, that this Aristobulus himself had not been a Christian; but that the Christians of his household simply were meant; very possibly some of his slaves. **11. Salute Herodion, my kinsman**—(See on v. 7.) **Greet them that be of [the household] of Narcissus, which are in the Lord**—which implies that others in his house, including probably himself, were not Christians. **12. Salute Tryphena and Tryphosa, who labour in the Lord**—two active females. **Salute the beloved Persis** (another female), **which laboured much in the Lord**—referring probably, not to official services, such as would fall to the deaconesses, but to such higher Christian labours—yet within the sphere competent to woman—as Priscilla bestowed on Apollos and others (Acts 18. 18). **13. Salute Rufus, chosen** ('the chosen') **in the Lord**—meaning, not 'who is one of the elect,' as every believer is, but 'the choice' or 'precious one' in the Lord. (See 1 Peter 2. 4; 1 John 13.) We read in Mark 15. 21 that Simon of Cyrene, whom they compelled to bear our Lord's cross, was "the father of Alexander and Rufus." From this we naturally conclude, that when Mark wrote his Gospel, Alexander and Rufus must have been well known as Christians among those by whom he expected his Gospel to be first read; and, in all likelihood, this was that very "Rufus;" in which case our interest is deepened by what immediately follows about his mother. **and (salute) his mother and mine**—The apostle calls her "his own mother," not so much as our Lord calls every elderly female believer His mother (Matthew 12. 49, 50), but in grateful acknowledgment of her motherly attentions to himself, bestowed no doubt for his Master's sake, and the love she bore to his honoured servants. To us it seems altogether likely that the conversion of Simon the Cyrenian dated from that memorable day when "passing (casually) by, as he came from the country" (Mark 15. 21), "they compelled him to bear the" Saviour's cross. Sweet compulsion, if what he thus beheld issued in his voluntarily taking up his own cross! Through him it is natural to suppose that his wife would be brought in, and that this believing couple, now "heirs together of the grace of life" (1 Peter 3. 7), as they told their two sons, Alexander and Rufus, what honour had unwittingly been put upon their father at that hour of deepest and dearest moment to all Christians, might be blessed to the inbringing of both of them to Christ. In this case, supposing the elder of the two to have departed to be with Christ ere this letter was written, or to have been residing in some other place, and Rufus left alone with his mother, how instructive and beautiful is the testimony here borne to her! **14, 15. Salute Asyncritus, &c.**—These have been thought to be the names of ten less notable Christians than those

already named. But this will hardly be supposed if it be observed that they are divided into two pairs of five each, and that after the first of these pairs it is added, "and the brethren which are with them," while after the second pair we have the words, "and all the saints which are with them." This perhaps hardly means that each of the five in both pairs had "a Church at his house," else probably this would have been more expressly said. But at least it would seem to indicate that they were each a centre of some few Christians who met at his house—it may be for further instruction, for prayer, for missionary purposes, or for some other Christian objects. These little peeps into the rudimental forms which Christian fellowship first took in the great cities, though too indistinct for more than conjecture, are singularly interesting. Our apostle would seem to have been kept minutely informed as to the state of the Roman Church, both as to its membership and its varied activities, probably by Priscilla and Aquila. **16. Salute one another with an holy kiss**—So 1 Corinthians 16. 20; 1 Thessalonians 5. 26; 1 Peter 5. 14. The custom prevailed among the Jews, and doubtless came from the East, where it still obtains. Its adoption into the Christian churches, as the symbol of a higher fellowship than it had ever expressed before, was probably as immediate as it was natural. In this case the apostle's desire seems to be that on receipt of his Epistle, with its salutations, they should in this manner expressly testify their Christian affection. It afterwards came to have a fixed place in the church service, immediately after the celebration of the Supper, and continued long in use. In such matters, however, the state of society and the peculiarities of different places require to be studied. **The churches of Christ salute you**—The true reading is, 'All the churches;' the word "all" gradually falling out, as seeming probably to express more than the apostle would venture to affirm. But no more seems meant than to assure the Romans in what affectionate esteem they were held by the churches generally; all that knew he was writing to Rome having expressly asked their own salutations to be sent to them. (See v. 19.) **17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned** ('which ye learned'), and avoid them—The forerunners of "divisions" here referred to are probably those who were unfriendly to the truths taught in this Epistle, while those who caused "offences" were probably those referred to in ch. 14. 15 as haughtily disregarding the prejudices of the weak. The direction as to both is, first, to "mark" such, lest the evil should be done ere it was fully discovered; and next, to "avoid" them (cf. 2 Thessalonians 3. 6, 14), so as neither to bear any responsibility for their procedure, nor seem to give them the least countenance. **18. For they that are such serve not our Lord Jesus Christ**—'our Lord Christ' appears to be the true reading, but their own belly—not in the grosser sense, but as 'living for low ends of their own' (cf. Philipians 3. 19). and by good words and fair speeches deceive the simple—the unwary, the unsuspecting. See Proverbs 14. 15. **19. For your obedience** (i. e., tractableness) **is come abroad unto all. I am glad therefore on your behalf**—'I rejoice therefore over you,' seems the true reading. but yet I would have you wise unto that which is good, and simple—'harmless,' as in Matthew 10. 16, from which the warning is taken—concerning ('unto') evil—*q. d.*, 'Your reputation among the churches for subjection to the teaching ye have received is to me sufficient ground of confidence in you; but ye need the serpent's wisdom to discriminate between transparent truth and plausible error, with that guileless simplicity which instinctively cleaves to the one and rejects the other.' **20. And the God of peace shall bruise Satan under your feet shortly**—The apostle encourages the Romans to persevere in resisting the wiles of the devil with the assurance that, as good soldiers of Jesus Christ, they are "shortly" to receive their discharge, and have the satisfaction of "putting their feet upon the neck" of that formidable Enemy—a symbol familiar,

probably, in all languages to express not only the completeness of the defeat, but the abject humiliation of the conquered foe. See Joshua 10. 24; 2 Samuel 22. 41; Ezekiel 21. 29; Psalm 91. 13. Though the apostle here styles Him who is thus to bruise Satan, "the God of peace," with special reference to the "divisions" (v. 17) by which the Roman Church was in danger of being disturbed, this sublime appellation of God has here a wider sense, pointing to the whole "purpose for which the Son of God was manifested, to destroy the works of the devil" (1 John 3. 8); and indeed this assurance is but a reproduction of the first great promise, that the Seed of the woman should bruise the Serpent's head (Genesis 3. 15). **The grace of our Lord Jesus Christ be with you. Amen**—The "Amen" here has no MS. authority. What comes after this, where one would have expected the Epistle to close, has its parallel in Philipians 4. 20, &c., and being in fact common in epistolary writings, is simply a mark of genuineness. **21. Timotheus, my work-fellow**—'my fellow-labourer;' see Acts 16. 1-5. The apostle mentions him here rather than in the opening address to this Church, as he had not been at Rome. [BENGEL.] and **Lucius**—not Luke, for the fuller form of 'Lucas' is not 'Lucius' but 'Lucanus.' The person meant seems to be "Lucius of Cyrene," who was among the "prophets and teachers" at Antioch with our apostle, before he was summoned into the missionary field. (Acts 13. 1.) and **Jason**—See Acts 17. 5. He had probably accompanied or followed the apostle from Thessalonica to Corinth. **Sossipater**—See Acts 20. 4. **22. I, Tertius, who wrote this** ('the') **epistle**—as the apostle's amanuensis, or penman—**salute you in the Lord**—So usually did the apostle dictate his Epistles, that he calls the attention of the Galatians to the fact that to them he wrote with his own hand. (Galatians 6. 11.) But this Tertius would have the Romans to know that, far from being a mere scribe, his heart went out to them in Christian affection; and the apostle, by giving his salutation a place here, would show what sort of assistants he employed. **23. Gaius mine host, and (the host) of the whole Church**—See Acts 20. 4. It would appear that he was one of only two persons whom Paul baptized with his own hand; cf. 8 John 1. His Christian hospitality appears to have been something uncommon. **Erastus the chamberlain** ('treasurer') **of the city**—doubtless of Corinth. See Acts 19. 22; 2 Timothy 4. 20. and **Quartus a brother**—rather, 'the' or 'our brother;' as Sosthenes and Timothy are called, 1 Corinthians 1. 1, and 2 Corinthians 1. 1. (*Greek.*) Nothing more is known of this Quartus. **24. The grace, &c.**—a repetition of the benediction precisely as in v. 20. save that it is here invoked on them "all." **25. Now to him that is of power**—more simply, as in Jude 24, 'to Him that is able'—**to stablish** (confirm, or uphold) **you, according to my gospel, and the preaching of Jesus Christ**—i. e., in conformity with the truths of that Gospel which I preach, and not I only, but all to whom has been committed "the preaching of Jesus Christ"—according to the revelation of the mystery (see on ch. 11. 25), which was kept secret since the world began—*lit.*, 'which hath been kept in silence during eternal ages'—but is now made manifest—The reference here is to that peculiar feature of the Gospel economy which Paul himself was specially employed to carry into practical effect and to unfold by his teaching—the introduction of the Gentile believers to an equality with their Jewish brethren, and the new, and, to the Jews, quite unexpected form which this gave to the whole Kingdom of God; cf. Ephesians 3. 1-10, &c. This the apostle calls here a mystery hitherto undisclosed, in what sense the next verse will show, but now fully unfolded; and his prayer for the Roman Christians, in the form of a doxology to Him who was able to do what he asked, is that they might be established in the truth of the Gospel, not only in its essential character, but specially in that feature of it which gave themselves, as Gentile believers, their whole standing among the people of God, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made

known to all nations for (in order to) the obedience of faith—Lest they should think, from what he had just said, that God had brought in upon his people so vast a change on their condition without giving them any previous notice, the apostle here adds that, on the contrary, “the Scriptures of the prophets” contain all that he and other preachers of the Gospel had to declare on these topics, and indeed that the same “everlasting God,” who “from eternal ages” had kept these things hid, had given “commandment” that they should now, according to the tenor of those prophetic Scriptures, be imparted to every nation for their believing acceptance. 27. to God, &c.—‘To the only wise God through Jesus Christ, be’—lit., ‘to whom be;’ *q. d.*, ‘to Him, I say, be the glory for ever Amen.’ At its outset, this is an ascription of glory to the power that could do all this; at its close it ascribes glory to the wisdom that planned and that presides over the gathering of a redeemed people out of all nations. The apostle adds his devout “Amen,” which the reader—if he has followed him with the astonishment and delight of him who pens these words—will fervently echo.—On this concluding section of the Epistle, note (1.) In the minute and delicate manifestations of Christian feeling, and lively interest in the smallest movements of Christian life, love, and zeal, which are here exemplified, combined with the grasp of thought and elevation of soul which this whole Epistle displays, as indeed all the writings of our apostle, we have the secret of much of that grandeur of character which has made the name of Paul stand on an elevation of its own in the estimation of enlightened Christendom in every age, and of that influence which under God, beyond all the other apostles, he has already exercised, and is yet destined to exert, over the religious thinking and feeling of men. Nor can any approach him in these peculiarities without exercising corresponding influence on all with whom they come in contact (v. 1-16). (2.) “The wisdom of the serpent and the harmlessness of the dove”—in enjoining which our apostle here only echoes the teaching of his Lord (Matthew 10. 16)—is a combination of properties the rarity of which among Christians is only equalled by its vast importance. In every age of the Church there have been real Christians whose excessive study of the serpent’s wisdom has so sadly trenchanted upon their guileless simplicity, as at times to

excite the distressing apprehension that they were no better than wolves in sheep’s clothing. Nor is it to be denied, on the other hand, that, either from inaptitude or indisposition to judge with many discrimination of character and of measures, many eminently simple, spiritual, devoted Christians, have throughout life exercised little or no influence on any section of society around them. Let the apostle’s counsel on this head (v. 19) be taken as a study, especially by young Christians, whose character has yet to be formed, and whose permanent sphere in life is but partially fixed; and let them prayerfully set themselves to the combined exercise of both those qualities. So will their Christian character acquire solidity and elevation, and their influence for good be proportionably extended. (3.) Christians should cheer their own and each other’s hearts, amidst the toils and trials of their protracted warfare, with the assurance that it will have a speedy and glorious end; they should accustom themselves to regard all opposition to the progress and prosperity of Christ’s cause—whether in their own souls, in the churches with which they are connected, or in the world at large—as just “Satan” in conflict, as ever, with Christ their Lord; and they should never allow themselves to doubt that “the God of peace” will “shortly” give them the neck of their Enemy, and make them to bruise the Serpent’s head (v. 20). (4.) As Christians are held up and carried through solely by Divine power, working through the glorious Gospel, so to that power, and to the wisdom that brought that Gospel nigh to them, they should ascribe all the glory of their stability now, as they certainly will of their victory at last (v. 25-27). (5.) “Has the everlasting God” “commanded” that the Gospel “mystery,” so long kept hid but now fully disclosed, shall be “made known to all nations for the obedience of faith” (v. 26)? Then, what “necessity is laid upon” all the churches and every Christian, to send the Gospel “to every creature!” And we may rest well assured that the prosperity or decline of churches, and of individual Christians, will have not a little to do with their faithfulness or indifference to this imperative duty.

The ancient subscription at the end of this Epistle—though of course of no authority—appears to be in this case quite correct.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

INTRODUCTION.

THE AUTHENTICITY of this Epistle is attested by Clement of Rome (*Ep. to Corinth. c. 47*), Polycarp (*Ep. to Philipp. c. 11*), and Irenæus (*Adversus Hæres. 4. 27. 3*). The city to which it was sent was famed for its wealth and commerce which were chiefly due to its situation between the Ionian and Ægean Seas on the isthmus connecting the Peloponnese with Greece. In St. Paul’s time it was capital of the province Achaia and the seat of the Roman proconsul (Acts 18. 12). The state of morals in it was notorious for debauchery, even in the profligate heathen world; so much so that “to Corinthianize” was a proverbial phrase for “to play the wanton;” hence arose dangers to the purity of the Christian Church at Corinth. That Church was founded by St. Paul on his first visit (Acts 18. 1-17).

He had been the instrument of converting many Gentiles (ch. 12. 2), and some Jews (Acts 18. 8), notwithstanding the vehement opposition of the countrymen of the latter (Acts 18. 5), during the year and a half in which he sojourned there. The converts were chiefly of the humbler classes (ch. 1. 26, &c.). Crispus (ch. 1. 14; Acts 18. 8), Erastus and Gaius (Calus) were, however, men of rank (Romans 16. 23). A variety of classes is also implied in ch. 11. 22. The risk of contamination by contact with the surrounding corruptions, and the temptation to a craving for Greek philosophy and rhetoric (which Apollos’ eloquent style rather tended to foster, Acts 18. 24, &c.), in contrast to Paul’s simple preaching of Christ crucified (ch. 2. 1, &c.), as well as the opposition of certain teachers to him, naturally caused him anxiety. Emissaries from the Judaizers of Palestine boasted of “letters of commendation” from Jerusalem, the metropolis of the faith. They did not, it is true, insist on circumcision in refined Corinth, where the attempt would have been hopeless, as they did among the simpler people of Galatia; but they attacked the apostolic authority of Paul (ch. 9. 1, 2; 2 Corinthians 10. 1, 7, 8), some of them declaring themselves followers of Cephas, the chief apostle, others boasting that they belonged to Christ Himself (ch. 1. 12; 2 Corinthians 10. 7), whilst they haughtily repudiated all subordinate teaching. Those persons gave out themselves for apostles (2 Corinthians 11. 5. 13). The ground taken by them was, that Pau-

was not one of the Twelve, and not an eye-witness of the Gospel facts, and durst not prove his apostleship by claiming sustenance from the Christian Church. Another section avowed themselves followers of Paul himself, but did so in a party spirit, exalting the minister rather than Christ. The followers of Apollos, again, unduly prized his Alexandrian learning and eloquence, to the disparagement of the apostle, who studiously avoided any deviation from Christian simplicity (ch. 2. 1-5). In some of this last philosophizing party there may have arisen the Antinomian tendency which tried to defend theoretically their own practical immorality: hence their denial of the future resurrection, and their adoption of the Epicurean motto, prevalent in heathen Corinth, "Let us eat and drink, for to-morrow we die" (ch. 15). Hence, perhaps, arose their connivance at the incestuous intercourse kept up by one of the so-called Christian body with his stepmother during his father's life. The household of Chloe informed St. Paul of many other evils: such as contentions, divisions, and lawsuits brought against brethren in heathen law courts by professing Christians; the abuse of their spiritual gifts into occasions of display and fanaticism; the interruption of public worship by simultaneous and disorderly ministrations, and decorum violated by women speaking unveiled (contrary to Oriental usage), and so usurping the office of men, and even the holy communion desecrated by greediness and revelling on the part of the communicants. Other messengers also, came from Corinth, consulting him on the subject of (1.) the controversy about meats offered to idols; (2.) the disputes about celibacy and marriage; (3.) the due exercise of spiritual gifts in public worship; (4.) the best mode of making the collection which he had requested for the saints at Jerusalem (ch. 16. 1, &c.). Such were the circumstances which called forth the First Epistle to the Corinthians, the most varied in its topics of all the Epistles.

In ch. 5. 9, "I wrote unto you in an Epistle not to company with fornicators," it is implied that St. Paul had written a previous letter to the Corinthians (now lost). Probably in it he had also enjoined them to make a contribution for the poor saints at Jerusalem, whereupon they seem to have asked directions as to the mode of doing so, to which he now replies (ch. 16. 2). It also probably announced his intention of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Corinthians 1. 15, 16), which purpose he changed on hearing the unfavourable report from Chloe's household (ch. 16. 5-7), for which he was charged with fickleness (2 Corinthians 1. 17). In the first Epistle which we have, the subject of fornication is alluded to only in a summary way, as if he were rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time. [ALFORD.] Preceding this former letter, he seems to have paid a *second* visit to Corinth. For in 2 Corinthians 12. 4; 13. 1, he speaks of his intention of paying them a *third* visit, implying he had already *twice* visited them. See also *Notes* on 2 Corinthians 2. 1; 13. 2; also 1. 15, 16. It is hardly likely that during his three years' sojourn at Ephesus he would have failed to revisit his Corinthian converts, which he could so readily do by sea, there being constant maritime intercourse between the two cities. This second visit was probably a short one (cf. ch. 16. 7); and attended with pain and humiliation (2 Corinthians 2. 1; 12. 21), occasioned by the scandalous conduct of so many of his own converts. His milder censures having then failed to produce reformation, he wrote briefly directing them "not to company with fornicators." On their misapprehending this injunction, he explained it more fully in the Epistle, the first of the two extant (ch. 5. 9, 13). That the *second* visit is not mentioned in Acts is no objection to its having really taken place, as that book is fragmentary and omits other leading incidents in St. Paul's life; e. g., his visit to Arabia, Syria, and Cilicia (Galatians 1. 17-21).

The PLACE OF WRITING is fixed to be Ephesus (ch. 16. 8). The subscription in *English Version*, "From Philippi," has no authority whatever, and probably arose from a mistaken translation of ch. 16. 5, "For I am passing through Macedonia." At the time of writing St. Paul implies (ch. 16. 8) that he intended to leave Ephesus after Pentecost of that year. He really did leave it about Pentecost (57. A. D.). Cf. Acts 19. 20. The allusion to Passover imagery in connection with our Christian Passover, Easter (ch. 5. 7), makes it likely that the season was about Easter. Thus the date of the Epistle is fixed with tolerable accuracy, about Easter, certainly before Pentecost, in the third year of his residence at Ephesus, 57 A. D. For other arguments, see CONYBEARE and HOWSON'S *Life and Ep. of St. Paul*.

The Epistle is written in the name of Sosthenes "our brother." BIRKS supposes he is the same as the Sosthenes, Acts 18. 17, who, he thinks, was converted subsequently to that occurrence. He bears no part in the Epistle itself, the apostle in the very next verses (v. 4, &c.) using the first person: so Timothy is introduced, 2 Corinthians 1. 1. The bearers of the Epistle were probably Stephanas, Fortunatus, and Achaicus (see the subscription), whom he mentions (ch. 16. 17, 18) as with him then, but who he implies are about to return back to Corinth; and therefore he commends them to the regard of the Corinthians.

CHAPTER I.

Ver. 1-31. THE INSCRIPTION; THANKSGIVING FOR THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH; REPROOF OF PARTY DIVISIONS; HIS OWN METHOD OF PREACHING ONLY CHRIST. 1. called to be—Found in some, not in others, of the oldest MSS. Possibly inserted from Romans 1. 1; but as likely to be genuine. *Translate, lit.*, "a called apostle." [CONYBEARE and HOWSON.] through... will of God—not because of my own merit. Thus St. Paul's call as "an apostle by the will of God," whilst constituting the ground of the authority he claims in the Corinthian Church (cf. Galatians 1. 1), is a reason for humility on his own part (ch. 15. 8, 10). [BENGEL.] In assuming the ministerial office a man should see he does so not of his own impulse, but by the will of God (Jeremiah 21); Paul if left to his own will would never have been an apostle (Romans 9. 16). Sosthenes—See my *Introduction*. Associated by St. Paul with himself in the inscription, either in modesty, Sosthenes being his inferior (CHRYSTOSTOM), or in order that the name of a "brother" of note in Corinth (Acts 18. 17) might give weight to his Epistle and might show, in opposition to his detractors

that he was supported by leading brethren. Gallio had driven the Jews who accused Paul from the judgment-seat. The Greek mob, who disliked the Jews, took the opportunity then of beating Sosthenes the ruler of the Jewish synagogue, whilst Gallio looked on and refused to interfere, being secretly pleased that the mob should second his own contempt for the Jews. Paul probably at this time had showed sympathy for an adversary in distress, which issued in the conversion of the latter. St. Crispus also, the previous chief ruler of the synagogue, had been converted. Saul the persecutor turned into Paul the apostle, and Sosthenes the leader in persecution against that apostle, were two trophies of Divine grace that, side by side, would appeal with double power to the Church at Corinth. [BIRKS.] 2. the Church of God—He calls it so notwithstanding its many blots. Fanatics and sectaries vainly think to anticipate the final sifting of the wheat and tares (Matthew 13. 27-30). 'It is a dangerous temptation to think there is no Church where there is not apparent perfect purity. He who thinks so, must at last separate from all others and think himself the only holy man in the world, or establish a peculiar sect with a few hypocrites. It was

enough for Paul in recognizing the Corinthians as a Church, that he saw among them evangelical doctrine, baptism, and the Lord's Supper." [CALVIN.] It was the Church of God, not of this or of that favourite leader. [CHRYSOSTOM.] at Corinth—a Church at dissolute Corinth—what a paradox of grace! **sanctified**—consecrated, or set apart as holy to God in (by union with) Christ Jesus. In the Greek there are no words "to them that are;" translate simply, "men sanctified," &c. called to be saints—rather, "called saints;" saints by calling: applied by Paul to all professing members of the Church. As "sanctified in Christ" implies the fountain sources of holiness, the believer's original sanctification in Christ (ch. 6. 11; Hebrews 10. 10, 14; 1 Peter 1. 2) in the purposes of God's grace; so "called saints" refer to their actual call (Romans 8. 30), and the end of that call that they should be holy (1 Peter 1. 15). **with all that in every place call upon . . . Christ**—The Epistle is intended for these also, as well as for the Corinthians. The true CATHOLIC CHURCH (a term first used by IGNATIUS, *ad Smyrnam*, c. 8); not consisting of those who call themselves from Paul, Cephas, or any other eminent leader (v. 12), but of all, wherever they be, who call on Jesus as their Saviour in sincerity (cf. 2 Timothy 2. 22). Still a general unity of discipline and doctrine in the several churches is implied in ch. 4. 17; 7. 17; 11. 16; 14. 33, 36. The worship due to God is here attributed to Jesus (cf. Joel 2. 32; Matthew 4. 10; Acts 9. 14). **both theirs and ours**—"in every place which is their home . . . and our home also;" this is added to include the Christians throughout Achaia, not residing in Corinth the capital (2 Corinthians 1. 1). St. Paul feels the home of his converts to be also his own. Cf. a similar phrase, Romans 16. 13. [CONYBEARE and HOWSON.] "Ours" refers to Paul and Sosthenes, and the Corinthians' home. [ALFORD.] BEZA better explains, "Both their Lord and our Lord." All believers have one and the same Lord (ch. 8. 6; Ephesians 4. 5); a virtual reproof of the divisions of the Corinthians, as if Christ were divided (v. 13). **3. peace**—peculiarly needed in the Corinthian Church, on account of its dissensions. On this verse see Romans 1. 7. **4.** He puts the causes for praise and hope among them in the foreground, not to discourage them by the succeeding reproof, and in order to appeal to their better selves. **my God**—(Romans 1. 8; Philippians 1. 3.) **always**—(Cf. Philippians 1. 4.) **the grace . . . given you**—(Cf. v. 7.) **by . . . Christ—*lit.*, in Jesus Christ**—given you as members in Christ. **5. utterance**—ALFORD from MENOCHIVS translates, "doctrine." Ye are rich in preachers or the preaching of the word, and rich in knowledge or apprehension of it: *lit.* (the) word (preached). *English Version*, as in 2 Corinthians 8. 7, is better: for St. Paul, purposing presently to dwell on the abuse of the two gifts on which the Corinthians most prided themselves, utterance (speech) and knowledge (ch. 1. 20; 3. 18; 4. 19; ch. 13. and 14.), previously gains their goodwill by congratulating them on having those gifts. **6.** According as the testimony of (of, and concerning) Christ (who is both the object and author of this testimony [BENGEL]; ch. 2. 1; 1 Timothy 2. 6; 2 Timothy 1. 8) was confirmed among [ALFORD] you, i. e., by God, through my preaching, and through the miracles accompanying it (ch. 12. 8; Mark 16. 20; 2 Corinthians 1. 21, 22; Galatians 3. 2, 5; Ephesians 4. 7, 8; Hebrews 2. 4). God confirmed (cf. Philippians 1. 7; Hebrews 2. 3), or gave effect to the Gospel among (or better as *English Version*, "in") the Corinthians by their accepting it and setting their seal to its truth, through the inward power of His Spirit, and the outward gifts and miracles accompanying it. [CALVIN.] **7. ye come behind**—are inferior to other Christians elsewhere. [GROTIVS.] **in no gift**—Not that all had all gifts, but different persons among them had different gifts (ch. 12. 4, &c.). **waiting for . . . coming of . . . Christ**—The crowning proof of their "coming behind in no gift," faith, hope, and love, are all exercised herein (cf. 1 Timothy 4. 8; Titus 2. 13). "Leaving to others their **MEMENTO MORI** (remember death), do thou earnestly cherish this joyous expectation of the Lord's coming." [BENGEL.] The Greek verb implies, "to expect constantly, not only

for a certain time, but even to the end till the expected event happens" (Romans 8. 19). [TITM., *Synonyma*! **9. Who**—God, v. 4 (not Jesus Christ, v. 7, in which case it would be "in His day"), **unto the end—*viz.*, "the coming of Christ."** blameless in the day of . . . Christ—(1 Thessalonians 5. 23.) After that day there is no danger (Ephesians 4. 30; Philippians 1. 6). Now is our day to work, and the day of our enemies to try us: then will be the day of Christ, and of His glory in the saints. [BENGEL.] **9. faithful**—to His promises (Philippians 1. 6; 1 Thessalonians 5. 24). **called**—according to His purpose (Romans 8. 28). **unto . . . fellowship of . . . Jesus**—to be fellow-heirs with Christ (Romans 8. 17–28), like Him sons of God and heirs of glory (Romans 8. 30; 2 Thessalonians 2. 14; 1 Peter 5. 10; 1 John 1. 3). CHRYSOSTOM remarks that the name of Christ is oftener mentioned in this than in any other Epistle, the apostle designing thereby to draw them away from their party admiration of particular teachers to Christ alone. **10. Now**—Ye already have knowledge, utterance, and hope, maintain also love. brethren—The very title is an argument for love. by . . . Christ—whom St. Paul wishes to be all in all to the Corinthians, and therefore names Him so often in this chapter. **speak . . . same thing**—not speaking different things as ye do (v. 12), in a spirit of variance. **divisions—*lit.*, splits breaches**, but—but rather, perfectly joined together—the opposite word to "divisions." It is applied to healing a wound, or making whole a rent. **mind . . . judgment**—the view taken by the understanding, and the practical decision arrived at [CONYBEARE and HOWSON], as to what is to be done. The mind, within, refers to things to be believed: the judgment is displayed outwardly in things to be done. [BENGEL.] **Disposition—opinion**. [ALFORD.] **11. (Ch. 11. 18.) by them . . . of . . . house of Chloe**—They seem to have been alike in the confidence of St. Paul and of the Corinthians. The Corinthians "wrote" to the apostle (ch. 7. 1) consulting him concerning certain points: marriage, the eating of things offered to idols, the decorum to be observed by women in religious assemblies. But they said not a syllable about the enormities and disorders that had crept in among them. That information reached Paul by other quarters. Hence his language about those evils is, "It hath been declared unto me," &c.; "It is reported commonly" (ch. 5. 1, 2). All this he says before he notices their letter, which shows that the latter did not give him any intimation of those evils. An undesigned proof of genuineness. [PALMY'S *Horæ Paulinæ*.] Observe his prudence: He names the family, to let it be seen that he made his allegation not without authority: he does not name the individuals, not to excite odium against them. He tacitly implies that the information ought rather to have come to him directly from their presbyters, as they had consulted him about matters of less moment. **contentions**—not so severe a word as "divisions," *lit.*, schisms (*Margin*, v. 10). **12. this I say**—this is what I mean in saying "contentions" (v. 11). **every one of you saith**—Ye say severally, glorying in men" (v. 31; ch. 3. 21, 22), one, I am of Paul, another, I am of Apollos; &c. Not that they formed definite parties, but they individually betrayed the spirit of party in contentions under the name of different favourite teachers. St. Paul will not allow himself to be flattered even by those who made his name their party cry, so as to connive at the dishonour thereby done to Christ. These probably were converted under his ministry. Those alleging the name of Apollos, Paul's successor at Corinth (Acts 18. 24, &c.), were persons attracted by his rhetorical style (probably acquired in Alexandria, ch. 2. 6), as contrasted with the "weak bodily presence" and "contemptible speech" of the apostle. Apollos, doubtless, did not willingly foster this spirit of undue preference (ch. 4. 6, 8); nay, to discourage it, he would not repeat his visit just then (ch. 16. 12). **I of Cephas**—Probably Judaizers, who sheltered themselves under the name of St. Peter, the apostle of the circumcision (*Cephas* is the Hebrew, *Peter* the Greek name; John 1. 42; Galatians 2. 11, &c.): the subjects handled in chs. 7–9. were probably suggested as matters of doubt by them. The Church there

began from the Jewish synagogue, Crispus the chief ruler, and Sosthenes his successor (probably), being converts. Hence some Jewish leaven, though not so much as elsewhere, is traceable (2 Corinthians 11. 22). *Petrism* afterwards sprang up much more rankly at Rome. If it be wrong to boast "I am of Peter," how much more so to boast "I am of the Pope!" [BENGEL.] **I of Christ**—A fair pretext used to slight the ministry of Paul and his other teachers (ch. 4. 8; 2 Corinthians 10. 7-11). **13. Is Christ divided?**—into various parts (one under one leader, another under another). [ALFORD.] The unity of His body is not to be cut in pieces, as if all did not belong to Him, the One Head. **was Paul crucified for you?**—In the Greek the interrogation implies that a strong negative answer is expected: "Was it Paul (*surely you will not say so*) that was crucified for you?" In the former question the majesty of "CHRIST" (the Anointed One of God) implies the impossibility of His being "divided." in the latter, "Paul's" insignificance implies the impossibility of his being the head of redemption, "crucified for" them, and giving his name to the redeemed. This, which is true of Paul the founder of the Church of Corinth, holds equally good of Cephas and Apollos, who had not such a claim as Paul in the Corinthian Church. **crucified . . . baptized**—The cross claims us for Christ, as redeemed by Him; baptism, as dedicated to Him. **in the name**—rather, "into the name" (Galatians 3. 27), implying the *incorporation* involved in the idea of baptism. **14.** I thank God's providence now, whose ordered it that I baptized none of you but Crispus (the former ruler of the synagogue, Acts 18. 8) and Gaius (written by the Romans CAIUS; the host of Paul at Corinth, and of the Church, Romans 16. 23; a person therefore in good circumstances). Baptizing was the office of the deacons (Acts 10. 48) rather than of the apostles, whose office was that of establishing and superintending generally the churches. The deacons had a better opportunity of giving the necessary *course of instruction preparatory to baptism*. Crispus and Gaius, &c., were probably among the first converts, and hence were baptized by Paul himself, who founded the Church. **15. Lest**—Not that Paul had this reason at the time, but God so arranged it that some might say. [ALFORD.] **16. household of Stephanas**—"The first-fruits of Achaia," i. e., among the first converted there (ch. 16. 15, 17). It is likely that such "households" included infants (Acts 16. 33). The history of the Church favours this view, as infant baptism was the usage from the earliest ages. **17.** St. Paul says this not to depreciate baptism; for he exalts it most highly (Romans 6. 3). He baptized some first converts; and would have baptized more, but that his and the apostles' peculiar work was to preach the Gospel, to found by their autoptic testimony particular churches, and then to superintend the churches in general. **sent me—lit., as an apostle. not to baptize**—even in Christ's name, much less in my own. **not with wisdom of words—or speech; philosophical reasoning** set off with *oratorical language* and secular learning, which the Corinthians set so undue a value upon (v. 5; ch. 2. 1, 4) in Apollos, and the want of which in St. Paul they were dissatisfied with (2 Corinthians 10. 10). **cross of Christ**—the sum and substance of the Gospel (v. 23; ch. 2. 2), Christ crucified. **be made of none effect—lit., be made void** (Romans 4. 14); viz., by men thinking more of the human reasonings and eloquence in which the Gospel was set forth, than of the Gospel itself of Christ crucified, the sinner's only remedy, and God's highest exhibition of love. **18. preaching, &c.—lit., the word, or speech** as to the cross; in contrast to the "wisdom of words" (so called), v. 17. **them that perish—rather, them that are perishing, viz.,** by preferring human "wisdom of words" to the doctrine of the "cross of Christ." It is not the final state that is referred to; but, "them that are in the way of perishing." So also in 2 Corinthians 2. 15, 16. **us which are saved**—In the Greek the collocation is more modest, "to them that are being saved (that are in the way of salvation) as," i. e., to which class we belong. **power of God**—which includes in it that it is "the wisdom of God" (v. 24). God's powerful instrument of salvation; the highest exhibition of God's power (Romans 1

16). What seems to the world "weakness" in God's plan of salvation (v. 25), and in its mode of delivery by His apostle (ch. 2. 3) is really His mighty "power." What seems "foolishness" because wanting man's "wisdom of words" (v. 17) is really the highest "wisdom of God" (v. 24). **19. I will destroy**—Slightly altered from the LXX., Isaiah 29. 14. The Hebrew is, "The wisdom of the wise shall perish, and the understanding of their prudent men shall be hid." St. Paul by inspiration gives the sense of the Spirit, by making God the cause of their *wisdom perishing, &c.*, "I will destroy," &c. **understanding of the prudent—lit., of the understanding ones.** **20. Where? &c.**—Nowhere; for God "brings them to naught" (v. 19). **the wise—generally, the scribe—Jewish.** [ALFORD.] **the disputer—Greek.** [ALFORD.] Cf. the Jew and Greek of this world contrasted with the godly wise, v. 22, 23. VITRINGA thinks the reference is to the Jewish discourses in the synagogue, *Darascyth*, from a Hebrew root "to dispute." Cf. "questions," Acts 23. 3; Titus 3. 9. If so, "wise" refers to Greek wisdom (cf. v. 22). St. Paul applies Isaiah 33. 18 here in a higher sense; there the primary reference was to temporal deliverance, here to external; v. 22, which is in threefold opposition to v. 18 there, sanctions this higher application; the Lord in the threefold character being the sole ground of glorying to his people. **of this world . . . of this world**—rather, "dispensation (or age) . . . world;" the Greek words are distinct. The former is here *this age or worldly order of things* in a moral point of view, as opposed to the Christian dispensation or order of things. The latter is the *world* viewed externally and cosmically. **made foolish**—shown the world's philosophy to be folly, because it lacks faith in Christ crucified. [CHRYSOSTOM.] Has treated it as folly, and not used its help in converting and saving men (v. 26, 27). [ESTIUS.] **21. after that**—rather, *whereas*. **in the wisdom of God**—in the wise arrangement of God. **world by wisdom**—rather, "by its wisdom," or its philosophy (John 1. 10; Romans 1. 28). **knew not God**—whatever other knowledge it attained (Acts 17. 23, 27). The deistic theory that man can by the light of nature discover his duty to God, is disproved by the fact that man *has* never discovered it without revelation. All the stars and moon cannot make it day; that is the prerogative of the sun. Nor can nature's highest gifts make the moral day arise; that is the office of Christ. Even the Jew missed this knowledge, in so far as he followed after mere carnal world-wisdom. **it pleased God**—St. Paul refers to Jesus' words (Luke 10. 21). **by the foolishness of preaching**—by that preaching which the world (unbelieving Jews and Gentiles alike) deem *foolishness*. **save them that believe**—(Romans 1. 16.) **22. For—lit., Since**; seeing that. This verse illustrates how the "preaching" of Christ crucified came to be deemed "foolishness" (v. 21). **a sign**—The oldest MSS. read "signs." The *singular* was a later correction from Matthew 12. 38; 16. 1; John 2. 18. The signs the Jews craved for were not mere miracles, but direct tokens from heaven that Jesus was Messiah (Luke 11. 16). **Greeks seek . . . wisdom—viz.,** a philosophic demonstration of Christianity. Whereas Christ, instead of demonstrative proof, demands *faith* on the ground of His word, and of a reasonable amount of evidence that the alleged revelation is His word. Christianity begins not with solving intellectual difficulties, but with satisfying the heart that longs for forgiveness. Hence not the refined Greeks, but the theocratic Jews were the chosen organ for propagating revelation. Again, intellectual Athens (Acts 17. 18-21, &c.) received the gospel less readily than commercial Corinth. **23. we—Paul and Apollos. Christ crucified**—The Greek expresses not the mere fact of His crucifixion, but the *permanent character* acquired by the transaction, whereby He is now a Saviour (Galatians 3. 1). [GREEN.] A Messiah (Christ) crucified was the stone on which the Jews stumbled (Matthew 21. 44). The opposition of Jew and Gentile alike shows that a religion so seemingly contemptible in its origin could not have succeeded if it had not been divine. **unto the Greeks**—the oldest MSS. read "unto the Gentiles." **24. called**—(cf. v. 26.) The same class as the "us which are (being) saved" (v. 18); the elect, who have obeyed the call; called effectually.

ally (Romans 8. 28, 30). **Christ**—"Crucified" is not here added, because when the offence of the cross is overcome, "Christ" is received in all His relations, not only in His cross, but in His life and His future kingdom. **power**—so meeting all the reasonable requirements of the Jews who sought "a sign." The cross (the death of a slave), which to the Jews (looking for a temporal Messiah) was a "stumbling-block," is really "the power of God" to the salvation of all who believe. **wisdom of God**—so really exhibiting, and in the highest degree (if they would but see it), that which the Greeks sought after—*wisdom* (Colossians 2. 3). **25. foolishness of God**—i. e., God's plan of salvation which men deem "foolishness," **weakness of God**—Christ "crucified through weakness" (2 Corinthians 13. 4, the great *stumbling-block* of the Jews), yet "living by the power of God." So He perfects strength out of the weakness of His servants (ch. 2. 3; 2 Corinthians 12. 9). **26. ye see**—rather, from the prominence of the verb in the Greek, "see" or "consider" (imperative). [ALFORD from VULGATE and IRENÆUS.] **your calling . . . are called**—instead of the words in italics, supplied by *English Version*, supply, "were your callers." What St. Paul is dwelling on (cf. v. 27, 28), is the weakness of the instrumentality which the Lord employed to convert the world. [HINDS and WHATELY; so ANSELM.] However, *English Version* accords well with v. 24. "The whole history of the expansion of the Church is a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." [OLSHAUSEN.] **wise . . . after the flesh**—the wisdom of this world acquired by human study without the Spirit. Contrast Matthew 16. 17. **27. the foolish things**—a general phrase for *all persons and things foolish*. Even things (and those, too, *foolish things*) are chosen by God to confound persons, (and those too persons who are wise). This seems to me the force of the change from neuter to masculine. **to confound**—The Greek is stronger, "that He might confound (or put to shame)," &c. God confounds the wise by effecting through His instruments, without human wisdom, what the worldly wise, with it, cannot effect, viz., to bring men to salvation. **chosen . . . chosen**—The repetition indicates the gracious deliberateness of God's purpose (James 2. 5). **28. yea, and things which are not**—Yea is not in the Greek. Also some of the oldest MSS. omit "and." Thus the clause, "things which are not" (are regarded as naught), is in apposition with "foolish . . . weak . . . base (i. e., low born) and despised things." God has chosen all four, though regarded as *things that are not*, to bring to naught things that are. **29. no flesh . . . glory**—For they who try to glory (boast) because of human greatness and wisdom, are "confounded" or *put to shame* (v. 27). Flesh, like "the flower of the field," is beautiful, but frail (Isaiah 40. 6). **in his presence**—We are to glory not before Him, but in Him. [BENGEL.] **30. But . . . ye**—in contrast to them that "glory" in worldly wisdom and greatness. **of him are**—not of ourselves (Ephesians 2. 8), but of Him (Romans 11. 30). **From Him ye are** (i. e., have spiritual life, who once were spiritually among the "things which are not," v. 28). **in Christ**—by living union with Him. Not "in the flesh" (v. 28, 29). **of God—from God**; emanating from Him and sent by Him. **is made unto us**—has been made to us, to our eternal gain. **wisdom**—unattainable by the worldly mode of seeking it (v. 19, 20; contrast Colossians 2. 3; Proverbs 8.; Isaiah 9. 6). By it we become "wise unto salvation," owing to His wisdom in originating and executing the plan, whereas once we were "fools." **righteousness**—the ground of our justification (Jeremiah 23. 5, 6; Romans 4. 25; 2 Corinthians 5. 21); whereas once we were "weak" (Romans 5. 6). Isaiah 42. 21; **45. 24. sanctification**—by His Spirit; whereas formerly we were "base." Hereafter our righteousness and sanctification alike shall be both perfect and inherent. Now the righteousness wherewith we are justified is perfect, but not inherent; that wherewith we are sanctified is inherent, but not perfect. [HOOKER.] Now sanctification is perfect in principle, but not in attainment. These two are joined in the Greek as forming essentially but one thing, as distinguished from the "wisdom" in devising and execut-

ing the plan for us ("abounded toward us in all wisdom," Ephesians 1. 8), and "redemption," the final completion of the scheme in the deliverance of the body (the position of "redemption" last shows that this limited sense is the one intended here). Luke 21. 28; Romans 8. 23; Ephesians 1. 14; 4. 30. **redemption**—whereas once we were "despised." **31. glory in . . . Lord**—(Jeremiah 9. 23, 24)—in opposition to "flesh glorying in His presence" (v. 29). In contrast to morbid slavish self-abasement, St. Paul joins with humility the elevating consciousness of our true dignity in Christ. He who glories is to glory in the Lord, not in the flesh, nor in the world.

CHAPTER II.

Ver. 1-16. ST. PAUL'S SUBJECT OF PREACHING, CHRIST CRUCIFIED, NOT IN WORLDLY, BUT IN HEAVENLY, WISDOM AMONG THE PERFECT. 1. And I—so I, [CONYBEARE] as one of the "foolish, weak, and despised" instruments employed by God (ch. 1. 27, 28); "glorying in the Lord," not in man's wisdom (ch. 1. 31). Cf. ch. 1. 23, "We," when I came—(Acts 18. 1, &c.). Paul might, had he pleased, have used an ornate style, having studied secular learning at Tarsus of Cilicia, which Strabo preferred as a school of learning to Athens or Alexandria; here, doubtless, he read the *Cilician Aratus*' poems (which he quotes, Acts 17. 28), and Epimenides (Titus 1. 12), and Menander (1 Corinthians 15. 33). Grecian intellectual development was an important element in preparing the way for the Gospel, but it failed to regenerate the world, showing that for this a superhuman power is needed. Hellenistic (Grecizing) Judaism at Tarsus and Alexandria was the connecting link between the schools of Athens and those of the Rabbis. No more fitting birth-place could there have been for the apostle of the Gentiles than Tarsus, free as it was from the warping influences of Rome, Alexandria, and Athens. He had at the same time *Roman citizenship*, which protected him from sudden violence. Again, he was reared in the *Hebrew Divine law* at Jerusalem. Thus, as the three elements, Greek cultivation, Roman polity (Luke 2. 1), and the Divine law given to the Jews, combined just at Christ's time, to prepare the world for the Gospel; so the same three, by God's marvellous providence, met together in the apostle to the Gentiles. [CONYBEARE and HOWSON.] **testimony of God**—"the testimony of Christ" (ch. 1. 6), therefore Christ is God. 2. The Greek implies, "The only definite thing that I made it my business to know among you, was, to know Jesus Christ (His person) and Him crucified (His office)" [ALFORD], not exalted on the earthly throne of David, but executed as the vilest malefactor. The historical fact of Christ's crucifixion had probably been put less prominently forward by the seekers after human wisdom in the Corinthian Church, to avoid offending learned heathens and Jews. Christ's person and Christ's office constitute the sum of the Gospel. 3. I—the preacher: as v. 2 describes the subject, "Christ crucified," and v. 4 the mode of preaching: "my speech . . . not with enticing words," &c., "but demonstration of the Spirit." **weakness**—personal and bodily (2 Corinthians 10. 10; 12. 7, 9; Galatians 4. 13). **trembling**—(cf. Philipians 2. 12). Not personal fear, but a *trembling anxiety to perform a duty*; anxious conscientiousness, as proved by the contrast to "eye-service" (Ephesians 6. 5). [CONYBEARE and HOWSON.] 4. **my speech**—in private. **preaching**—in public. [BENGEL.] ALFORD explains it, *My discourse* on doctrines, and *my preaching*, or announcement of facts. **enticing**—rather, *persuasive*. **man's wisdom**—"man's" is omitted in the oldest authorities. Still "wisdom" does refer to man's wisdom. **demonstration of . . . Spirit, &c.**—*persuasion* is man's means of moving his fellow-man. God's means is *demonstration*, leaving no doubt, and inspiring implicit faith, by the powerful working of the Spirit (there exhibited both outwardly by miracles, and inwardly by working on the heart, now in the latter and the more important way, only, (Matthew 7. 29; Acts 6. 10; Hebrews 4. 12; cf. also Romans 15. 19). The same simple power accompanies Divine truth now, producing certain persuasion and conversion, when the Spirit demonstrates by "

1 CORINTHIANS II.

5. stand in . . . wisdom of men—rest on it, owe its origin and continuance to it. 6, 7. Yet the Gospel preaching, so far from being at variance with true "wisdom," is a wisdom infinitely higher than that of the wise of the world. **we speak**—resuming "we" (preachers, I, Apollos, &c.) from "we preach" (ch. 1. 28), only that here, "we speak" refers to something less public (cf. v. 7, 13, "mystery," "hidden") than "we preach," which is public. For "wisdom" here denotes not the whole of Christian doctrine, but its sublimer and deeper principles. **perfect**—those matured in Christian experience and knowledge alone can understand the true superiority of the Christian wisdom which St. Paul preached. Distinguished not only from *worldly* and *natural* men, but also from *babes*, who though "in Christ" retain much that is "carnal" (ch. 3. 1, 2), and cannot therefore understand the deeper truths of Christianity (ch. 14. 20; Philippians 3. 15; Hebrews 5. 14). St. Paul does not mean by the "mystery" or "hidden wisdom" (v. 7), some *hidden tradition distinct from the Gospel* (like the Church of Rome's "disciplina arcani," and doctrine of reserve), but the *unfolding of the treasures of knowledge*, once hidden in God's counsels, but now announced to all, which would be intelligently comprehended in proportion as the hearer's inner life became perfectly transformed into the image of Christ. Cf. instances of such "mysteries," *i. e.*, deeper Christian truths, not preached at St. Paul's first coming to Corinth, when he confined himself to the fundamental elements (v. 2), but now spoken to the "perfect" (ch. 15. 51; Romans 11. 25; Ephesians 3. 5, 6). "Perfect" is used not of *absolute perfection*, but relatively to "babes," or those less ripe in Christian growth (cf. Philippians 3. 12, 15, with 1 John 2. 12-14). "God" (v. 7) is opposed to the world, the apostles to "the princes (great and learned men) of this world" (v. 8; cf. ch. 1. 20). [BENGEL.] **come to naught**—nothingness (ch. 1. 28). They are transient, not immortal. Therefore, their wisdom is not real. [BENGEL.] Rather, *translate* with ALFORD, "Which are being brought to naught," *viz.*, by God's choosing the "things which are not (the weak and despised things of the Gospel), to bring to naught (the same verb as here) things that are" (ch. 1. 28). 7. **wisdom of God**—emphatically contrasted with the wisdom of men and of this world (v. 5, 6). **in a mystery**—connected in construction with "we speak." We speak as dealing with a mystery, *i. e.*, not something to be kept hidden, but what heretofore was so, but is now revealed. Whereas the Pagan mysteries were revealed only to a chosen few, the Gospel mysteries were made known to all who would obey the truth. "If our Gospel be hid, it is hid to them that are lost" (2 Corinthians 4. 3), "whom the God of this world hath blinded." Ordinarily we use "mystery" in reference to those from whom the knowledge is withheld; the apostles, in reference to those to whom it is revealed. [WHATELY.] It is hidden before it is brought forward, and when it is brought forward it still remains hidden to those that are imperfect. [BENGEL.] **ordained—*lit.*, foreordained** (cf. v. 9), "prepared for them that love Him," before the world—rather, "before the ages" (of time), *i. e.*, from eternity. This infinitely antedates worldly wisdom in antiquity. It was before not only the wisdom of the world, but eternally before the world itself and its ages. **to our glory**—ours both now and hereafter, from "the Lord of glory" (v. 8), who brings to naught "the princes of this world." 8. **Which**—wisdom. The strongest proof of the natural man's destitution of heavenly wisdom. **crucified . . . Lord of glory**—implying the inseparable connection of Christ's humanity and His divinity. The Lord of glory (which He had in His own right before the world was, John 17. 4, 24) was crucified. 9. **But**—(it has happened) as it is written. **Eye hath not seen, &c.**—ALFORD translates, "The things which eye saw not, &c., the things which God prepared, &c., to us God revealed through His Spirit." Thus, however, the "but" of v. 10 is ignored. Rather construe, as ESTIUS, "(We speak, supplied from v. 9), things which eye saw not (heretofore), &c., things which God prepared, &c. But God revealed them to us, &c." The quotation is not a verbatim one, but an inspired exposition of the "wisdom" (v. 6, from

Isaiah 64. 4). The exceptive words, "O God, besides (except) thee," are not quoted directly, but are virtually expressed in the exposition of them (v. 10), "None know thee, O God, seest these mysteries, and God hath revealed them to us by His Spirit." entered—*lit.*, come up into the heart. A Hebraism (cf. Margin, Jeremiah 3. 16). In Isaiah 64. it is "Prepared (*lit.*, "will do") for him that waiteth for him," here, "for them that love Him." For Isaiah spoke to them who waited for Messiah's appearance as future; St. Paul, to them who love Him as having actually appeared (1 John 4. 19), cf. v. 12, "the things that are freely given to us of God." [BENGEL.] 10. **revealed . . . by . . . Spirit**—the inspiration of thoughts (so far as truth essential to salvation is concerned) makes the Christian (ch. 3. 16; 12. 3; Matthew 16. 17; John 16. 13; 1 John 2. 20, 27); that of words, the PROPHET (2 Samuel 23. 1, 2; 1 Kings 13. 1, 5), "by the word of the Lord" (v. 13, John 20. 30, 31; 2 Peter 1. 21). The secrets of revelation are secret to some, not because those who know them will not reveal them (for indeed, the very notion of revelation implies an unveiling of what had been veiled), but because those to whom they are announced have not the will or power to comprehend them. Hence the Spirit-taught alone know these secrets (Psalm 26. 14; Proverbs 3. 32; John 7. 17; 15. 15). **unto us**—the "perfect" or fully matured in Christian experience (v. 6). Intelligent men may understand the outline of doctrines; but without the Holy Spirit's revelation to the heart, these will be to them a mere outline—a skeleton correct perhaps, but wanting life [Cautions for the Times xiv.] (Luke 10. 21). **the Spirit searcheth**—working in us and with our Spirits (cf. Romans 8. 16, 26, 27). The Old Testament shows us God (the Father) for us. The Gospels, God (the Son) with us. The Acts and Epistles, God (the Holy Ghost) in us [MONOD] (Galatians 3. 14). **deep things of God**—(Psalm 92. 5). His Divine nature, attributes, and counsels. The Spirit delights to explore the infinite depths of His own Divine mind, and then reveal them to us, according as we are capable of understanding them (Deuteronomy 29. 29). This proves the personality and Godhead of the Holy Ghost. Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man. [BENGEL.] 11. **what man, &c.**—*lit.*, who of MEN knoweth the things of a MAN, save the spirit of that man? things of God knoweth no man—rather, "none knoweth," not angel or man. This proves the impossibility of any knowing the things of God, save by the Spirit of God (who alone knows them, since even in the case of man, so infinitely inferior in mind to God, none of his fellow-men, but his own spirit alone knows the things hidden within him). 12. **we . . . received, not . . . spirit of . . . world**—the personal evil "spirit that now worketh in the children of disobedience" (Ephesians 2. 2). This spirit is natural in the unregenerate, and needs not to be received. **Spirit which is of God**—*i. e.*, which comes FROM God. We have received it only by the gift of God, whose Spirit it is, whereas our own spirit is the spirit that is IN us men (v. 11). **that we might know . . . things . . . freely given . . . of God** present experimental knowledge, to our unspeakable comfort, of His deep mysteries of wisdom, and of our future possession of the good "things which God hath prepared for them that love Him" (v. 9). 13. **also**—we not only know by the Holy Ghost, but we also speak the "things freely given to us of God" (v. 12). **which the Holy Ghost teacheth**—the old MSS. read "the Spirit" simply, without "Holy." **comparing spiritual things with spiritual**—expounding the Spirit-inspired Old Testament Scripture, by comparison with the Gospel which Jesus by the same Spirit revealed [GROTIUS]; and conversely illustrating the Gospel mysteries by comparing them with the Old Testament types. [CHRYSOSTOM.] So the Greek word is translated, "comparing" (2 Corinthians 10. 12). WAHL (Clavis) translates, "explaining (as the Greek is translated, Genesis 40. 8, LXX.) to spiritual (*i. e.*, Spirit-taught men) men, spiritual things (the things which we ourselves are taught by the Spirit)." Spirit-taught men alone can comprehend spiritual truths. (His secrets

with v. 8, 9, 10, 14, 15; ch. 3. 1. ALFORD translates, "Putting together (combining) spirituals with spirituals;" i. e., attaching spiritual words to spiritual things, which we should not do, if we were to use words of worldly wisdom to expound spiritual things (so v. 1, 4; 1 Peter 4. 11). Perhaps the generality of the neuters is designed to comprehend these several notions by implication. Comparing, or combining, spirituals with spirituals; implying both that spiritual things are only suited to spiritual persons (so "things" comprehended *persons*, ch. 1. 27), and also that spiritual truths can only be combined with spiritual (not worldly-wise) words, and lastly, spirituals of the Old and New Testaments can only be understood by mutual comparison or combination, not by combination with worldly "wisdom," or natural perceptions (ch. 1. 21, 22; 2. 1, 4-9; cf. Psalm 119. 18). 14. *natural man*—*lit.*, a man of animal soul. As contrasted with the spiritual man, he is governed by the animal soul, which overbears his spirit, which latter is without the Spirit of God (Jude 19). So the animal (*English Version*, "natural") body, or body led by the lower animal nature (including both the mere human fallen reason and heart), is contrasted with the Spirit-quickened body (ch. 15. 44-46). The carnal man (the man led by bodily appetites, and also by a self-exalting spirit, estranged from the Divine life) is closely akin; so too the "earthly," "Devilish," or "demon-like;" "led by an evil spirit," is the awful character of such a one, in its worst type (James 3. 15). *receiveth not*—though they are offered to him, and are "worthy of being received by all men" (1 Timothy 1. 15). *they are foolishness unto him*—whereas he seeks "wisdom" (ch. 1. 22). *neither can he*—not only does he not, but he cannot know them, and therefore has no wish to "receive" them (Romans 8. 7). 15. *He that is spiritual*—*lit.*, "the spiritual (man)." In v. 14, it is "A (not 'the,' as *English Version*) natural man." The spiritual is the man distinguished above his fellow-men, as he in whom the Spirit rules. In the unregenerate, the spirit which ought to be the organ of the Holy Spirit (and which is so in the regenerate), is overriden by the animal soul, and is in abeyance, so that such a one is never called "spiritual." *judgeth all things*—and persons, by their true standard (cf. ch. 6. 2-4; 1 John 4. 1), in so far as he is spiritual. "*Discerneth . . . is discerned*," would better accord with the translation of the same Greek (v. 14). Otherwise for "discerned," in v. 14, *translate*, "judged of," to accord with the translation, "judgeth . . . is judged," in this 15th verse. He has a practical insight into the verities of the Gospel, though he is not infallible on all theoretical points. If an individual may have the Spirit without being infallible, why may not the Church have the Spirit, and yet not be infallible (a refutation of the plea of Rome for the Church's infallibility, from Matthew 28. 20; John 16. 13)? As the believer and the Church have the Spirit, and are yet not therefore Impeccable, so he and the Church have the Spirit, and yet are not infallible or Impeccable. He and the Church are both infallible and Impeccable, only in proportion to the degree in which they are led by the Spirit. The Spirit leads into all truth and holiness; but His influence on believers and on the Church is as yet partial. Jesus alone, who had the Spirit without measure (John 3. 34), is both infallible and Impeccable. Scripture, because it was written by men, who whilst writing were infallibly inspired, is unmixed truth (Proverbs 28. 5; 1 John 2. 27). 16. *For*—proof of v. 13, that the spiritual man "is judged of no man." In order to judge the spiritual man, the ordinary man must "know the mind of the Lord." But "who of ordinary men knows" that? that he may instruct him—i. e., so as to be able to set him right as His counsellor (quoted from Isaiah 40. 13, 14). So the LXX. translate the Greek verb, which means to *prove*, in Acts 9. 22. Natural men who judge spiritual men, living according to the mind of God ("We have the mind of Christ"), are virtually wishing to instruct God, and bring Him to another mind, as counsellors setting to right their king. *we have the mind of Christ*—in our degree of capability to apprehend it. Isaiah 40. refers to JEHOVAH; therefore, as it is applied here to Christ, He is Jehovah.

CHAPTER III.

Ver. 1-23. ST. PAUL COULD NOT SPEAK TO THEM OF DEEP SPIRITUAL TRUTHS, AS THEY WERE CARNAL, CONTENDING FOR THEIR SEVERAL TEACHERS; THESE ARE NOTHING BUT WORKERS FOR GOD, TO WHOM THEY MUST GIVE ACCOUNT IN THE DAY OF FIERY JUDGMENT. THE HEARERS ARE GOD'S TEMPLE, WHICH THEY MUST NOT DEFILE BY CONTENTIONS FOR TEACHERS, WHO, AS WELL AS ALL THINGS, ARE THEIRS, BEING CHRIST'S. 1. And 1-4, e., as the natural (animal) man cannot receive, so I also could not speak unto you the deep things of God, as I would to the spiritual; but I was compelled to speak to you as I would to MEN OF FLESH. The oldest MSS. read this for "carnal." The former (*lit.*, *fleshy*) implies men wholly of flesh, or natural. Carnal, or fleshy, implies not they were wholly natural or unregenerate (ch. 2. 14), but that they had much of a carnal tendency; e. g., their divisions. St. Paul had to speak to them as he would to men wholly natural, inasmuch as they are still carnal (v. 3) in many respects, notwithstanding their conversion (ch. 1. 4-9). *babes*—contrasted with the perfect (fully matured) in Christ (Colossians 1. 28; cf. Hebrews 5. 13, 14). This implies they were not men wholly of flesh, though carnal in tendencies. They had life in Christ, but it was weak. He blames them for being still in a degree (not altogether, cf. ch. 1. 5, 7; therefore he says "as") babes in Christ, when by this time they ought to have "come unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4. 13). In Romans 7. 14, also the oldest MSS. read "I am a man of flesh." 2. (Hebrews 5. 12.) *milk*—the elementary "principles of the doctrine of Christ" (ch. 6. 1). 3. *envying*—jealousy, rivalry. As this refers to their feelings, "strife" refers to their words, and "divisions" to their actions. [BENGEL.] There is a gradation, or ascending climax: *envying* had produced *strife*, and *strife* *divisions* (factious parties). [GROTIUS.] His language becomes severer now as He proceeds; in ch. 1. 11 he had only said "contentions," he now multiplies the words (cf. the stronger term, ch. 4. 6, than in ch. 3. 21). *carnal*—for "strife" is a "work of the flesh" (Galatians 5. 20). The "flesh" includes all feelings that aim not at the glory of God, and the good of our neighbour, but at gratifying self. *walk as men*—as unregenerate men (cf. Matthew 16. 23). "After the flesh, not after the Spirit" of God, as becomes you as regenerate by the Spirit (Romans 8. 4; Galatians 5. 25, 26). 4. (Ch. 1. 12.) *are ye not carnal*—the oldest MSS. read "Are ye not men?" i. e., "walking as men" unregenerate (v. 3). 5. *Paul . . . Apollos*—the oldest MSS. read in the reverse order, *Apollos . . . Paul*. He puts Apollos before himself in humility. *who then*—seeing then that ye severally strive so for your favourite teachers, "Who is (of what intrinsic power and dignity) Paul?" If so great an apostle reasons so of himself, how much more does humility, rather than self-seeking, become ordinary ministers! *but ministers, &c.*—the oldest MSS. have no "but." "Who is Apollos . . . Paul? (mere) ministers (a lowly word appropriate here, *servants*), by whom (not "in whom;" *by whose ministrations*) ye believed," as . . . *Lord gave to every man*—i. e., to the several hearers, for it was God that "gave the increase" (v. 6). 6. *I . . . planted, Apollos watered*—(Acts 18. 1; 19. 1.) Apollos at his own desire (Acts 18. 27) was sent by the brethren to Corinth, and there followed up the work which St. Paul had begun. *God gave the increase*—i. e., the growth (v. 19; Acts 18. 27). "Believed through grace." Though ministers are nothing, and God all in all, yet God works by instruments, and promises the Holy Spirit in the faithful use of means. This is the dispensation of the Spirit, and ours is the ministry of the Spirit. 7. *neither is he that . . . anything . . . but God*—viz., is all in all. "God" is emphatically last in the Greek, "He that giveth the increase (namely, God)." Here follows a parenthesis from v. 8 to v. 21, where "Let no man glory in MEN" stands in antithetic contrast to God here. 8. *one*—essentially in their aim they are one, engaged in one and the same ministry; therefore they ought not to be made by you the occasion of forming separate parties. *and every man*—rather

"*For every man.*" Though in their service or ministry, they are essentially "one," yet every minister is separately responsible in "*his own*" work, and "shall receive *his own* (emphatically repeated) reward, according to *his own* labour." The reward is something over and above personal salvation (v. 14, 15; 2 John 8). He shall be rewarded according to, not his success or the amount of work done, but "according to his own labour." It shall be said to him, "Well done, thou good and (not *successful*, but) *faithful* servant, enter thou into the joy of thy Lord" (Matthew 25, 23). 9. *Translate*, as the Greek collocation of words, and the emphasis on "God" thrice repeated, requires, "For (in proof that "each shall receive reward according to his own labour," *viz.*, from God) it is of God that we are the fellow-workers (labouring *with*, but *under*, and *belonging to* Him as His servants, 2 Corinthians 5. 20; 6. 1; cf. Acts 15. 4; *Note*, 1 Thessalonians 3. 2) of God that ye are the field (or tillage), of God that ye are the building." [ALFORD.] "Building" is a new image introduced here, as suited better than that of husbandry, to set forth the different kinds of teaching and their results, which he is now about to discuss. "To edify" or "build up" the Church of Christ is similarly used (Ephesians 2. 21, 22; 4. 29). 10. *grace . . . given unto me*—St. Paul puts this first, to guard against seeming to want humility, in pronouncing himself "a wise master-builder," in the clause following. [CHRYSOSTOM.] The "grace" is that "given" to him in common with all Christians (v. 5), only proportioned to the work which God had for him to do. [ALFORD.] *wise*—*i. e.*, *skillful*. His skill is shown in his *laying a foundation*. The unskillful builder lays none (Luke 6. 49). Christ is the foundation (v. 11). *another*—who ever comes after me. He does not name Apollos; for he speaks generally of all successors, whoever they be. His warning, "Let every man (every teacher) take heed how," &c., refers to other successors rather than Apollos, who doubtless did not, as they, build wood, hay, &c., on the foundation (cf. ch. 4. 15). "I have done my part, let them who follow me see (so the Greek for "take heed") to theirs." [BENGEL.] *how*—with what material. [ALFORD.] *How far wisely*, and in builder-like style (1 Peter 4. 11). *buildeth thereupon*—here the *building* or *superstructure* raised on Christ the "foundation," laid by Paul (ch. 2. 2) is not, as in Ephesians 2. 20, 21, the Christian Church made up of believers, the "lively stones" (1 Peter 2. 5), but the *doctrinal and practical teaching* which the teachers who succeeded Paul, superadded to his first teaching; not that they taught what was false, but their teaching was subtle and speculative reasoning, rather than solid and simple truth. 11. (Isaiah 28. 16; Acts 4. 12; Ephesians 2. 20.) *For—my warning* ("take heed," &c., v. 10) is as to the superstructure ("buildeth thereupon"), not as to the foundation: "For other foundation can no man lay, than that which has (already) been laid (by God) Jesus Christ," the person, not the mere abstract doctrine about Him, though the latter also is included; *Jesus*, GOD-SAVIOUR; *Christ*, MESSIAH or ANOINTED. *can*—a man can not lay any other, since the only one recognized by God has been already laid. 12. *Now*—rather, "But." The image is that of a building on a solid foundation, and partly composed of durable and precious, partly of perishable materials. The "gold, silver, precious stones," which all can bear fire (Revelation 21. 18, 19), are *teachings* that will stand the fiery test of judgment; "wood, hay, stubble," are those which cannot stand it; not positive heresy, for that would destroy the foundation, but teaching mixed up with human philosophy and Judaism, curious rather than useful. Besides the *teachings*, the superstructure represents also the *persons* cemented to the Church by them, the reality of whose conversion, through the teachers' instrumentality, will be tested at the last day. Where there is the least grain of real gold of faith, it shall never be lost (1 Peter 1. 7; cf. ch. 4. 12). On the other hand, the lightest straw feeds the fire. [BENGEL.] (Matthew 5. 19.) 13. *Every man's work*—Each teacher's superstructure on the foundation. *the day*—of the Lord (ch. 1. 8; Hebrews 9. 25; 1 Thessalonians 5. 4). The article is emphatic, *The day.* "i. e., the great day of days, the long expected

day. *declare it*—old English for "make it clear" (ca. 4. 4). *It shall be revealed by fire*—*i. e.*, "every man's work." Rather, "*He*," the Lord, whose day it is (2 Thessalonians 1. 7, 8). *Translate* *lit.*, "*Is being revealed* (the present in the Greek implies the *certainly and nearness* of the event, Revelation 22. 10, 20) *in fire*" (Malachi 3. 2, 3. 4. 1). The *fire* (probably *figurative* here, as the *gold, hay &c.*) is not *purgatory* (as Rome teaches, *i. e.*, *purificatory and punitive*), but *probatory*, not restricted to those dying in "venial sin:" the supposed *intermediate class* between those entering heaven at once, and those dying in mortal sin who go to hell, but *universal*, testing the godly and ungodly alike (2 Corinthians 5. 10; cf. Mark 9. 49). This fire is not till the *last day*, the supposed fire of purgatory begins *at death*. The fire of St. Paul is to try the *works*, the fire of purgatory the *persons*, of men. St. Paul's fire causes "loss" to the sufferers; Rome's purgatory, great gain, *viz.*, heaven at last to those purged by it, if only it were true. Thus this passage, quoted by Rome for, is altogether against purgatory. "It was not this doctrine that gave rise to prayers for the dead; but the practice of praying for the dead [which crept in from the affectionate but mistaken solicitude of survivors] gave rise to the doctrine." [WHATELY.] 14. *abide*—*abide* the testing fire (Matthew 3. 11, 12). *which he hath built thereupon*—which he built on the foundation. *reward*—*wages*, as a builder, *i. e.*, teacher. His converts built on Christ the foundation, through his faithful teaching, shall be his "crown of rejoicing" (2 Corinthians 1. 14; Philipians 2. 16; 1 Thessalonians 2. 19). 15. *If . . . be burnt*—If any teacher's work consist of such materials as the fire will destroy. [ALFORD.] *suffer loss*—*i. e.*, forfeit the special "reward;" not that he shall lose salvation (which is altogether a *free gift*, not a "reward" or wages), for he remains still on the foundation (v. 12; 2 John 6). *saved; yet so as by fire*—rather, "so as through fire" (Zechariah 3. 2; Amos 4. 11; Jude 23). "Saved, yet not without fire" (Romans 2. 27). [BENGEL.] As a builder whose building, not the foundation, is consumed by fire, escapes, but with the loss of his work [ALFORD], as the shipwrecked merchant, though he has lost his merchandise, is saved, though having to pass through the waves. [BENGEL.] Malachi 3. 1, 2; and 4. 1, give the key to explain the imagery. The "Lord suddenly coming to His temple" in flaming "fire," all the parts of the building which will not stand that fire will be consumed; the builders will escape with personal salvation, but with the loss of their work, through the midst of the conflagration. [ALFORD.] Again, a distinction is recognized between minor and fundamental doctrines (if we regard the superstructure as representing the *doctrines* superadded to the elementary essentials); a man may err as to the former, and yet be saved, but not so as to the latter (cf. Philipians 3. 15). 16. *Know ye not*—It is no new thing I tell you, in calling you "God's building;" ye know and ought to remember, ye are the noblest kind of building, "the temple of God." *ye*—all Christians form together one vast temple. The expression is not, "ye are temples," but "ye are the temple" collectively, and "lively stones" (1 Peter 2. 5) individually. *God . . . Spirit*—God's indwelling, and that of the Holy Spirit, are one; therefore the Holy Spirit is God. No literal "temple" is recognized by the New Testament in the Christian Church. The only one is the spiritual temple, the whole body of believing worshippers which the Holy Spirit dwells in (ch. 6. 19; John 4. 23, 24). The *synagogue*, not the temple, was the model of the Christian house of worship. The temple was the *house of sacrifice*, rather than of prayer. Prayers in the temple were silent and individual (Luke 1. 10; 18. 10-13), not joint and public, nor with reading of Scripture, as in the synagogue. The temple, as the name means (from a Greek root "to dwell"), was the earthly *dwelling-place of God*, where alone He put His name. The synagogue (as the name means an *assembly*) was the place for assembling men. God now too has His earthly temple, not one of wood and stone, but the congregation of believers, the "living stones" on the "spiritual house." Believers are all spiritual priests in it. Jesus Christ, our High Priest, has the only literal

priesthood (Malachi 1. 11; Matthew 18. 20; 1 Peter 2. 5). [STRONG.] 17. If any . . . defile . . . destroy—rather, as the Greek verb is the same in both cases, “destroy . . . destroy.” God repays in kind by a righteous retaliation. The destroyer shall himself be destroyed. As temporal death was the penalty of marring the material temple (Leviticus 16, 2; Daniel 5. 2, 3, 30), so eternal death is the penalty of marring the spiritual temple—the Church. The destroyers here (v. 16, 17), are distinct from the unwise or unskillful builders (v. 12, 15); the latter held fast the “foundation” (v. 11), and, therefore, though they lose their work of superstructure and the special reward, yet they are themselves saved; the destroyers, on the contrary, assailed with false teaching the foundation, and so subvert the temple itself, and shall therefore be destroyed. (See Note, p. 10.) [ESTIUS and NEANDER.] I think St. Paul passes here from the teachers to all the members of the Church, who, by profession, are “priests unto God” (Exodus 19. 6; 1 Peter 2. 9; Revelation 1. 6). As the Aaronic priests were doomed to die if they violated the old temple (Exodus 23. 13), so any Christian who violates the sanctity of the spiritual temple, shall perish eternally (Hebrews 12. 14; 10. 31). Holy—inviolable (Habakkuk 2. 20). which temple ye are—rather, “the which (i. e., holy) are ye” [ALFORD], and, therefore, want of holiness on the part of any of you (or, as ESTIUS, “to tamper with the foundation in teaching you”) is a violation of the temple, which cannot be let to pass with impunity. GROTIUS supports *English Version*. 18. seemeth—i. e., is, and is regarded by himself and others. wise in this world—wise in mere worldly wisdom (ch. 1. 20). let him become a fool—by receiving the Gospel in its unworldly simplicity, and so becoming a fool in the world's sight. [ALFORD.] Let him no longer think himself wise, but seek the true wisdom from God, bringing his understanding into captivity to the obedience of faith. [ESTIUS.] 19. with God—in the judgment of God. it is written—in Job 5. 13. The formula of quoting SCRIPTURE used here, establishes the canonicity of Job. He taketh . . . wise in . . . own craftiness—proving the “foolishness” of the world's wisdom, since it is made by God the very means to catch those who think themselves so wise. *Lit.*, *He who taketh*, &c., the whole of the sentence not being quoted, but only the part which suited St. Paul's purpose. 20. Quotation from Psalm 94. 11. There it is of men; here it is “of the wise.” St. Paul by inspiration states the class of men whose “thoughts” (or rather, “reasonings,” as suits the Greek and the sense of the context) the Spirit designated in the Psalm, “vanity,” viz., the “proud” (v. 2) and worldly-wise, whom God in v. 8 calls “fools,” though they “boast themselves” of their wisdom in pushing their interests (v. 4). 21. let no man glory in men—resuming the subject from v. 4; cf. ch. 1. 12 and 31, where the true object of glorying is stated: “he that glorieth let him glory in THE LORD.” Also ch. 4. 6, “That no one of you be puffed up for one against another.” For all things—not only all men. For you to glory thus in men, is lowering yourselves from your high position as heirs of all things. All men (including your teachers) belong to Christ, and therefore to you, by your union with Him; He makes them and all things work together for your good (Romans 8. 28). Ye are not for the sake of them, but they for the sake of you (2 Corinthians 4. 5, 15). They belong to you, not you to them. 22. Enumeration of some of the “all things.” The teachers, in whom they gloried, he puts first (ch. 1. 12). He omits after “Cephas” or Christ (to whom exclusively some at Corinth (ch. 1. 12) professed to belong); but, instead, substitutes “ye are Christ's” (v. 23). world . . . life . . . death . . . things present . . . things to come—not only shall they not “separate you from the love of God in Christ” (Romans 8. 38, 39), but they “all are yours,” i. e., are for you (Romans 8. 28), and belong to you, as they belong to Christ your Head (Hebrews 1. 2). things present—“things actually present.” [ALFORD.] 23. ye are Christ's—not Paul's, or Apollos', or Cephas' (ch. 11. 3; Matthew 23. 8-10). “Neither be ye called masters; for one is your Master, even Christ” (Romans 14. 8). Not merely a particular section of you, but ye all are Christ's (ch. 1. 12). Christ is

God's—(ch. 11. 3). God is the ultimate end of all, even of Christ, His co-equal Son (ch. 15. 28; Philippians 2. 6-11).

CHAPTER IV.

Ver. 1-21. TRUE VIEW OF MINISTERS: THE JUDGMENT IS NOT TO BE FORESTALLED; MEANWHILE THE APOSTLES' LOW STATE CONTRASTS WITH THE CORINTHIANS' PARTY PRIDE, NOT THAT ST. PAUL WOULD SHAME THEM, BUT AS A FATHER WARN THEM; FOR WHICH END HE SENT TIMOTHY, AND WILL SOON COME HIMSELF. 1. account . . . us—Paul and Apollos. ministers of Christ—not heads of the Church in whom ye are severally to glory (ch. 1. 12); the headship belongs to Christ alone; we are but His servants ministering to you (ch. 1. 13; 3. 5, 22). stewards—(Luke 12. 42; 1 Peter 4. 10). Not the depositories of grace, but dispensers of it (“rightly dividing” or dispensing it), so far as God gives us it, to others. The Chazan, or overseer, in the synagogue answered to the bishop or “angel” of the Church, who called seven of the synagogue to read the law every sabbath, and oversaw them. The Parnasin of the synagogue, like the ancient “deacon” of the Church, took care of the poor (Acts 6.), and subsequently preached in subordination to the presbyters or bishops, as Stephen and Philip did. The Church is not the appendage to the priesthood; but the minister is the steward of God to the Church. Man shrinks from too close contact with God, hence he willingly puts a priesthood between, and would serve God by deputy. The Pagan (like the modern Romish) priest was rather to conceal than to explain “the mysteries of God.” The minister's office is to “preach” (*lit.*, proclaim as a herald, Matthew 10. 27) the deep truths of God (“mysteries,” heavenly truths, only known by revelation), so far as they have been revealed, and so far as his hearers are disposed to receive them. JOSEPHUS says, the Jewish religion made known to all the people the mysteries of their religion, whilst the Pagans concealed from all but the “initiated” few, the mysteries of theirs. 2. Moreover—The oldest MSS. read, “Moreover HERE” (i. e., on earth). The contrast thus is between man's usage as to stewards (v. 2), and God's way (v. 3). Though here below, in the case of stewards, inquiry is made, that one man be found (i. e., proved to be) faithful; yet God's steward awaits no such judgment of man, in man's day, but the Lord's judgment in His great day. Another argument against the Corinthians for their partial preferences of certain teachers for their gifts: whereas what God requires in His stewards is faithfulness (1 Samuel 3. 20; Hebrews 3. 5; *Margin*); as indeed is required in earthly stewards, but with this difference (v. 3), that God's stewards await not man's judgment to test them, but the testing which shall be in the day of the Lord. 3. it is a very small thing—*lit.*, “it amounts to a very small matter;” not that I despise your judgment, but as compared with God's, it almost comes to nothing. judged . . . of man's judgment—*lit.*, “man's day,” contrasted with the day (ch. 3. 13) of the Lord (v. 5; 1 Thessalonians 5. 4). “The day of man” is here put before us as a person. [WAHL.] All days previous to the day of the Lord are man's days. EMERT translates the thrice recurring Greek for judged . . . judge . . . judgeth (v. 4), thus: To me for my part (though capable of being found faithful) it is a very small matter that I should be approved of by man's judgment; yea, I do not even assume the right of judgment and approving myself—but He that has the right, and is able to judge on my case (the Dijudicator), is the Lord. 4. by myself—translate, “I am conscious to myself of no (ministerial) unfaithfulness.” BENIGEL explains the Greek compound, “to decide in judgments on one in relation to others,” not simply to judge. am I not hereby justified—Therefore conscience is not an infallible guide. St. Paul did not consider his so. This verse is directly against the judicial power claimed by the priests of Rome. 5. Disproving the judicial power claimed by the Romish priesthood in the confessional. Therefore—as the Lord is the sole Decider or Dijudicator. judge—not the same Greek word as in v. 3, 4, where the meaning is to approve of, or decide on, the merits of one's

1 CORINTHIANS IV.

case. Here all judgments in general are forbidden, which would, on our part, presumptuously forestall God's prerogative of final judgment. Lord—Jesus Christ, whose "ministers" we are (v. 1), and who is to be the Judge (John 5. 22, 27; Acts 10. 42; 17. 31). manifest . . . hearts—our judgments now (as those of the Corinthians respecting their teachers) are necessarily defective, as we only see the outward act, we cannot see the motives of "hearts." "Faithfulness" (v. 2) will hereby be estimated, and the "Lord" will "justify" or the reverse (v. 4), according to the state of the heart. then shall every man have praise—(Ch. 3. 8; 1 Samuel 26. 23; Matthew 25. 21, 23, 28.) Rather, "his due praise," not exaggerated praise, such as the Corinthians heaped on favourite teachers; "THE praise" (so the Greek) due for acts estimated by the motives. "Then;" not before: therefore wait till then (James 5. 7). 6. And—"Now," marking transition. in a figure transferred to myself—i. e., I have represented under the persons of Apollos and myself what really holds good of all teachers, making us two a figure or type of all the others. I have mentioned us two, whose names have been used as a party cry; but under our names I mean others to be understood, whom I do not name, in order not to shame you. [ESTRUS.] not to think, &c.—the best MSS. omit "think." Translate, "That in us (as your example) ye might learn (this), not (to go) beyond what is written." Reverse the silence of Holy Writ, as much as its declarations: so you will less dogmatize on what is not expressly revealed (Deuteronomy 29. 29). puffed up for one—viz., "for one (favourite minister) against another." The Greek indicative implies, "That ye be not puffed up AS YE ARE." 7. Translate, "Who distinguisheth thee (above another)?" not thyself, but God. glory, as if thou hadst not received it—as if it was to thyself, not to God, thou owest the receiving of it. 8. Irony. Translate, "Already ye are filled full (with spiritual food), already ye are rich, ye have seated yourselves upon your throne as kings, without us." The emphasis is on "already" and "without us;" ye act as if ye needed no more to "hunger and thirst after righteousness," and as if already ye had reached the "kingdom" for which Christians have to strive and suffer. Ye are so puffed up with your favourite teachers, and your own fancied spiritual attainments in knowledge through them, that ye feel like those "filled full" at a feast, or as a "rich" man priding himself in his riches: so ye feel ye can now do "without us," your first spiritual fathers (v. 15). They forgot that before the "kingdom" and the "fulness of joy," at the marriage feast of the Lamb, must come the cross, and suffering, to every true believer (2 Timothy 2. 5, 11, 12). They were like the self-contented Laodiceans (Revelation 3. 17; cf. Hosea 12. 8). Temporal fulness and riches doubtless tended in some cases at Corinth, to generate this spiritual self-sufficiency; the contrast to the apostle's literal "hunger and thirst" (v. 11) proves this. I would . . . ye did reign—translate, "I would indeed," &c., I would truly it were so, and that your kingdom had really begun. that we also might reign with you—(2 Corinthians 12. 14.) "I seek not yours, but you." Your spiritual prosperity would redound to that of us, your fathers in Christ (ch. 9. 23). When you reach the kingdom, you shall be our "crown of rejoicing, in the presence of our Lord Jesus" (1 Thessalonians 2. 19). 9. For—assigning the reason for desiring that the "reign" of himself and his fellow-apostles with the Corinthians were come, viz., the present afflictions of the former. I think—the Corinthians (ch. 3. 18) "seemed" to (lit., as here, "thought") themselves "wise in this world." St. Paul, in contrast, "thinks" that God has sent forth him and his fellow-ministers "last," i. e., the lowest in this world. The apostles fared worse than even the prophets, who, though sometimes afflicted, were often honoured (2 Kings 1. 10; 5. 9; 8. 9, 12). set forth—as a spectacle or gazing-stock, as the apostles—St. Paul includes Apollos with the apostles, in the broader sense of the word, so Romans 16. 7; 2 Corinthians 8. 23 (Greek for "messengers," apostles), as it were appointed to death—as criminals condemned to die. made a spectacle—lit., a theatrical spectacle. So the Greek in Hebrews 10. 33 "made a gazing-stock by reproaches

and afflictions." Criminals "condemned to die," in St. Paul's time, were exhibited as a gazing-stock to amuse the populace in the amphitheatre. They were "set forth last" in the show, to fight with wild beasts. This explains the imagery of St. Paul here. (Cf. TERTULLIAN, *de Pudicitia*, ch. 14.) the world—to the whole world, including "both angels and men;" "the whole family in heaven and earth" (Ephesians 3. 15). As Jesus was "seen of angels" (1 Timothy 3. 16), so His followers are a spectacle to the holy angels who take a deep interest in all the progressive steps of redemption (Ephesians 3. 10; 1 Peter 1. 12). St. Paul tacitly implies that though "last" and lowest in the world's judgment, Christ's servants are deemed by angels a spectacle worthy of their most intense regard. [CHRYSOSTOM.] However, since "the world" is a comprehensive expression, and is applied in this Epistle to the evil especially (ch. 1. 27, 28), and since the spectators (in the image drawn from the amphitheatre) gaze at the show with savage delight, rather than sympathy for the sufferers, I think bad angels are included, besides good angels. ESTRUS makes the bad alone to be meant. But the generality of the term "angels," and its frequent use in a good sense, as well as Ephesians 3. 10; 1 Peter 1. 12, incline me to include good as well as bad angels, though, for the reasons stated above, the bad may be principally meant. 10. Irony. How much your lot (supposing it real) is to be envied, and ours to be pitied. fools—(Ch. 1. 21; 3. 18; cf. Acts 17. 18; 26. 24.) for Christ's sake . . . in Christ—our connection with Christ only entails on us the lowest ignominy, "ON ACCOUNT OF," or, "FOR THE SAKE OF" Him, as "fools;" yours gives you full fellowship in Him as "wise" (i. e., supposing you really are all you seem, ch. 3. 18). we . . . weak . . . ye . . . strong—(Ch. 2. 3; 2 Corinthians 13. 9.) we . . . despised—(2 Corinthians 10. 10) because of our "weakness," and our not using worldly philosophy and rhetoric, on account of which ye Corinthians and your teachers are (seemingly) so "honourable." Contrast with "despised" the "ye (Galatians) despised not my temptation . . . in my flesh." 11. (2 Corinthians 11. 23-27.) naked—i. e., insufficiently clad (Romans 8. 35). buffeted—as a slave (1 Peter 2. 20), the reverse of the state of the Corinthians, "reigning as kings" (Acts 23. 2). So Paul's master before him was "buffeted" as a slave, when about to die a slave's death (Matthew 26. 67). 12. working with our own hands—viz., "even unto this present hour" (v. 11). This is not stated in the narrative of St. Paul's proceedings at Ephesus, from which city he wrote this Epistle (though it is expressly stated of him at Corinth, cf. Acts 18. 3, &c., and 19). But in his address to the Ephesian elders at Miletus (Acts 20. 34), he says, "Ye yourselves know that these hands have ministered unto my necessities," &c. The undesignedness of the coincidence thus indirectly brought out is incompatible with forgery. 13. defamed, we entreat—viz., God for our defamers, as Christ enjoined (Matthew 5. 10, 44). [GROTIUS.] We reply gently. [ESTRUS.] alth—"The refuse" [CONYBEARE and HOWSON], the sweepings or rubbish thrown out after a cleaning. of all things—not of the "world" only. 14. warn—rather, "admonish" as a father uses "admonition" to "beloved sons," not provoking them to wrath (Ephesians 6. 4). The Corinthians might well be "ashamed" at the disparity of state between the father, St. Paul, and his spiritual children themselves. 15. ten thousand—implying that the Corinthians had more of them than was desirable. instructors—tutors who had the care of rearing, but had not the rights, or peculiar affection, of the father, who alone had begotten them spiritually. in Christ—St. Paul admits that these "instructors" were not mere legalists, but evangelical teachers. He uses, however, a stronger phrase of himself in begetting them spiritually, "In Christ Jesus," implying both the Saviour's office and person. As Paul was the means of spiritually regenerating them, and yet "baptised none of them save Crispus, Gaius, and the household of Stephanas," regeneration cannot be inseparably tied and by baptism (ch. 1. 14-17). 16. be ye followers of me—lit., imitators, viz., in my ways, which be in Christ (v. 17; ch. 11. 1), not in my crosses (v. 8-13; Acts 26. 29; Galatians 4. 10,

17. **For this cause**—that ye may the better "be followers of me" (v. 16), through his admonitions. **sent . . . Timothy**—(Ch. 16. 10; Acts 19. 21, 22.) "Paul purposed . . . when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia Timothy and Erastus." Here it is not expressly said, he sent Timothy into Achaia (of which Corinth was capital), but it is implied, for he sent him with Erastus before him. As he therefore purposed to go into Achaia himself, there is every probability they were to go thither also. They are said only to have been sent into Macedonia, because it was the country to which they went immediately from Ephesus. The undesignedness of the coincidence establishes the genuineness of both the Epistle and the history. In both, Timothy's journey is closely connected with St. Paul's own (cf. v. 19). Erastus is not specified in the Epistle, probably because it was Timothy who was charged with St. Paul's orders, and possibly Erastus was a Corinthian, who, in accompanying Timothy, was only returning home. The seeming discrepancy at least shows that the passages were not taken from one another. [PALEY'S *Horæ Paulinæ*.] **son**—i. e., converted by me (cf. v. 14, 15; Acts 14. 6, 7; with 16. 1, 2; 1 Timothy 1. 2, 18; 2 Timothy 1. 2). **Translate**, "My son, beloved and faithful to the Lord," **bring you into remembrance**—Timothy, from his spiritual connection with St. Paul, as converted by him, was best suited to remind them of the apostle's walk and teaching (2 Timothy 3. 10), which they in some respects, though not altogether (ch. 11. 2), had forgotten. **as I teach . . . in every church**—an argument implying that what the Spirit directed St. Paul to teach "everywhere" else, must be necessary at Corinth also (ch. 7. 17). **18. Some . . . as though I would not come**—he guards against some misconstruing (as by the Spirit he foresees they will, when his letter shall have arrived) his sending Timothy, "as though" he "would not come" (or, "were not coming") himself. A *puffed-up* spirit was the besetting sin of the Corinthians (cf. ch. 1. 11; 5. 2). **19. ALFORD translates**, "But come I will;" an emphatical negation of their supposition (v. 18). **shortly**—after Pentecost (ch. 16. 9). **if the Lord will**—a wise proviso (James 4. 15). He does not seem to have been able to go as soon as he intended, and will know—take cognizance of, but the power—I care not for their high-sounding "speech," "but what I desire to know is "their power," whether they be really powerful in the Spirit, or not. The predominant feature of Grecian character, a love for power of *discourse*, rather than that of godliness, showed itself at Corinth. **20. kingdom of God is not in word**—translate, as in v. 19, to which the reference is "speech." Not empty "speeches," but the manifest "power" of the Spirit attests the presence of "the kingdom of God" (the *reign of the Gospel* spiritually), in a Church or in an individual (cf. 1. 2, 1, 4; 1 Thessalonians 1. 5). **21. with a rod, or in love**—the Greek preposition is used in both clauses; must come in displeasure to exercise the rod, or in love, and be Spirit of meekness (Isaiah 11. 4; 2 Corinthians 13. 3)?

CHAPTER V.

Ver. 1-13. THE INCESTUOUS PERSON AT CORINTH: THE CORINTHIANS REPROVED FOR CONNIVANCE, AND WARNED TO PURGE OUT THE BAD LEAVEN. QUALIFICATION OF HIS FORMER COMMAND AS TO ASSOCIATION WITH SINNERS OF THE WORLD. **1. commonly**—rather, "actually." [ALFORD.] Absolutely. [BENGEL.] "It is reported," implies, that the Corinthians, though they "wrote" (ch. 7. 1) to St. Paul on other points, gave him no information on those things which bore against themselves. These latter matters reached the apostle indirectly (ch. 1. 11). **so much as named**—The oldest MSS. and authorities omit "named;" "Fornication of such a gross kind as (exists) not even among the heathen, so that one (of you) hath (in concubinage) his father's wife," i. e., his stepmother, whilst his father is still alive (2 Corinthians 7. 12; cf. Leviticus 18. 8). She was perhaps a heathen, for which reason he does not direct his rebuke against her (cf. v. 12, 13). ALFORD thinks "have" means *have in marriage*: but the

connection is called "fornication," and neither Christian nor Gentile law would have sanctioned such a marriage however Corinth's notorious profligacy might wink at the concubinage. **2. puffed up**—with your own wisdom and knowledge, and the eloquence of your favourite teachers: at a time when ye ought to be "mourning" at the scandal caused to religion by the incest. Paul mourned because they did not mourn (2 Corinthians 2. 4). We ought to mourn over the transgressions of others, and repent of our own (2 Corinthians 12. 21). [BENGEL.] **that—ye have not felt such mourning** as would lead to the result *that*, &c. **taken away from among you**—by excommunication. The incestuous person was hereby brought to bitter repentance, in the interval between the sending of the first and second Epistles (2 Corinthians 2. 5-10). Excommunication in the Christian Church corresponded to that in the Jewish synagogue, in there being a lighter and heavier form: the latter an utter separation from church-fellowship and the Lord's house, the former exclusion from the Lord's Supper only, but not from Church. **3. as absent**—The best MSS. read, "being absent." **present in spirit**—(2 Kings 5. 26; Colossians 2. 5.) **so done**—rather, "perpetrated," as the Greek word here is stronger than that for "done" in v. 2. "So," i. e., so scandalously whilst called a brother. **4. In the name of our Lord Jesus Christ**—By His authority and as representing His person and will (2 Corinthians 2. 10). Join this with "to deliver such a one unto Satan" (v. 5). The clause, "When ye have been gathered together and my Spirit (wherein I am "present," though "absent in body," v. 3), with the power of our Lord Jesus," stands in a parenthesis between. Paul speaking of himself uses the word "spirit;" of Christ, "power." Christ's power was promised to be present with His Church "gathered together in His name" (Matthew 18. 18-20); and here St. Paul by inspiration gives a special promise of his apostolic spirit, which in such cases was guided by the Holy Spirit, ratifying their decree passed according to his judgment ("I have judged," v. 3), as though he were present in person (John 20. 21-23; 2 Corinthians 13. 3-10). This power of infallible judgment was limited to the apostles; for they alone had the power of working miracles as their credentials to attest their infallibility. Their successors, to establish their claim to the latter, must produce the former (2 Corinthians 12. 12). Even the apostles in ordinary cases, and where not specially and consciously inspired, were fallible (Acts 8. 13, 23; Galatians 2. 11-14). **5. Besides excommunication** (which the Corinthians themselves had the power of), St. Paul delegates here to the Corinthian Church *his own* special power as an apostle, of inflicting corporeal disease or death in punishment for sin ("to deliver to Satan such an one," i. e., so heinous a sinner). For instances of this power, see Acts 5. 1-11; 13. 11; 1 Timothy 1. 20. As Satan receives power at times to try the godly, as Job (Job 2. 4-7) and Paul (2 Corinthians 12. 7; cf. also as to Peter, Luke 22. 31), much more the ungodly. Satan, the "accuser of the brethren" (Revelation 12. 10) and the "adversary" (1 Peter 5. 8), demands the sinner for punishment on account of sin (Zechariah 3. 1). When God lets Satan have his way, He is said to "deliver the sinner unto Satan" (cf. Psalm 109. 6). Here it is not finally; but for the affliction of the body with disease, and even death (ch. 11. 30, 32), so as to *destroy fleshly lust*. He does not say, "for the destruction of the body," for it shall share in redemption (Romans 8. 23); but of the corrupt "flesh" which cannot inherit the kingdom of God, and the lusts of which had prompted this offender to incest (Romans 7. 5; 8. 9, 10). The "destruction of the flesh" answers to "mortify the deeds of the body" (Romans 8. 13), only that the latter is done by one's self, the former is effected by chastisement from God (cf. 1 Peter 4. 6). **the spirit . . . saved**—the spiritual part of man, in the believer the organ of the Holy Spirit. Temporary affliction often leads to permanent salvation (Psalm 33. 16). **6. Your glorying in your own attainments and those of your favourite teachers** (ch. 3. 21; 4. 19; 5. 2), whilst all the while ye connive at such a scandal, is quite unseemly. **a little leaven leaveneth . . . whole lump**—(Galatians 5. 9), viz., with present complicity in the guilt, and the dan-

of future contagion (ch. 15. 33; 2 Timothy 2. 17). **7. old leaven**—The remnant of the "old" (Ephesians 4. 22-24) heathenish and natural corruption. The image is taken from the extreme care of the Jews in searching every corner of their houses, and "purging out" every particle of leaven from the time of killing the lamb before the Passover (Deuteronomy 16. 3, 4). So Christians are continually to search and purify their hearts (Psalm 139. 23, 24). **as ye are unleavened**—normally, and as far as your Christian calling is concerned: free from the leaven of sin and death (ch. 6. 11). St. Paul often grounds exhortations on the assumption of Christian professors' normal state as realized (Romans 6. 3, 4). [ALFORD.] Regarding the Corinthian Church as the Passover "unleavened lump" or mass, he entreats them to correspond in fact with this their normal state. "For Christ our Passover (Exodus 12. 5-11, 21-23; John 1. 29) *has been* (English Version, "is") sacrificed for us;" i. e., as the Jews began the days of unleavened bread with the slaying of the Passover lamb, so, Christ our Passover *having been already slain*, let there be no leaven of evil in you who are the "unleavened lump." Doubtless he alludes to the Passover which had been two or three weeks before kept by the Jewish Christians (ch. 16. 8): the Gentile Christians probably also refraining from leavened bread at the love-feasts. Thus the Jewish Passover naturally gave place to our Christian Easter. The time, however, of *keeping feast* (metaphorical; i. e., *leading the Christian life of joy* in Christ's finished work, cf. Proverbs 15. 15) among us Christians, corresponding to the Jewish Passover, is not limited, as the latter, to one season, but is ALL our time; for the transcendent benefits of the once-for-all completed sacrifice of our Passover Lamb extends to all the time of our lives and of this Christian dispensation; in no part of our time is the leaven of evil to be admitted. "Forever:" an additional reason, besides that in v. 6, and a more cogent one for purging out every leaven of evil, viz., that Christ has been already sacrificed, whereas the old leaven is yet unremoved, which ought to have been long ago purged out. **8. not . . . old leaven**—of our unconverted state as Jews or heathen. **malice**—the opposite of "sincerity," which allows no leaven of evil to be mixed up with good (Matthew 18. 6). **wickedness**—the opposite of "truth," which allows not evil to be mistaken for good. The Greek for "malice" means the evil *habit* of mind; "wickedness," the *outcoming* of the same in word and deed. The Greek for "sincerity" expresses *lit.*, a thing which, when examined by the sun's light, is found pure and unadulterated. **9. I wrote . . . in an epistle**—rather, "in **THE** Epistle:" a former one not now extant. That St. Paul does not refer to the *present* letter is proved by the fact that no direction "not to company with fornicators" occurs in the previous part of it; also the words, "In an (or *the*) epistle," could not have been added if he meant, "I have just written" (2 Corinthians 10. 10). "*His letters*" (*plural*; not applying to merely *one*) confirm this. 2 Corinthians 7. 8 also refers to our *first* Epistle, just as here a *former* letter is referred to by the same phrase. St. Paul probably wrote a former brief reply to inquiries of the Corinthians: *our* first Epistle, as it enters more fully into the same subject, has superseded the former, which the Holy Spirit did not design for the guidance of the Church in general, and which therefore has not been preserved. See my *Introduction*. **10. Limitation of the prohibition** alluded to in v. 9. As in dissolute Corinth to "company with no fornicators," &c., would be almost to company with none in the (unbelieving) world; ye need not *utterly* ("altogether") forego intercourse with fornicators, &c., of the unbelieving world (cf. ch. 10. 27; John 17. 15; 1 John 5. 18, 19). As "fornicators" sin against themselves; so "extortioners" against their neighbours, and "idolaters" against God. The attempt to get "out of the world," in violation of God's will that believers should remain in it but keep themselves from its evil, led to monasticism and its consequent evils. **11. But now I have written**—"Now" does not express *time*, but "*the case being so*," viz., that to avoid fornicators, &c., of the world, you would have to leave the world altogether, which would be absurd. So

"now" is used, Hebrews 11. 16. Thus we avoid *making* the apostle *now* retract a command which he had before given. **I have written**—i. e., my meaning in the letter I wrote, was, &c. a **brother**—contrasted with a "fornicator, &c., of the world" (v. 10). There is less danger in associating with open worldlings than with carnal professors. Here, as in Ephesians 5. 3, 5, "covetousness" is joined with "fornication;" the common fount of both being "the fierce and ever fiercer longing of the creature, which has turned from God, to fill itself with the inferior objects of sense." [TRENCH, *Syn. New Testament*.] Hence "idolatry" is associated with them: and the covetous man is termed an "idolater" (Numbers 25. 1, 2). The Corinthians did not fall into open idolatry, but ate things offered to idols, so making a compromise with the heathen; just as they connived at fornication. Thus this verse prepares for the precepts, ch. 8. 4, &c. Cf. the similar case of fornication, combined with a similar idolatrous compromise, after the pattern of Israel with the Midianites (Revelation 2. 14). **no not to eat**—not to sit at the same table with such; whether at the love-feasts (Agapæ) or in private intercourse, much more at the Lord's table: at the last, too often now the guests "are not as children in one family, but like a heterogeneous crowd of strangers in an inn" [BENGEL] (cf. Galatians 2. 12; 2 John 10. 11). **12. what have I to do**—You might have easily understood that my concern is not with unbelievers *outside* the Church, but that I referred to those *within* it. **also**—implying, *Those within* give me enough to do without those outside. **do not ye, &c.**—Ye judge your fellow-citizens, not strangers: much more should I. [BENGEL.] Rather, Is it not *your duty* to judge them that are within? *God* shall judge them that are without: do you look at home. [GROTIUS.] God is the Judge of the salvation of the heathen, not we (Romans 2. 12-16). St. Paul here gives an anticipatory censure of their going to law with saints before heathen tribunals, instead of judging such causes among themselves within. **13. put away from among yourselves that wicked**—Sentence of excommunication in language taken from Deuteronomy 24. 7.

CHAPTER VI.

Ver. 1-11. LITIGATION OF CHRISTIANS IN HEATHEN COURTS CENSURED: ITS VERY EXISTENCE BETRAYS A WRONG SPIRIT: BETTER TO BEAR WRONG NOW, AND HEREAFTER THE DOERS OF WRONG SHALL BE SHUT OUT OF HEAVEN. **1. Dare**—This word implies treason against Christian brotherhood. [BENGEL.] **before the unjust**—The Gentile judges are here so termed by an epithet appropriate to the subject in question, viz., one concerning *justice*. Though all Gentiles were not altogether *unjust*, yet in the highest view of justice which has regard to God as the Supreme Judge, they are so: Christians, on the other hand, as regarding God as the only Fountain of justice, should not expect justice from them. **before . . . saints**—The Jews abroad were permitted to refer their disputes to Jewish arbitrators (JOSEPHUS, *Antiquities*, 14. 10, 17). So the Christians were allowed to have Christian arbitrators. **2. Do ye not know**—as a truth universally recognized by Christians. Notwithstanding all your glorying in your "knowledge," ye are acting contrary to it (ch. 1. 4, 5; 8. 1). The oldest MSS. have "Or" before "Know ye not;" i. e., "What! (expressing surprise) know ye not," &c. **saints . . . judge**—i. e., *rule*, including *judgment*: as assessors of Christ. Matthew 19. 28, "judging," i. e., *ruling over*. Cf. Psalm 49. 14; Daniel 7. 22, 27; Revelation 2. 26; 3. 21; 20. 4. There is a distinction drawn by able expositors between the saints who *judge* or *rule*, and the world which is ruled by them: as there is between the elected (Matthew 20. 23) twelve apostles who sit on thrones judging, and the twelve tribes of Israel that are judged by them. To *reign*, and to be *saved*, are not necessarily synonymous. As Jehovah employed angels to carry the law into effect when He descended on Sinai to establish His throne in Israel, so at His coming the saints shall administer the kingdom for, and under, Him. The nations of the earth, and Israel the foremost, to the

flesh, shall, in this view, be the *subjects* of the rule of the Lord and His saints in glorified bodies. The mistake of the Chiliasts was, they took the merely carnal view, restricting the kingdom to the terrestrial part. This part shall have place with the accession of spiritual and temporal blessings such as Christ's presence must produce. Besides this earthly glory, there shall be the heavenly glory of the saints reigning in transfigured bodies, and holding such blessed intercourse with mortal men, as angels had with men of old, and as Christ, Moses, and Elias, in glory had with Peter, James, and John, in the flesh at the transfiguration (2 Timothy 2. 12; 2 Peter 1. 16-18). But here the "world" seems to be the unbelieving world that is to be "condemned" (ch. 11. 22), rather than the whole world, including the subject nations which are to be brought under Christ's sway; however, it may include *both* those to be condemned, with the bad angels, and those about to be brought into obedience to the sway of Christ with His saints. Cf. Matthew 25. 32, 40, "all nations," "these my brethren" on the thrones with Him. The event will decide the truth of this view. **Judged by you**—or *before you* (cf. ch. 8. 22). **smallest matters**—The weightiest of earthly questions at issue are infinitely *small* compared with those to be decided on the judgment day. **3. judge angels**—*viz., bad angels*. We who are now "a spectacle to angels" shall then "judge angels." The saints shall join in approving the final sentence of the Judge on them (Jude 6). Believers shall, as administrators of the kingdom under Jesus, put down all rule that is hostile to God. Perhaps, too, *good* angels shall then receive from the Judge, with the approval of the saints, higher honours. **4. judgments**—*i. e., cases for judgment, least esteemed*—*lit., those of no esteem*. Any, however low in the Church, rather than the heathen (ch. 1. 23). Questions of earthly property are of secondary consequence in the eyes of true Christians, and are therefore delegated to those in a secondary position in the Church. **5. your shame**—Thus he checks their *puffed-up* spirit (ch. 5. 2; cf. ch. 15. 34). To shame you out of your present unworthy course of litigation before the heathen, I have said (v. 4), "Set the least esteemed in the Church to judge." Better even this, than your present course. **Is it so?**—Are you in such a helpless state that, &c. **not a wise man**—*though ye admire "wisdom" so much on other occasions* (ch. 1. 5, 22). St. Paul alludes probably to the title "Catham," or *wise man*, applied to each Rabbi in Jewish councils. **no, not one**—not even one, amidst so many reputed among you for wisdom (ch. 3. 18; 4. 6). **shall be able**—when applied to. **brethren**—*lit., brother; i. e., judge between brother and brother*. As each case should arise, the arbitrator was to be chosen from the body of the Church, such a wise person as had the charism, or gift, of Church government. **6. But**—emphatically answering the question in the end of v. 5 in the negative. *Translate*, "Nay," &c. **7. utterly a fault**—*lit., a shortcoming* (not so strong as *sin*). Your going to law at all is a falling short of your high privileges, not to say your doing so *before unbelievers*, which aggravates it. **rather take wrong**—(Proverbs 20. 22; Matthew 5. 39, 40); *i. e., suffer yourselves to be wronged*. **8. ye**—emphatic. *Ye, whom your Lord commanded to return good for evil, on the contrary, "do wrong (by taking away) and defraud" (by retaining what is entrusted to you; or "defraud" marks the effect of the "wrong" done, viz., the loss inflicted)*. Not only do ye not bear, but ye inflict wrongs. **9. unrighteous**—*translate*, "Doers of wrong;" referring to v. 8 (cf. Galatians 5. 21). **kingdom of God**—which is a kingdom of *righteousness* (Romans 14. 17). **fornicators**—alluding to ch. 5; also below, v. 12-13. **effeminate**—self-polluters, who submit to unnatural lusts. **11. ye are washed**—The Greek middle voice expresses, "Ye have had yourselves washed." This washing implies the admission to the *benefits of Christ's salvation* generally; of which the parts are, (1.) *Sanctification*, or the setting apart from the world, and adoption into the Church: so "sanctified" is used ch. 7. 14; John 17. 19. Cf. 1 Peter 1. 2, where it rather seems to mean the *setting apart* of one as *consecrated by the Spirit in the eternal purpose of God*. (2.) *Justification* from condemnation

through the righteousness of God in Christ by faith (Romans 1. 17). So **PAROUS**. The order of *sanctification* before *justification* shows that it must be so taken, and not in the sense of *progressive* sanctification. "Washed" precedes both, and so must refer to the Christian's outward new birth of water, the sign of the inward setting apart to the Lord by the inspiration of the Spirit as the seed of new life (John 3. 5; Ephesians 5. 26; Titus 3. 5; Hebrews 10. 22). St. Paul (cf. the Church of England Baptismal Service), in charity, and faith in the ideal of the Church, presumes that baptism realizes its original design, and that those outwardly baptized inwardly enter into vital communion with Christ (Galatians 3. 27). He presents the grand ideal which those alone realized in whom the inward and the outward baptism coalesced. At the same time he recognizes the fact that this in many cases does not hold good (v. 8-10), leaving it to God to decide who are the really "washed," whilst he only decides on broad general principles. **In the name of . . . Jesus, and by the Spirit**—rather, "in the Spirit," *i. e., by His in-dwelling*. Both clauses belong to the three—"washed, sanctified, justified." **our God**—The "our" reminds them that amidst all his reproofs God is still the common God of himself and them.

12-20. REFUTATION OF THE ANTINOMIAN DEFENCE OF FORNICATION, AS IF IT WAS LAWFUL BECAUSE MEATS ARE SO. **12. All things are lawful unto me**—These, which were St. Paul's own words on a former occasion (to the Corinthians, cf. ch. 10. 23, and Galatians 5. 23), were made a pretext for excusing the eating of meats offered to idols, and so of what was generally connected with idolatry (Acts 15. 29), "fornication" (perhaps in the letter of the Corinthians to St. Paul, ch. 7. 1). St. Paul's remark had referred only to things *indifferent*: but they wished to treat fornication as such, on the ground that the existence of bodily appetites proved the *lawfulness* of their gratification. **me**—St. Paul giving himself as a sample of Christians in general. **but I**—whatever others do, I will not, &c. **lawful . . . brought under the power**—The Greek words are from the same root, whence there is a play on the words: All things are in my power, but I will not be brought under the power of any of them (the "all things"). He who commits "fornication," steps aside from his own legitimate power or liberty, and is "brought under the power" of an harlot (v. 15; cf. ch. 7. 4). The "power" ought to be in the hands of the *believer*, not in the *things which he uses* [BENGEL]; else his liberty is forfeited, he ceases to be his own master (John 8. 34-35; Galatians 5. 13; 1 Peter 2. 16; 2 Peter 2. 19). Unlawful things ruin thousands; "lawful" things (unlawfully used), ten thousands. **13.** The argument drawn from the indifference of meats (ch. 8. 8; Romans 14. 14, 17; cf. Mark 7. 18; Colossians 2. 20-22) to that of fornication does not hold good. Meats doubtless are indifferent, since both they and the "belly" for which they are created are to be "destroyed" in the future state. But "the body is not (created) for fornication, but for the Lord, and the Lord for the body" (as its Redeemer, who hath Himself assumed the body): "And God hath raised up the Lord, and will also raise up us" (*i. e., our bodies*): therefore the "body" is not, like the "belly," after having served a temporary use, to be destroyed: Now "he that committeth fornication, sinneth against his own body" (v. 18). Therefore fornication is not indifferent, since it is a sin against one's own body, which, like the Lord for whom it is created, is not to be destroyed, but to be raised to eternal existence. Thus St. Paul gives here the germ of the three subjects handled in subsequent sections: (1.) The relation between the sexes. (2.) The question of meats offered to idols. (3.) The resurrection of the body. **shall destroy**—at the Lord's coming to change the natural bodies of believers into spiritual bodies (ch. 15. 44, 52). There is a real essence underlying the superficial phenomena of the present temporary organization of the body, and this essential germ, when the particles are scattered, involves the future resurrection of the body incorruptible. **14. (Romans 8. 11.) raised up**—rather "raised," to distinguish it from

"will raise up us;" the *Greek* of the latter being a compound, the former a simple verb. Believers shall be raised up *out of* the rest of the dead (*Note*, Philippians 3. 11); the first resurrection (Revelation 20. 5). *us*—Here he speaks of the possibility of his being found in the grave when Christ comes; elsewhere, of his being possibly found alive (1 Thessalonians 4. 17). In either event, the Lord's coming rather than death is the great object of the Christian's expectation (Romans 8. 19). 15. Resuming the thought in v. 13, "the body is for the Lord" (ch. 12. 27; Ephesians 4. 12, 15, 16; 5. 30). *shall I then*—such being the case. *take*—spontaneously alienating them from Christ. For they cannot be at the same time "the members of an harlot," and "of Christ." [BENGEL.] It is a fact no less certain than mysterious, that moral and spiritual ruin is caused by such sins; which human wisdom (when untaught by revelation) held to be actions as blameless as eating and drinking. [CONYBEARE and HOWSON.] 16. Justification of his having called fornicators "members of an harlot" (v. 15). *joined*—by carnal intercourse; *lit.*, *cemented to*: cleaving to. *one body*—with her. *with* *he*—God speaking by Adam (Genesis 2. 24; Matthew 19. 5). "He which made them at the beginning said," &c. (Ephesians 5. 31). 17. *one spirit*—with Him. In the case of union with a harlot, the fornicator becomes one "body" with her (not one "spirit," for the spirit which is normally the organ of the Holy Spirit in man, is in the carnal so overlaid with what is sensual that it is ignored altogether). But the believer not only has his body sanctified by union with Christ's body, but also becomes "one Spirit" with Him (John 15. 1-7; 17. 21; 2 Peter 1. 4; cf. Ephesians 5. 23-32, and John 3. 6). 18. *Flee*—The only safety in such temptations is *flight* (Genesis 39. 12; Job 31. 1). *Every sin*—The *Greek* is forcible, "*Every sin whatsoever* that a man doeth." *Every other sin*; even gluttony, drunkenness, and self-murder are "without," &c., comparatively external to the body (Mark 7. 18; cf. Proverbs 6. 30-32). He certainly injures, but he does not alienate the body itself; the sin is not terminated in the body; he rather sins against the perishing accidents of the body (as the "belly," and the body's present temporary organization), and against the soul than against the body in its permanent essence, designed "for the Lord." "But" the fornicator alienates that body which is the Lord's, and makes it one with a harlot's body, and so "sinneth against his own body," &c., against the *verity* and *nature* of his body; not a mere effect on the body from without, but a *contradiction of the truth* of the body, wrought *within itself*. [ALFORD.] 19. Proof that "he that fornicates sinneth against his own body" (v. 18). *your body*—not "bodies." As in ch. 3. 17, he represented the whole company of believers (souls and bodies), &c., the Church, as "the temple of God" the Spirit; so here, the *body* of each individual of the Church is viewed as the ideal "temple of the Holy Ghost." So John 17. 23, which proves that not only the Church, but also each member of it, is "the temple of the Holy Ghost." Still though many the several members form one temple, the whole collectively being that which each is in miniature individually. Just as the Jews had one temple only, so in the fullest sense all Christian churches and individual believers form one temple only. Thus "YOUR (*plural*) body" is distinguished here from "HIS OWN (*particular* or *individual*) body" (v. 18). In sinning against the latter, the fornicator sins against "your (ideal) body," that of "Christ," whose "members your bodies" are (v. 15). In this consists the sin of fornication, that it is a sacrilegious desecration of God's temple to profane uses. The unseen, but much more efficient, Spirit of God in the spiritual temple now takes the place of the visible Shekinah in the old material temple. The whole man is the temple; the soul is the inmost shrine; the understanding and heart the holy place; and the body, the porch and exterior of the edifice. Chastity is the guardian of the temple to prevent any thing unclean entering which might provoke the indwelling God to abandon it as defiled. [TERTULLIAN *de cultu feminarum*.] None but God can claim a temple; here the Holy Ghost is assigned one; therefore the Holy Ghost God *not your own*—The fornicator treats his body as

if it were "his own," to give to a harlot if he pleases (v. 15 of v. 20). But we have no right to alienate our body which is the Lord's. In ancient servitude the person of the servant was wholly the property of the master, not his own. *Purchase* was one of the ways of acquiring a slave. Man has sold himself to sin (1 Kings 21. 20; Romans 7. 14). Christ buys him to Himself, to serve Him (Romans 6. 16-22). *So*, *bought with a price*—Therefore Christ's blood is strictly a ransom paid to God's justice by the love of God in Christ for our redemption (Matthew 20. 28; Acts 20. 28; Galatians 3. 13; Hebrews 9. 12; 1 Peter 1. 18, 19; 2 Peter 2. 1; Revelation 5. 9). Whilst He thus took off our obligation to punishment, He laid upon us a new obligation to obedience (ch. 7. 22, 23). If we accept Him as our Prophet to reveal God to us, and our Priest to atone for us, we must also accept Him as our King to rule over us as wholly His, presenting every token of our fealty (Isaiah 26. 13). *in your body*—as "in" a temple (cf. John 13. 32; Romans 12. 1; Philippians 1. 20). *and in your spirit, which are God's*—Not in the oldest MSS. and versions, and not needed for the sense, as the context refers mainly to the "body" (v. 16, 18, 19). The "spirit" is incidentally mentioned v. 17, which perhaps gave rise to the interpolation, at first written in the margin, afterwards inserted in the text.

CHAPTER VII.

Ver. 1-40. REPLY TO THEIR INQUIRIES AS TO MARRIAGE; THE GENERAL PRINCIPLE IN OTHER THINGS IS, ABIDE IN YOUR STATION, FOR THE TIME IS SHORT. 1. The Corinthians in their letter had probably asked questions which tended to disparage marriage, and had implied that it was better to break it off when contracted with an unbeliever. *good*—i. e., *expedient*, because of "the present distress;" i. e., the unsettled state of the world, and the likelihood of persecutions tearing rudely asunder those bound by marriage-ties. Hebrews 13. 4, in opposition to ascetic and Romish notions of superior sanctity in celibacy, declares, "Marriage is HONOURABLE IN ALL." Another reason why in some cases celibacy may be a matter of Christian expediency is stated v. 34, 35, "that ye may attend upon the Lord without distraction." But these are exceptional cases, and in exceptional times, such as those of St. Paul. 2. Here the general rule is given to avoid fornication—More *lit.*, "*on account of fornications*," to which as being very prevalent at Corinth, and not even counted sins among the heathen, unmarried persons might be tempted. The *plural*, "fornications," marks irregular lusts, as contrasted with the *unity* of the marriage relation. [BENGEL.] *let every man have*—a positive command to all who have not the gift of continency, in fact to the great majority of the world (v. 5). The dignity of marriage is set forth by St. Paul, Ephesians 5. 25-32, in the fact that it signifies the mystical union between Christ and the Church. 3, 4. *The duty of cohabitation on the part of the married. due benevolence*—The oldest MSS. read simply, "her due;" i. e., the conjugal cohabitation *due* by the marriage contract (cf. v. 4). 4. A paradox. She *hath not power* over her body, and yet it is *her own*. The *oneness of body* in which marriage places husband and wife explains this. The one complements the other. Neither without the other realizes the perfect ideal of man. 5. *Defraud . . . not*—viz., of the conjugal duty "due" (v. 3; cf. LXX., Exodus 21. 10). *except it be*—"unless perchance." [ALFORD.] *give yourselves to*—*lit.*, *be at leisure for*; *be free from interruptions for*; viz., on some special "season," as the *Greek* for "time" means (cf. Exodus 19. 15; Joel 2. 16; Zechariah 7. 3). *fasting and prayer*—The oldest MSS. omit "fasting and;" an interpolation, evidently, of ascetics. *come together*—The oldest MSS. read, "be together," viz., in the regular state of the married. *Satan*—who often thrusts in his temptations to unholy thoughts amidst the holiest exercises *for your incontinency*—because of your inability to "contain" (v. 8) your natural propensities, which Satan would take advantage of. 6. *by permission . . . not of commandment*—not by God's permission to me to say it. but, "by way of permission to you, not as a commandment." "This" refers to the directions v. 2-5. 7. *even as*

—having the gift of continence (Matthew 19. 11, 12). This wish does not hold good absolutely, else the extension of mankind and of the Church would cease; but relatively to "the present distress" (v. 26). 8. to the unmarried—in general, of both sexes (v. 10, 11). and widows—in particular, even as I—unmarried (ch. 9. 5). 9. if they cannot contain—i. e., have not continency. burn—with the secret flame of lust, which lays waste the whole inner man. [Cf. AUGUSTINE, *de Sancta Virginitate*.] The dew of God's grace is needed to stifle the flame, which otherwise would thrust men at last into hell-fire. 10. not I, but the Lord—[Cf. v. 12, 25, 40.] In ordinary cases he writes on inspired apostolic authority (ch. 14. 37); but here on the direct authority of the Lord himself (Mark 10. 11, 12). In both cases alike the things written are inspired by the Spirit of God, "but not all for all time, nor all on the primary truths of the faith." [ALFORD.] Let not the wife depart—i. e., "be separated from." Probably the separation on either side, whether owing to the husband or to the wife, is forbidden. 11. But and if she depart—or "be separated." If the sin of separation has been committed, that of a new marriage is not to be added (Matthew 5. 32). be reconciled—by appeasing her husband's displeasure, and recovering his good will. let not . . . husband put away . . . wife—In Matthew 5. 32 the only exception allowed is, "saving for the cause of fornication." 12. to the rest—the other classes (besides "the married," v. 10, where both husband and wife are believers) about whom the Corinthians had inquired, viz., those involved in mixed marriages with unbelievers. not the Lord—by any direct command spoken by Him. she be pleased—Greek, "consents:" implying his wish in the first instance, with which hers concurs. 13. the woman—a believer. let her not leave him—"her husband," instead of "him," is the reading of the oldest MSS. The Greek for "leave" is the same as in v. 12, "put away;" translate, "Let her not put away (i. e., part with) her husband." The wife had the power of effecting a divorce by Greek and Roman law. 14. sanctified—Those inseparably connected with the people of God are hallowed thereby, so that the latter may retain the connection without impairing their own sanctity (cf. 1 Timothy 4. 5); nay, rather imparting to the former externally some degree of their own hallowed character, and so preparing the way for the unbeliever becoming at last sanctified inwardly by faith. by . . . by—rather, "in . . . in;" i. e., in virtue of the marriage-tie between them. by the husband—The oldest MSS. read, "by the brother." It is the fact of the husband being a "brother," i. e., a Christian, though the wife is not so, that sanctifies or hallows the union. else . . . children unclean—i. e., beyond the hallowed pale of God's people: in contrast to "holy," i. e., all that is within the consecrated limits. [CONYBEARE and HOWSON.] The phraseology accords with that of the Jews, who regarded heathens as "unclean," and all of the elect nation as "holy," i. e., partakers of the holy covenant. Children were included in the covenant, as God made it not only with Abraham, but with his "seed after" him (Genesis 17. 7). So the faith of one Christian parent gives to the children a near relationship to the Church, just as if both parents were Christians (cf. Romans 11. 16). Timothy, the bearer of this Epistle, is an instance in point (Acts 16. 1). St. Paul appeals to the Corinthians as recognizing the principle, that the infants of heathen parents would not be admissible to Christian baptism, because there is no faith on the part of the parents; but where one parent is a believer, the children are regarded as not aliens from, but admissible even in infancy as sharers in, the Christian covenant: for the Church presumes that the believing parent will rear the child in the Christian faith. Infant baptism tacitly superseded infant circumcision, just as the Christian Lord's day gradually superseded the Jewish sabbath, without our having any express command for, or record of, transference. The setting aside of circumcision and of sabbaths in the case of the Gentiles was indeed expressly commanded by the apostles and St. Paul, but the substitution of infant baptism and of the Lord's day were tacitly adopted, not expressly enacted. No explicit mention of it occurs till Irenæus in

the third century; but no society of Christians that we read of disputed its propriety till 1500 years after Christ. Anabaptists would have us defer baptism till maturity as the child cannot understand the nature of it. But a child may be made heir of an estate: it is his, though incapable at the time of using or comprehending its advantage; he is not hereafter to acquire the title and claim to it: he will hereafter understand his claim, and be capable of employing his wealth: he will then, moreover, become responsible for the use he makes of it. [ARCHBISHOP WHATELY.] 15. if . . . depart—i. e., wishes for separation; translate, "separateth himself:" offended with her Christianity, and refusing to live with her unless she renounce it. brother . . . is not under bondage—is not bound to renounce the faith for the sake of retaining her unbelieving husband. [HAMMOND.] So Deuteronomy 12. 6; Matthew 10. 35-37; Luke 14. 26. The believer does not lie under the same obligation in the case of a union with an unbeliever, as in the case of one with a believer. In the former case he is not bound not to separate, if the unbeliever separate or "depart," in the latter nothing but "fornication" justifies separation. [PHOTIUS in *Ecumenius*.] but God hath called us to peace—Our Christian calling is one that tends to "peace" (Romans 12. 18), not quarrelling; therefore the believer should not ordinarily depart from the unbelieving consort (v. 12-14), on the one hand; and on the other, in the exceptional case of the unbeliever desiring to depart, the believer is not bound to force the other party to stay in a state of continual discord (Matthew 5. 32). Better still it would be not to enter into such unequal alliances at all (v. 40; 2 Corinthians 6. 14). 16. What knowest thou but that by staying with thy unbelieving partner thou mayest save him or her? Enforcing the precept to stay with the unbelieving consort (v. 12-14). So Ruth the Moabitess became a convert to her husband's faith; and Joseph and Moses probably gained over their wives. So conversely the unbelieving husband may be won by the believing wife (1 Peter 3. 1). [CALVIN.] Or else (v. 15), if thy unbelieving consort wishes to depart, let him go, so that thou mayest live "in peace:" for thou canst not be sure of converting him, so as to make it obligatory on thee at all costs to stay with him against his will. [MENOCHIUS and ALFORD.] save—be the instrument of salvation to (James 5. 20). 16. But—Greek, "if not." "Only." Caution that believers should not make this direction (v. 16; as ALFORD explains it) a ground for separating of themselves (v. 12-14). Or, But if there be no hope of gaining over the unbeliever, still let the general principle be maintained, "As the Lord hath allotted to each, as God hath called each, so let him walk" (so the Greek in the oldest reading); let him walk in the path allotted to him and wherein he was called. The heavenly calling does not set aside our earthly callings. so ordain I in all churches—ye also therefore should obey. 18. not become uncircumcised—by surgical operation (1 Maccabees 1. 15; JOSEPHUS, *Antiquities*, 12. 5. 1). Some Christians in excess of anti-Jewish feeling might be tempted to this. let him not be circumcised—as the Judaizing Christians would have him (Acts 15.; Galatians 5. 2). 19. circumcision . . . nothing, but . . . keeping of . . . commandments of God—viz., is all in all. In Galatians 5. 6 this "keeping of the commandments of God" is defined to be "faith which worketh by love;" and in Galatians 6. 15, "a new creature." Circumcision was a commandment of God: but not for ever, as "love." 20. the same calling—i. e., the condition from which he is called a Jew, a Greek, a slave, or a freeman. 21. care not for it—Let it not be a trouble to thee that thou art a servant or slave. use it rather—continue rather in thy state as a servant (v. 20; Galatians 3. 28; 1 Timothy 6. 2). The Greek, "But if even thou mayest be made free, use it," and the context (v. 20, 22) favours this view. [CHRYSTOSTOM, BENGEL, and ALFORD.] This advice (if this translation be right) is not absolute, as the spirit of the Gospel is against slavery. What is advised here is, contentment under one's existing condition (v. 24), though an undesirable one, since in our union with Christ all outward disparities of condition are compensated (v. 22). He not as

tully impatient to cast off "even" thy condition as a servant *by unlawful means* (1 Peter 2. 13-18); as, *e. g.*, Onesimus did by fleeing (Philemon 10-18). The precept (v. 23), "Become not (so the *Greek*) the servants of men," implies plainly that slavery is abnormal (cf. Leviticus 25. 42). "Men-stealers," or slave-dealers, are classed in 1 Timothy 1. 10, with "murderers" and "perjurers." NEANDER, ZACARIAS, &c., explain, "If called, being a slave, to Christianity, be content—but yet, if *also* thou canst be free (as a still *additional* good, which if thou canst not attain, be satisfied without it; but which, if offered to thee, is not to be despised), make use of the opportunity of becoming free, rather than by neglecting it to remain a slave." I prefer this latter view, as more according to the tenor of the Gospel, and fully justified by the *Greek*. 22. *the Lord's freeman*—(Philemon 16)—rather, "freedman." Though a slave externally, spiritually *made free* by the Lord: from sin, John 8. 36; from the law, Romans 8. 2; from "circumcision," v. 19; Galatians 5. 1. *Christ's servant*—(Ch. 9. 21.) Love makes Christ's service perfect freedom (Matthew 11. 20, 30; Galatians 5. 13; 1 Peter 2. 16). 23. *be not ye—Greek*, "become not ye." St. Paul here changes from "thou" (v. 21) to "ye." YE ALL are "bought" with the blood of Christ, whatever be your earthly state (ch. 6. 20); "Become not servants to men," either externally, or spiritually (the former sense applying to the free alone: the latter to Christian freemen and slaves alike, that they should not be servile adherents to their party leaders at Corinth, ch. 3. 21, 22; Matthew 23. 8-10; 2 Corinthians 11. 20; nor indeed slaves to men generally, so far as their condition admits). The external and internal conditions, so far as is attainable, should correspond, and the former be subservient to the latter (cf. v. 21, 32-35). 24. *abide with God*—being chiefly careful of the footing on which he stands towards God rather than that towards men. This clause, "with God," limits the similar precept, v. 20. A man may cease to "abide in the calling wherein he was called," and yet not violate the precept here. If a man's calling be not favourable to his "abiding with God" (retaining holy fellowship with Him), he may use lawful means to change from it (cf. *Note*, v. 21). 25. *no commandment of the Lord: yet . . . my judgment*—I have no *express revelation* from the Lord *commanding* it, but I give *my judgment* (*opinion*): viz., under the ordinary inspiration which accompanied the apostles in all their canonical writings (cf. v. 40; ch. 14. 37; 1 Thessalonians 4. 15). The Lord inspires me in this case to give you only a *recommendation*, which you are free to adopt or reject, not a positive *command*. In the second case (v. 10, 11) it was a positive command; for the Lord had already made known His will (Malachi 2. 14, 15; Matthew 5. 31, 32). In the third case (v. 12), the Old Testament commandment of God to put away strange wives (Ezra 10. 3), St. Paul by the Spirit revokes. *mercy of the Lord*—(1 Timothy 1. 13.) He attributes his apostleship and the gifts accompanying it (including inspiration) to God's grace alone. *faithful*—in dispensing to you the inspired directions received by me from the Lord. 26. *I suppose*—"I consider." *this—viz.*, "for a man so to be," *i. e.*, in the same state in which he is (v. 27). *for—by reason of*. *the present distress*—the distresses to which believers were then beginning to be subjected, making the married state less desirable than the single; and which should prevail throughout the world before the destruction of Jerusalem, according to Christ's prophecy (Matthew 24. 8-21; cf. Acts 11. 23). 27. Illustrating the meaning of "so to be," v. 23. Neither the married (those "bonded to a wife") nor the unmarried (those "loosed from a wife") are to "seek" a change of state (cf. v. 20, 24). 28. *trouble in the flesh*—Those who marry, he says, shall incur "trouble in the flesh" (*i. e.*, in their outward state, by reason of the present distress), not *sin*, which is the trouble of the *spirit*. *but I spare you*—The emphasis in the *Greek* is on "I." *My* motive in advising you so is, to "spare you" such trouble in the flesh. So ALFORD after CALVIN, BENDEL, &c. ETRUS from AUGUSTINE explains it, "I spare you further details of the inconveniences of matrimony, lest even the incontinent may at the peril of *not* be deterred from matrimony: thus I have regard for

your infirmity." The antithesis in the *Greek* of "I . . . you" and "such" favours the former. 29. *This I say*—A summing up of the whole, wherein he draws the practical inference from what precedes (ch. 15. 50). *the time—the season* (so the *Greek*) of this present dispensation up to the coming of the Lord (Romans 13. 11). He uses the *Greek* expression which the Lord used in Luke 21. 8; Mark 13. 33. *short—lit., contracted. it remaineth*—The oldest MSS. read, "The time (season) is shortened *as is what remains*, in order that both they," &c.; *i. e.*, the effect which the shortening of the time ought to have is, "that for the remaining time (henceforth), both they," &c. The clause, "as to what remains," though in *construction* belonging to the previous clause, in *sense* belongs to the following. However, CYPRIAN and *Vulgate* support *English Version*, as though they had none—We ought to consider nothing as our own in real or permanent possession. 30. *They that weep . . . wept not*—(Cf. 2 Corinthians 6. 10.) *they that buy . . . possessed not*—(Cf. Isaiah 24. 1, 2.) Christ specifies as the condemning sin of the men of Sodom not merely their open profligacy, but that "they bought, they sold," &c., as men whose all was in this world (Luke 17. 28). "Possessed" in the *Greek* implies a *holding fast of a possession*; this the Christian will not do, for his "enduring substance" is elsewhere (Hebrews 10. 34). 31. *not abusing it*—not abusing it by an *overmuch using* of it. The meaning of "abusing" here is, not so much *perverting*, as *using it to the full*. [BENDEL.] We are to use it, not to *take our fill* of its pursuits as our chief aim (cf. Luke 10. 40-42). As the planets whilst turning on their own axis, yet revolve round the sun; so whilst we do our part in our own worldly sphere, God is to be the centre of all our desires. *fashion*—the present fleeting *form*. Cf. Psalm 39. 6, "vain show;" Psalm 73. 20, "a dream;" James 4. 14, "a vapour." *passeth away*—not merely *shall pass away*, but *is* now actually *passing away*. The image is drawn from a *shifting scene* in a play represented on the stage (1 John 2. 17). St. Paul inculcates not so much the outward denial of earthly things, as the inward spirit whereby the married and the rich, as well as the unmarried and the poor, would be ready to sacrifice all for Christ's sake. 32. *without carefulness*—I would have you to be not merely "without trouble," but "without distracting cares" (so the *Greek*). *careth*—if he uses aright the advantages of his condition. 34. *difference also*—not merely the unmarried and the married man differ in their respective duties, but *also* the wife and the virgin. Indeed a woman undergoes a greater change of condition than a man in contracting marriage. 35. *for your own profit*—not to display *my* apostolic authority. *not . . . cast a snare upon you*—Image from *throwing a noose over an animal* in hunting. Not that by hard injunctions I may entangle you with the fear of committing sin where there is no sin. *comely—befitting* under present circumstances. *attend upon—lit.*, "assiduously wait on;" *sitting down* to the duty. Cf. Luke 10. 39, Mary; Luke 2. 37, "Anna . . . a widow, who departed not from the temple, but served God with fastings and prayers night and day" (1 Timothy 5. 5). *distraction*—the same *Greek* as "cumbered" (Luke 10. 40, Martha). 36. *behaveth . . . uncomely*—Is not treating his daughter well in leaving her unmarried beyond the flower of her age, and thus debarring her from the lawful gratification of her natural feeling as a marriageable woman. *need so require*—If the exigencies of the case require it; viz., regard to the feelings and welfare of his daughter. Opposed to "having no necessity" (v. 37). *let them marry*—the daughter and her suitor. 37. *steadfast*—not to be turned from his purpose by the obloquy of the world. *having no necessity*—arising from the natural inclinations of the daughter. *power over his . . . will*—when, owing to his daughter's will not opposing his will, he has power to carry into effect his will or wish. *decreed—determined*. 38. *her*—The oldest MSS. have, "his own virgin daughter." *but*—The oldest MSS. have "and." 39. *bound by the law*—The oldest MSS. omit "by the law." *only in the Lord*—*Let her marry only a Christian* (2 Corinthians 6. 14). 40. *happier . . .* 35. *I think also*—"I also

think ;" just as you Corinthians and your teachers *think* much of your opinions, so I also give my opinion by inspiration ; so in v. 25, "my judgment" or opinion. *Think* does not imply doubt, but often a matter of well-grounded assurance (John 5. 39).

CHAPTER VIII.

V. 1-13. ON PARTAKING OF MEATS OFFERED TO IDOLS. Though to those knowing that an idol has no existence, the question of eating meats offered to idols (referred to in the letter of the Corinthians, cf. ch. 7. 1) might seem unimportant, it is not so with some, and the infirmities of such should be respected. The portions of the victims not offered on the altars belonged partly to the priests, partly to the offerers; and were eaten at feasts in the temples and in private houses, and were often sold in the markets; so that Christians were constantly exposed to the temptation of receiving them, which was forbidden (Numbers 25. 2; Psalm 106. 28). The apostles forbade it in their decree issued from Jerusalem (Acts 15., and 21., 25.); but St. Paul does not allude here to that decree, as he rests his precepts rather on his own independent apostolic authority. **we know that we all have knowledge**—The Corinthians doubtless had referred to their "knowledge" (*viz.*, of the indifference of meats, as in themselves having no sanctity or pollution). St. Paul replies, "We are aware that we all have (speaking *generally*, and so far as Christian *theory* goes; for in v. 7 he speaks of some who *practically* have not) this knowledge." **Knowledge puffeth up**—when without "love." Here a parenthesis begins; and the main subject is resumed in the same words, v. 4. "As concerning (touching) therefore the eating," &c. "Puffing up" is to please self. "Edifying" is to please one's neighbour. Knowledge only says, All things are lawful for me; Love adds, But all things do not edify [BENGEL] (ch. 10. 23; Romans 14. 15). **edifieth**—tends to *build up* the spiritual temple (ch. 3. 9; 6. 19). **2. And**—Omitted in the oldest MSS. The absence of the connecting particle gives an emphatical sententiousness to the style, suitable to the subject. The first step to knowledge is to know our own ignorance. Without love there is only the *appearance* *note*, "*think*," &c.) of knowledge. **knoweth**—The oldest MSS. read a Greek word implying *personal experimental acquaintance*, not merely *knowledge of a fact*, which the Greek of "we know" or *are aware* (v. 1) means. **as he ought to know**—experimentally and in the way of "love." **3. love God**—the source of love to our neighbour (1 John 4. 11, 12, 20; 5. 2). **the same—*viz.*, this man**; he who loves, not he who "thinks that he knows," not having "charity" or love (v. 1. 2). **is known of him**—is known with the knowledge of approval, and is acknowledged by God as His (Psalm 1. 6; Galatians 4. 9; 2 Timothy 2. 19). Contrast, "I never knew you," Matthew 7. 23. To love God is to know God; and he who thus knows God has been first known by God (cf. ch. 13. 12; 1 Peter 1. 2). **4. As concerning, &c.**—Resuming the subject begun in v. 1, "As touching," &c. **idol is nothing**—has no true being at all; the god it represents is not a living reality. This does not contradict ch. 10. 20, which states that they who worship idols, worship *devils*; for here it is the gods *believed by the worshippers to be represented by the idols* which are denied to have any existence, not the devils which really under the idols delude the worshippers. **none other God**—The oldest MSS. omit the word "other;" which gives a clearer sense. **5. "For even supposing there are (exist) gods so called** (2 Thessalonians 2. 4), whether in heaven (as the sun, moon, and stars) or in earth (as deified kings, beasts, &c.), as there be (a recognized fact, Deuteronomy 10. 17; Psalm 135. 5; 136. 2) gods many and lords many." Angels and men in authority are termed *gods* in Scripture, as exercising a divinely-delegated power under God (cf. Exodus 22. 9, with v. 23; Psalm 82. 1, 6; John 10. 34, 35). **6. to us—believers, of whom**—from whom as Creator all things derive their existence. **we in him**—rather, "we for Him," or "unto Him." God the FATHER is the end for whom and for whose glory believers live. In Colossians 1. 16 all things are said to be created (not only "by" Christ, but also) "for

Him" (CHRIST) *So entirely are the Father and Son one* (cf. Romans 11. 36; Hebrews 2. 10). **one Lord**—contrasted with the "many lords" of heathendom (v. 5). **by whom**—(John 1. 3; Hebrews 1. 2). **we by him**—as all things are "of" the Father by creation, so they (we believers especially) are restored to Him by the new creation (Colossians 1. 20; Revelation 21. 5). Also, as all things are *by* Christ by creation, so they (we especially) are restored *by* Him by the new creation. **7. Howbeit**—Though to us who "have knowledge" (v. 1, 4-6) all meats are indifferent, yet "this knowledge is not in all" in the same degree as we have it. St. Paul had admitted to the Corinthians that "we all have knowledge" (v. 1), *i. e.*, so far as Christian *theory* goes; but *practically* some have it not in the same degree. **with conscience**—An ancient reading; but other very old MSS. read "association" or "habit." In either reading the meaning is: Some Gentile Christians, whether from old *association* of ideas or misdirected *conscience*, when they ate such meats, ate them with some feeling as if the idol were something real (v. 4), and had changed the meats by the fact of the consecration into something either holy or else polluted. **unto this hour**—after they have embraced Christianity; an implied censure, that they are not further advanced by this time in Christian "knowledge." **their conscience . . . is defiled**—by their eating it "as a thing offered to idols." If they ate it unconsciously at the time that it had been offered to idols, there would be no defilement of conscience. But consciences of what it was, and not having such knowledge as other Corinthians boasted of, *viz.*, that an idol is nothing and can therefore neither pollute nor sanctify meats, they by eating them sin against conscience (cf. Romans 14. 15-23). It was on the ground of Christian expediency, not to cause a stumbling-block to "weak" brethren, that the Jerusalem decree against partaking of such meats (though indifferent *in themselves*) was passed (Acts 15). Hence he here vindicates it against the Corinthian asserters of an inexpedient liberty. **8. Other old MSS. read**, "Neither if we do not eat, are we the better: neither if we eat are we the worse:" the language of the eaters who justified their eating thus. [LACHMANN.] In *English Version* St. Paul admits that "meat neither *presents* (so the Greek for "commendeth") us as commended nor as disapproved before God:" it does not affect our standing before God (Romans 14. 6). **9. this liberty of yours**—the watchword for lax Corinthians. The very indifference of meats, which I concede, is the reason why ye should "take heed" not to tempt weak brethren to *act against their conscience* (which constitutes sin, Romans 14. 22, 23). **10. If any man**—being weak. **which hath knowledge**—The very knowledge which thou prides thyself on (v. 1), will lead the weak after thy example to do that against his conscience, which thou doest without any scruple of conscience, *viz.*, to eat meats offered to idols. **conscience of him which is weak**—rather, "His conscience, *seeing he is weak*." [ALFORD, &c.] **emboldened—*viz.*, built up**. You ought to have *built up* your brother in good; but by your example your *building* him up is the emboldening him to violate his conscience. **11. shall . . . perish**—The oldest MSS. read "perisheth." A single act seemingly unimportant may produce everlasting consequences. The weak brother loses his faith, and if he do not recover it, his salvation [BENGEL.] (Romans 14. 23). **for whom Christ died**—and for whose sake we too ought to be willing to die (1 John 3. 16). And yet professing Christians at Corinth virtually tempted their brethren to their damnation, so far were they from sacrificing aught for their salvation. Note here, That it is no argument against the dogma that *Christ died for all, even for those who perish*, to say that thus He would have died *in vain* for many. Scripture is our rule, not our suppositions as to consequences. More is involved in redemption than the salvation of man: the *character of God* as at once just and loving is vindicated even in the case of the lost; for they might have been saved, and so even in their case Christ has not died in vain. So the mercies of God's providence are not in vain, though many abuse them. Even the condemned shall manifest God's love in the great day in that they too had the offer of God's mercy. *It shall be the*

most awful ingredient in their cup that they might have been saved but would not: Christ died to redeem even them. 12. wound their weak conscience—*lit.*, "smile their conscience, being (as yet) in a weak state." It aggravates the cruelty of the act that it is committed on the weak, just as if one were to strike an invalid. against Christ—on account of the sympathy between Christ and His members (Matthew 25. 40; Acts 9. 4, 5). 13. meat—Old English for "food" in general. make . . . to offend—Greek, "is a stumbling-block to." no flesh—In order to ensure my avoiding flesh offered to idols, I would abstain from all kinds of flesh, in order not to be a stumbling-block to my brother.

CHAPTER IX.

Ver. 1-27. HE CONFIRMS HIS TEACHING AS TO NOT PUTTING A STUMBLING-BLOCK IN A BROTHER'S WAY (ch. 8. 13) BY HIS OWN EXAMPLE IN NOT USING HIS UNDOUBTED RIGHTS AS AN APOSTLE, SO AS TO WIN MEN TO CHRIST. 1. Am I not an apostle? am I not free?—The oldest MSS. read the order thus, "Am I not free? am I not an apostle?" He alludes to ch. 8. 9, "this liberty of yours:" If you claim it, I appeal to yourselves as the witnesses, have not I also it? "Am I not free?" If you be so, much more I. For "am I not an apostle?" so that I can claim not only Christian, but also apostolic liberty. have I not seen Jesus—*corporeally*, not in a mere vision: cf. ch. 15. 8, where the fact of the resurrection, which he wishes to prove, could only be established by an actual bodily appearance, such as was vouchsafed to Peter and the other apostles. In Acts 9. 7, 17 the contrast between "the men with him seeing no man," and "Jesus that appeared unto thee in the way," shows that Jesus actually appeared to him in going to Damascus. His vision of Christ in the temple (Acts 22. 17) was "in a trance." To be a witness of Christ's resurrection was a leading function of an apostle (Acts 1. 22). The best MSS. omit "Christ," *ye my work in the Lord*—your conversion is His workmanship (Ephesians 2. 10) through my instrumentality: the "seal of mine apostleship" (v. 2). 2. yet doubtless—yet at least I am such to you. seal of mine apostleship—your conversion by my preaching, accompanied with miracles ("the signs of an apostle," Romans 15. 18, 19; 2 Corinthians 12. 12), and your gifts conferred by me (ch. 1. 7), vouch for the reality of my apostleship, just as a seal set to a document attests its genuineness (John 8. 33; Romans 4. 11). 3. to them that . . . examine me—*i. e.*, who call in question mine apostleship. is this—*viz.*, that you are the seal of mine apostleship. 4. Have we not power—Greek, "right," or lawful power, equivalent to "liberty" claimed by the Corinthians (ch. 8. 9). The "we" includes with himself his colleagues in the apostleship. The Greek interrogative expresses, "You surely won't say (will you?) that we have not the power or right," &c. eat and drink—without labouring with our hands (v. 11, 13, 14). St. Paul's not exercising this right was made a plea by his opponents for insinuating that he was himself conscious he was no true apostle (2 Corinthians 12. 13-16). 5. lead about a sister, a wife—*i. e.*, "a sister as a wife," "a sister" by faith, which makes all believers brethren and sisters in the one family of God: "a wife" by marriage covenant. St. Paul implies he did not exercise his undoubted right to marry and "lead about" a believer, for the sake of Christian expediency, as well to save the Church the expense of maintaining her in his wide circuits, as also that he might give himself more undistractedly to building up the Church of Christ (ch. 7. 26, 32, 35). Contrast the Corinthians' want of self-sacrifice in the exercise of their "liberty" at the cost of destroying, instead of edifying, the Church (ch. 8. 9, 10; Margin, 11-13). as other apostles—Implying that some of them had availed themselves of the power which they all had, of marrying. We know from Matthew 8. 14, that Cephas or Peter was a married man. A confutation of St. Peter's self-styled followers, the Romanists, who exclude the clergy from marriage. CLEMENS ALEXANDRINUS, *Stromata* or *Miscellanies*, 7. sec. 63, records a tradition, that he encouraged his wife when being led to death by saying

"Remember, my dear one, the Lord." Cf. EUSEBIUS, *E. H.* 3. 30. brethren of the Lord—held in especial esteem on account of their relationship to Jesus (Acts 1. 14; Galatians 1. 9). James, Josas, Simon, and Judas. Probably cousins of Jesus: as cousins were termed by the Jews "brethren." ALFORD makes them literally brothers of Jesus by Joseph and Mary. Cephas—Probably singled out as being a name carrying weight with one partisan section at Corinth. "If your favourite leader does so, surely so may I" (ch. 1. 12, & 22). 6. Barnabas—long the associate of Paul, and, like him, in the habit of self-denyingly forbearing to claim the maintenance which is a minister's right. So Paul supported himself by tent-making (Acts 18. 3; 20. 34; 1 Thessalonians 2. 9; 2 Thessalonians 3. 8). 7. The minister is spiritually a soldier (2 Timothy 2. 3), a vine-dresser (ch. 3. 6-8; Song of Solomon 1. 6), and a shepherd (1 Peter 5. 2, 4). of the fruit—The oldest MSS. omit "of." 8. as a man—I speak thus not merely according to human judgment, but with the sanction of the Divine law also. 9. ox . . . treadeth . . . corn—(Deuteronomy 25. 4.) In the East to the present day they do not after reaping carry the sheaves home to barns as we do, but take them to an area under the open air to be threshed by the oxen treading them with their feet, or else drawing a threshing instrument over them (cf. Micah 4. 13). Doth God . . . care for oxen?—rather, "Is it for the oxen that God careth?" Is the animal the ultimate object for whose sake this law was given? No. God does care for the lower animal (Psalm 36. 6; Matthew 10. 29), but it is with the ultimate aim of the welfare of man, the head of animal creation. In the humane consideration shown for the lower animal, we are to learn that still more ought it to be exercised in the case of man, the ultimate object of the law; and that the human (spiritual as well as temporal) labourer is worthy of his hire. 10. altogether—join this with "saith." "Does he (the Divine lawgiver) by all means say it for our sakes?" It would be untrue, that God saith it altogether (in the sense of solely) for our sakes. But it is true, that He by all means saith it for our sakes as the ultimate object in the lower world. GROTIUS, however, translates, "mainly" or "especially," instead of altogether. that—"meaning that" [ALFORD]; *lit.*, because. should plough—ought to plough in hope. The obligation rests with the people not to let their minister labour without remuneration. he that thresheth in hope should be partaker of his hope—The oldest MS. versions and fathers read, "He that thresheth (should or ought to thresh) in the hope of partaking" (*viz.*, of the fruit of his threshing). "He that plougheth," spiritually, is the first planter of a Church in a place (cf. ch. 3. 6, 9); "he that thresheth," the minister who tends a Church already planted. 11. we . . . we—emphatical in the Greek. We, the same persons who have sown to you the infinitely more precious treasures of the Spirit, may at the least claim in return what is the only thing you have to give, *viz.*, the goods that nourish the flesh ("your carnal things"). 12. others—whether true apostles (v. 5) or false ones (2 Corinthians 11. 20). we rather—considering our greater labours for you (2 Corinthians 11. 23). suffer all things—without complaining of it. We desire to conceal (*lit.*, hold as a water-tight vessel) any distress we suffer from straitened circumstances. The same Greek is in ch. 13. 7. lest we . . . hinder . . . Gospel—not to cause a hindrance to its progress by giving a handle for the imputation of self-seeking, if we received support from our flock. The less of incumbrance and expense caused to the Church, and the more of work done, the better for the cause of the Gospel (2 Timothy 2. 4). 13. minister about holy things—the Jewish priests and Levites. The Greek especially applies to the former, the priests offering sacrifices. partakers with the altar—a part of the victims going to the service of the altar, and the rest being shared by the priests (Leviticus 7. 6; Numbers 18. 6, &c.; Deuteronomy 18. 1, &c.). 14. Even so—The only inference to be drawn from this passage is, not that the Christian ministry is of a sacrificial character as the Jewish priesthood, but simply, that as the latter was supported by the contribu-

tions of the people, so should the former. The stipends of the clergy were at first from voluntary offerings at the Lord's Supper. At the love-feast preceding it every believer, according to his ability, offered a gift; and when the expense of the table had been defrayed, the bishop laid aside a portion for himself, the presbyters, and deacons; and with the rest relieved widows, orphans, confessors, and the poor generally. [TERTULLIAN, *Apology*, ch. 39.] The stipend was in proportion to the dignity and merits of the several bishops, presbyters, and deacons. [CYPRIAN, c. 4, ep. 6.] **preach . . . Gospel**—plainly marked as the duty of the Christian minister, in contrast to the *ministering about sacrifices* (Greek) and *waiting at the altar* of the Jewish priesthood and Levites (v. 13). If the Lord's Supper were a *sacrifice* (as the Mass is supposed to be), this 14th verse would certainly have been worded so, to answer to v. 13. Note the same Lord Christ "ordains" the ordinances in the Old and in the New Testaments (Matthew 10. 10; Luke 10. 7). **15.** Paul's special gift of continency, which enabled him to abstain from marriage, and his ability to maintain himself without interrupting seriously his ministry, made that expedient to him which is ordinarily inexpedient, *viz.*, that the ministry should not be supported by the people. What to him was a duty, would be the opposite to one, for instance, to whom God had committed a family, without other means of support. **I have used none of these things**—none of these "powers" or rights which I might have used (v. 4-6, 12). **neither**—rather, "Yet I have not written." **so done unto me—*lit.*, in my case:** as is done in the case of a soldier, a planter, a shepherd, a ploughman, and a sacrificing priest (v. 7, 10, 18). **make my glorying void**—deprive me of my privilege of preaching the Gospel without remuneration (2 Corinthians 11. 7-10). Rather than hinder the progress of the Gospel by giving any pretext for a charge of interested motives (2 Corinthians 12. 17, 18), St. Paul would "die" of hunger. Cf. Abraham's similar disinterestedness (Genesis 14. 22, 23). **16. though I preach . . . I have nothing to glory of—*i. e.*, If I preach the Gospel, and do so not gratuitously, I have no matter for "glorying."** For the "necessity" that is laid on me to preach (cf. Jeremiah 20. 9, and the case of Jonah) does away with ground for "glorying." The sole ground for the latter that I have, is my preaching *without charge* (v. 18): since there is no necessity laid on me as to the latter, it is my voluntary act for the Gospel's sake. **17. Translate,** "If I be doing this (*i. e.*, preaching) of my own accord (which I am not, for the "necessity" is laid on me which binds a servant to obey his master), I have a reward; but if (as is the case) involuntarily (Acts 9. 15; 22. 15; 26. 16; not of my own natural will, but by the constraining grace of God; Romans 9. 16; 1 Timothy 1. 13-16), I have had a dispensation (of the Gospel) entrusted to me" (and so can claim no "reward," seeing that I only "have done that which was my duty to do," Luke 17. 10, but incur the "woe," v. 16, if I fail in it). **18. What is my reward?**—The answer is in v. 19, *viz.*, that by making the Gospel without charge, where I might have rightfully claimed maintenance, I might "win the more." **of Christ**—The oldest MSS. and versions omit these words. **abuse**—rather, "that I use not to the full my power." This is his matter for "glorying," the "reward" ultimately aimed at is the gaining of the more (v. 19). The former, as involving the latter, is verbally made the answer to the question, "What is my reward?" But really the "reward" is that which is the ultimate aim of his preaching without charge, *viz.*, that he may gain the more; it was for this end, not to have matter of glorying, that he did so. **19. free from all men—*i. e.*, from the power of all men. gain the more—*i. e.*, as many of them ("all men") as possible.** "Gain" is an appropriate expression in relation to a "reward" (1 Thessalonians 2. 19, 20); he therefore repeats it frequently (v. 20-22). **20. I became as a Jew**—In things not defined by the law, but by Jewish usage. Not Judaizing in essentials, but in matters where there was no compromise of principle (cf. Acts 16. 3; 21. 20-26) an undesigned coincidence between the history and the Epistle, and so a sure proof of genuineness. **to them that are under the law. as under the law**—in

things defined by the law; such as ceremonies not then repugnant to Christianity. Perhaps the reason for distinguishing this class from the former is that St. Paul himself belonged *nationally* to "the Jews," but did not *in creed* belong to the class of "them that are under the law." This view is confirmed by the reading inserted here by the oldest MSS., versions, and fathers, "not being (*i. e.*, parenthetically, "not that I am") myself under the law." **21. To them . . . without law—*i. e.*, without revealed law:** the heathen (cf. Romans 2. 12 with v. 15). **as without law**—not urging on them the ceremonies and "works of the law," but "the hearing of faith" (Galatians 3. 2). Also discoursing in their own manner, as at Athens, with arguments from their own poets (Acts 17. 28). **being not without law to God**—Whilst thus conforming to others in matters indifferent, taking care not to be *without law* in relation to God, but *responsible to law* (*lit.*, IN LAW) in relation to Christ." This is the Christian's true position in relation to the world, to himself, and to God. Everything develops itself according to its proper law. So the Christian, though no longer subject to the literal law as constraining him from without, is subject to an inward principle or law, the spirit of faith in Christ acting from within as the germ of a new life. He does not in the Greek (as in *English Version*) say "under the law (as he does in v. 20) to Christ;" but uses the milder term, "in . . . law," *responsible to law*. Christ was responsible to the law for us, so that we are no longer responsible to it (Galatians 3. 13, 24), but to Him, as the members to the Head (ch. 7. 22; Romans 8. 1-4; 1 Peter 2. 16). Christians serve Christ in newness of spirit, no longer in oldness of the letter (*i. e.*, the old external law as such), Romans 7. 4-6. To Christ, as man's Head, the Father has properly delegated His authority (John 5. 22, 27); whence here he substitutes "Christ" for "God" in the second clause, "not without law to God, but under the law to Christ." The law of Christ is the law of love (Galatians 6. 2; cf. 5. 13). **22. gain the weak—*i. e.*, establish, instead of being a stumbling-block to inexperienced Christians** (ch. 8. 7). Romans 14. 1, "Weak in the faith." ALFORD thinks the "weak" are not Christians at all, for these have been already "won;" but those outside the Church, who are yet "without strength" to believe (Romans 5. 6). But when "weak" Christians are by the condescending love of stronger brethren kept from falling from faith, they are well said to be "gained" or won. **by all means . . . some**—The gain of even "some" is worth the expenditure of "all means." He conformed himself to the feelings of each in the several classes, that out of them *all* he might gain *some*. **23. partaker thereof—Greek, "fellow-partaker."** of the Gospel blessings promised at Christ's coming: "with" (not as *English Version*, "you;" but) *them*, *viz.*, with those thus "gained" by me to the Gospel. **24. Know ye not**—The Isthmian games, in which the foot-race was a leading one, were of course well known, and a subject of patriotic pride to the Corinthians, who lived in the immediate neighbourhood. These periodical games were to the Greeks rather a passion than a mere amusement: hence their suitableness as an image of Christian earnestness. **in a race—Greek, "in a race-course."** **all . . . one**—Although we knew that one alone could be saved, still it would be well worth our while to run. [BENGEL.] Even in the Christian race not "all" who enter on the race win (ch. 10. 1-5). **So run, that ye may obtain**—said parenthetically. These are the words in which the instructors of the young in the exercise schools (gymnasia) and the spectators on the race-course exhorted their pupils to stimulate them to put forth all exertions. The gymnasium was a prominent feature in every Greek city. Every candidate had to take an oath that he had been ten months in training, and that he would violate none of the regulations (2 Timothy 2. 5; cf. 1 Timothy 4. 7, 8). He lived on a strict self-denying diet, refraining from wine and pleasant foods, and enduring cold and heat and most laborious discipline. The "prize" awarded by the judge or umpire was a chaplet of green leaves; at the Isthmus, those of the indigenous pine, for which *paralei* leaves were temporarily substituted (v. 25). *The Greek fr.*

'obtain' is *fully obtain*. It is in vain to begin, unless we persevere to the end (Matthew 10. 22; 24. 13; Revelation 2. 10). The "so" expresses, *Run with such perseverance* in the heavenly course, as "all" the runners exhibit in the earthly "race" just spoken of: *to the end that ye may attain the prize*. 25. *striveth*—in wrestling: a still more severe contest than the foot-race. *is temperate*—So Paul exercised self-denial, abstaining from claiming sustenance for the sake of the "reward," viz., to "gain the more" (v. 23, 19). *corruptible*—soon withering, as being only of fir leaves taken from the fir groves which surrounded the Isthmian race-course or stadium. *incorruptible*—(1 Peter 1. 4; 5. 4; Revelation 2. 10). "Crown" here is not that of a king (which is expressed by a different Greek word, viz., "diadem"), but a *wreath or garland*. 26. *I*—Return to his main subject, *his own* self-denial, and his motive in it, *run, not as uncertainly*—not as a runner uncertain of the goal. Ye Corinthians gain no end in your entering idol temples or eating idol meats. But *I*, for my part, in all my acts, whether in my becoming "all things to all men," or in receiving no sustenance from my converts, have a definite end in view, viz., to "gain the more." I know what I aim at, and how to aim at it. He who runs with a clear aim, looks straight forward to the goal, makes it his sole aim, casts away every encumbrance (Hebrews 12. 1, 2), is indifferent to what the bystanders say, and sometimes even a fall only serves to rouse him the more. [BENGEL.] *not as one that beateth the air*—instead of beating the adversary. Alluding to the *Sciamachia* or *sparring in the school in sham-fight* (cf. ch. 14. 9), wherein they struck out into the air as if at an imaginary adversary. The real adversary is Satan acting on us through the flesh. 27. *keep under—lit., bruise the face under the eyes*, so as to render it black and blue; so, to *chastise* in the most sensitive part. Cf. "*mortify the deeds of the body*," Romans 8. 13; also 1 Peter 2. 11. It is not ascetic fasts or macerations of the body which are here recommended, but the *keeping under* of our natural self-seeking, so as, like Paul, to lay ourselves out entirely for the great work. *my body*—the old man and the remainders of lust in my flesh. "My body," so far as by the *flesh* it opposes the *spirit* [ESTIUS] (Galatians 5. 17). Men may be severe to their bodies and yet indulge their lust. Ascetic "neglect of the body" may be all the while a more subtle "satisfying of the flesh" (Colossians 2. 23). Unless the soul keep under the body, the body will get above the soul. The body may be made a good servant, but is a bad master. *bring it into subjection*—or bondage, as a *slave* or servant *led away captive*; so the Greek. *preached—lit., heralded*. He keeps up the image from the races. The *heralds* summoned the candidates for the foot-race into the race-course [PLATO, *Legg.* 3. 833], and placed the crowns on the brows of the conquerors, announcing their names. [BENGEL.] They probably proclaimed also the laws of the combat; answering to the *preaching* of the apostles. [ALFORD.] The *Christian herald* is also a *combatant*; in which respect he is distinguished from the herald at the games. a *cast-away*—failing shamefully of the prize myself, after I have called others to the contest. *Rejected* by God, the Judge of the Christian race, notwithstanding my having, by my preaching, led others to be accepted. Cf. the equivalent term, "reprobate," Jeremiah 6. 30; 2 Corinthians 13. 6. St. Paul implies, if such earnest, self-denying watchfulness over himself be needed still, with all his labours for others, to make his own calling sure, much more is the same needed by the Corinthians, instead of their going, as they do, to the extreme limit of Christian liberty.

CHAPTER X.

Ver. 1-33. DANGER OF FELLOWSHIP WITH IDOLATRY ILLUSTRATED IN THE HISTORY OF ISRAEL: SUCH FELLOWSHIP INCOMPATIBLE WITH FELLOWSHIP IN THE LORD'S SUPPER. EVEN LAWFUL THINGS ARE TO BE FORBORN, SO AS NOT TO HURT WEAK BRETHREN. 1. Moreover—The oldest MSS. read "For." Thus the connection with the foregoing chapter is expressed. Ye need to exercise self-denying watchfulness notwithstanding all

your privileges, lest ye be cast away. For the Israelites with all their privileges were most of them cast away through want of it. *Ignorant*—with all your boasted "knowledge." *our fathers*—The Jewish Church stands in the relation of parent to the Christian Church. *all—Arrange as the Greek*, "Our fathers were *all* under the cloud;" giving the "all" its proper emphasis. Not so much as one of so great a multitude was detained by force or disease (Psalm 105. 37). [BENGEL.] Five times the "all" is repeated, in the enumeration of the five favours which God bestowed on Israel (v. 1-4). Five times, correspondingly, they sinned (v. 6-10). In contrast to the "all" stands "many (rather, 'the most') of them" (v. 5). *All* of them had great privileges, yet *most* of them were cast away through lust. Beware you, having greater privileges, of sharing the same doom through a similar sin. Continuing the reasoning, ch. 9. 24, "They which run in a race, run *all*, but *one* receiveth the prize." *under the cloud*—were continually *under the defence* of the pillar of cloud, the symbol of the Divine presence (Exodus 13. 21, 22; Psalm 105. 39; cf. Isaiah 4. 5). *passed through the sea*—by God's miraculous interposition for them (Exodus 14. 29). 2. *And—And so*. [BENGEL.] *baptized unto Moses*—the servant of God and representative of the Old Testament covenant of the law: as Jesus, the Son of God, is of the Gospel covenant (John 1. 17; Hebrews 3. 5, 6). The people were led to believe in Moses as God's servant by the miracle of the cloud protecting them, and by their being conducted under him safely through the Red Sea; therefore they are said to be "baptized unto" him (Exodus 14. 31). "Baptized" is here equivalent to "*initiated*." It is used in accommodation to St. Paul's argument to the Corinthians; they, it is true, have been "baptized," but so also virtually were the Israelites of old; if the virtual baptism of the latter availed not to save them from the doom of lust, neither will the actual baptism of the former save them. There is a resemblance between the symbols also: for the cloud and sea consist of water, and as these took the Israelites out of sight, and then restored them again to view, so the water does to the baptized. [BENGEL.] OLSHAUSEN understands "the cloud" and "the sea" as symbolizing the *Spirit* and *water* respectively (John 3. 5; Acts 10. 44-47). Christ is the pillar-cloud that screens us from the heat of God's wrath. Christ as "the light of the world" is our "pillar of fire" to guide us in the darkness of the world. As the rock when smitten sent forth the waters, so Christ, having been once for all smitten, sends forth the waters of the Spirit. As the manna bruised in mills fed Israel, so Christ, when "it pleased the Lord to bruise Him," has become our spiritual food. A strong proof of inspiration is given in this fact, that the *historical* parts of Scripture, without the consciousness even of the authors, are covert prophecies of the future. 3. *same spiritual meat*—As the Israelites had the water from the rock, which answered to baptism, so they had the manna which corresponded to the other of the two Christian sacraments, the Lord's Supper. St. Paul plainly implies the importance which was attached to these two sacraments by all Christians in those days: "an inspired protest against those who lower their dignity, or deny their necessity." [ALFORD.] Still he guards against the other extreme of thinking the mere external possession of such privileges will ensure salvation. Moreover, had there been seven sacraments, as Rome teaches, St. Paul would have alluded to them, whereas he refers to only the two. He does not mean by "the same" that the *Israelites and we Christians* have the "same" sacrament; but that *believing and unbelieving* Israelites alike had "the same" spiritual privilege of the manna (cf. v. 17). It was "*spiritual meat*" or food; because given by the power of God's spirit, not by human labour. [GROTIUS and ALFORD.] Galatians 4. 29, "born after the Spirit," i. e., supernaturally. Psalm 78. 24, "corn of heaven" (Psalm 105. 40). Rather, "spiritual" in its typical signification, Christ, the true Bread of heaven, being signified (John 6. 32). Not that the Israelites clearly understood the signification but believers among them would feel that in the type

something more was meant; and their implicit and reverent, though indistinct, faith was counted to them for justification, of which the manna was a kind of sacramental seal. "They are not to be heard which feign that the old fathers did look only for transitory promises" (Article vii Church of England), as appears from this passage of Hebrews 4. 2). **4. drink**—(Exodus 17. 6.) In Number 20. 8, "the beasts" also are mentioned as having drunk. The literal water typified "spiritual drink," and is therefore so called. **spiritual Rock that followed them**—rather, "accompanied them." Not the literal rock (or its water) "followed" them, as ALFORD explains, as if St. Paul sanctioned the Jews' tradition (Rabbi Solomon on Numbers 20. 2) that the rock itself, or at least the stream from it, followed the Israelites from place to place (cf. Deuteronomy 9. 21). But Christ, the "Spiritual Rock" (Psalm 78. 20, 35; Deuteronomy 32. 4, 15, 18, 30, 31, 37; Isaiah 23. 16; 1 Peter 2. 6), accompanied them (Exodus 33. 15). "Followed" implies His *attending on them to minister to* them; thus, though mostly going *before* them, He, when occasion required it, *followed "behind"* (Exodus 14. 19). He satisfied all alike as to their bodily thirst whenever they needed it; as on three occasions is expressly recorded (Exodus 15. 24, 25; 17. 6; Numbers 20. 8); and this drink for the body symbolized the spiritual drink from the Spiritual Rock (cf. John 4. 13, 14; see *Note*, v. 3). **5. But**—Though they had so many tokens of God's presence. **many of them**—rather, "the majority of them;" "the whole part." All except Joshua and Caleb of the first generation. **not**—in the Greek emphatically standing in the beginning of the sentence: "Not," as one might have naturally expected, "with the more part of them was," &c. **God**—whose judgment alone is valid. **for**—the events showed, they had not pleased God. **overthrown**—*lit., strewn in heaps. in the wilderness*—far from the land of promise. **6. were**—Greek, "came to pass as." **our examples**—samples to us of what will befall us, if we also with all our privileges walk carelessly. **lust**—the fountain of all the four other offenses enumerated, and therefore put first (James 1. 14, 15; cf. Psalm 106. 14). A particular case of lust was that after flesh, when they pined for the fish, leeks, &c., of Egypt, which they had left (Numbers 11. 4, 33, 34). These are included in the "evil things," not that they are so in themselves, but they became so to the Israelites when they lusted after what God withheld, and were discontented with what God provided. **7. idolaters**—A case in point. As the Israelites *sat down* (a deliberate act), *ate and drank* at the idol feast to the calves in Horeb, so the Corinthians were in danger of idolatry by a like act, though not professedly worshipping an idol as the Israelites (ch. 8. 10, 11; 10. 14, 20, 21; Exodus 32. 6). He passes here from the first to the second person, as they alone (not he also) were in danger of idolatry, &c. He resumes the first person appropriately at the 16th verse. **some**—The multitude follow the lead of some bad men. **play**—with lascivious dancing, singing, and drumming round the calf (cf. "rejoiced," Acts 7. 41). **8. fornication**—*lit.*, Fornication was generally, as in this case (Numbers 25.), associated at the idol feasts with spiritual fornication, *i. e.*, idolatry. This all applied to the Corinthians (ch. 5. 1, 9; 6. 9, 15, 18; ch. 8. 10). Balaam tempted Israel to both sins with Midian (Revelation 2. 14). Cf. ch. 8. 7, 9, "stumbling-block," "eat . . . thing offered unto . . . idol." **three and twenty thousand**—in Numbers 25. 9 "twenty and four thousand." If this were a real discrepancy, it would militate rather against inspiration of the *subject matter and thought*, than against *verbal* inspiration. The solution is: Moses in Numbers includes all who died "in the plague;" St. Paul, all who died "in one day;" 1000 more may have fell next day. [KITTO, *Biblical Cyclopaedia*.] Or, the real number may have been between 23,000 and 24,000 say 23,500, or 23,600; when writing generally were the exact figures were not needed, one writer might quite neraciously give one of the two round numbers near the exact one, and the other writer the other. [BENGEL.] Whichever be the true way of reconciling the seeming discrepant statements, at least the ways given above prove they are not really irreconcilable. **9. tempt Christ**

—So the oldest versions, Irenæus (264), and good MSS. read "God." Some of the oldest MSS. read "Lord;" and our MS. only "God." If "Lord" be read, it will mean *Christ*. As "Christ" was referred to in one of the five privileges of Israel (v. 4), so it is natural that He should be mentioned here in one of the five corresponding sins of that people. In Numbers 21. 5 it is "spake against God" (whence probably arose the alteration in the one MS., 1. Corinthians 10. 9, "God," to harmonize it with Numbers 21. 5). As either "Christ" or "Lord" is the genuine reading "Christ" must be "God." Cf. "Why do ye tempt the Lord?" Exodus 17. 2, 7. Cf. Romans 14. 11, with Isaiah 45. 22, 23, Israel's discontented complainings were temptings of Christ especially, the "Angel" of the covenant (Exodus 23. 20, 21; 32. 34; Isaiah 63. 9). Though they drank of "that Rock . . . Christ" (v. 4), they yet complained for want of water (Exodus 17. 2, 7). Though also eating the same spiritual meat (Christ, "the true manna," "the bread of life"), they yet murmured, "Our soul loatheth this light bread." In this case, being punished by the fiery serpents, they were saved by the brazen serpent, the emblem of *Christ* (cf. John 8. 56; Hebrews 11. 26). The Greek for "tempt" means, *tempt or try, so as to wear out* the long-suffering of Christ (cf. Psalm 95. 8, 9; Numbers 14. 22). The Corinthians were in danger of provoking God's long-suffering by walking on the verge of idolatry, through overweening confidence in their knowledge. **10. some of them . . . murmured**—upon the death of Korah and his company, who themselves were murmurers (Numbers 16. 41, 49). Their murmurs against Moses and Aaron were virtually murmurs against God (cf. Exodus 16. 8, 10). St. Paul herein glances at the Corinthian murmurs against himself, the apostle of Christ, **destroyed**—14,700 perished, **the destroyer**—the same destroying angel sent by God as in Exodus 12. 23, and 2 Samuel 24. 16. **11. Now . . . these things . . . ensamples**—resuming the thread of v. 6. The oldest MSS. read, "by way of example the ends of the world"—*lit.*, "of the ages;" the New Testament dispensation in its successive phases (*plural*, "ends") being the winding up of all former "ages." No new dispensation shall appear till Christ comes as Avenger and Judge; till then the "ends" being many include various successive periods (cf. Hebrews 9. 26). As we live in the last dispensation, which is the consummation of all that went before, our responsibilities are the greater; and the greater is the guilt, St. Paul implies, to the Corinthians, which they incur if they fall short of their privileges. **12. thinketh he standeth**—stands and thinks that he stands [BENGEL]; *i. e.*, stands "by faith" "well pleasing" to God; in contrast to v. 5, "with many of them God was not well pleased" (Romans 11. 20). **fall**—from his place in the Church of God (cf. v. 8, "fell"). Both temporally and spiritually (Romans 14. 4). Our security, so far as relates to God, consists in faith; so far as relates to ourselves, it consists in fear. **13. Consolation** to them, under their temptation; it is none but such as is "common to man," or "such as man can bear," "adapted to man's powers of endurance." [WAHL.] **faithful**—(Psalm 125. 3; Isaiah 27. 3, & Revelation 3. 10.) "God is faithful" to the covenant which He made with you in calling you (1 Thessalonians 5. 24). To be *led into* temptation is distinct from *running* into it, which would be "tempting God" (v. 9; Matthew 4. 7). **way to escape**—(Jeremiah 29. 11; 2 Peter 2. 9.) The Greek is, "the way of escape;" the appropriate way of escape in each particular temptation; not an immediate escape, but one in due time, after patience has had her perfect work (James 1. 2-4, 12). He "makes" the way of escape simultaneously with the temptation which His providence permissively arranges for His people, **to bear it**—Greek, *to bear up under it, or against it*. Not, He will take it away (2 Corinthians 12. 7-9). **14.** Resuming the argument, v. 7; ch. 8. 9, 10. **flee**—do not tamper with it by doubtful acts, such as eating idol meats on the plea of Christian liberty. The only safety is in *wholly shunning* whatever borders on idolatry (2 Corinthians 6. 16, 17). The Holy Spirit herein also presciently warned the Church against the idolatry, subsequently transferred from the idol feast to the Lord's

Supper itself, in the signment of transubstantiation. 15. Appeal to their own powers of judgment to weigh the force of the argument that follows: viz., that as the partaking of the Lord's Supper involves a partaking of the Lord himself, and the partaking of the Jewish sacrificial meats involved a partaking of the altar of God, and, as the heathens sacrifice to devils, to partake of an idol feast is to have fellowship with devils. We cannot divest ourselves of the responsibility of "judging" for ourselves. The weakness of private judgment is not an argument against its use, but its abuse. We should the more take pains in searching the infallible word, with every aid within our reach, and above all with humble prayer for the Spirit's teaching (Acts 17. 11). If St. Paul, an inspired apostle, not only permits, but urges, men to judge his sayings by Scripture, much more should the fallible ministers of the present visible Church do so. "To wise men," refers with a mixture of irony to the Corinthian boast of "wisdom" (ch. 4. 40; 2 Corinthians 11. 19). Here you have an opportunity of exercising your "wisdom" in judging "what I say." 16. The cup of blessing—Answering to the Jewish "cup of blessing," over which thanks were offered in the Passover. It was in doing so that Christ instituted this part of the Lord's Supper (Matthew 26. 27; Luke 22. 17, 20). we bless—"we," not merely ministers, but also the congregation. The minister "blesses" (i. e., consecrates with blessing) the cup, not by any priestly transmitted authority of his own, but as representative of the congregation, who virtually through him bless the cup. The consecration is the corporate act of the whole Church. The act of joint blessing by him and them (not "the cup" itself, which, as also "the bread," in the Greek is in the accusative), and the consequent drinking of it together, constitute the communion, i. e., the joint participation "of the blood of Christ." Cf. v. 18, "They who eat . . . are partakers" (joint communicants), &c. "Is" in both cases in this verse is literal, not represents. He who with faith partakes of the cup and the bread, partakes really but spiritually of the blood and body of Christ (Ephesians 5. 30, 32), and of the benefits of His sacrifice on the cross (cf. v. 18). In contrast to this is to have "fellowship with devils" (v. 20). ALFORD explains, "The cup . . . is the [joint] participation (i. e., that whereby the act of participation takes place) of the blood," &c. It is the seal of our living union with, and a means of our partaking of, Christ as our Saviour (John 6. 53-57). It is not said, "The cup . . . is the blood," or "the bread . . . is the body," but "is the communion (joint-participation) of the blood . . . body." If the bread be changed into the literal body of Christ, where is the sign of the sacrament? Romanists eat Christ "in remembrance of Himself." To drink literal blood would have been an abomination to Jews, which the first Christians were (Leviticus 17. 11, 12). Breaking the bread was part of the act of consecrating it, for thus was represented the crucifixion of Christ's body (1 Corinthians 11. 24). The distinct specification of the bread and the wine disproves the Romish doctrine of concomitancy, and exclusion of the laity from the cup. 17. one bread—rather, "loaf." One loaf alone seems to have been used in each celebration. and one body—Omit "and;" "one loaf (that is), one body." "We, the many (viz., believers assembled; so the Greek), are one bread (by our partaking of the same loaf, which becomes assimilated to the substance of all our bodies; and so we become), one body" (with Christ, and so with one another). we . . . all—Greek, "the whole of us." 18. Israel after the flesh—the literal, as distinguished from the spiritual, Israel (Romans 2. 29; 4. 1; 9. 3; Galatians 3. 29). partakers of the altar—and so of God, whose is the altar; they have fellowship in God and His worship, of which the altar is the symbol. 19, 20. What say I then?—The inference might be drawn from the analogies of the Lord's Supper and Jewish sacrifices, that an idol is really what the heathen thought it to be, a god, and that in eating idol meats they had fellowship with the god. This verse guards against such an inference: "What would I say then? that a thing sacrificed to an idol is any real thing (in the sense that the heathen regard it), or that an idol is any real thing?" (The oldest MSS. read the words in this

order. Supply "Nay;") "But (I say) that the things which the Gentiles sacrifice, they sacrifice to devils" (demons). St. Paul here introduces a new fact. It is true that, as I said, an idol has no reality in the sense that the heathen regard it, but it has a reality in another sense; heathendom being under Satan's dominion as "prince of this world," he and his demons are in fact the powers worshipped by the heathen, whether they are or are not conscious of it (Deuteronomy 32. 17; Leviticus 17. 7; 2 Chronicles 11. 15; Psalm 106. 37; Revelation 9. 20). "Devil" is in the Greek restricted to Satan, "demons" is the term applied to his subordinate evil spirits. Fear, rather than love, is the motive of heathen worship (cf. the English word "panic," from PAN, whose human form with horns and cloven hoofs gave rise to the vulgar representations of Satan which prevail now); just as fear is the spirit of Satan and his demons (James 2. 19). I would not that ye . . . have fellowship with devils—by partaking of idol feasts (ch. 8. 10). 21. Ye cannot, &c.—really and spiritually; though ye may outwardly (1 Kings 18. 21). cup of devils—in contrast to the cup of the Lord. At idol feasts libations were usually made from the cup to the idol first, and then the guests drank; so that in drinking they had fellowship with the idol. the Lord's table—The Lord's Supper is a feast on a table, not a sacrifice on an altar. Our only altar is the cross, our only sacrifice that of Christ once for all. The Lord's Supper stands, however, in the same relation analogically, to Christ's sacrifice, as the Jews' sacrificial feasts did to their sacrifices (cf. Malachi 1. 7, "altar . . . table of the Lord"), and the heathen idol feasts to their idolatrous sacrifices (Isaiah 65. 11). The heathen sacrifices were offered to idol nonentities, behind which Satan lurked. The Jew's sacrifice was but a shadow of the substance which was to come. Our one sacrifice of Christ is the only substantial reality; therefore, whilst the partaker of the Jew's sacrificial feast partook rather "of the altar" (v. 18) than of God manifested fully, and the heathen idol-feaster had fellowship really with demons, the communicant in the Lord's Supper has in it a real communion of, or fellowship in, the body of Christ once sacrificed, and now exalted as the Head of redeemed humanity. 22. Do we provoke the Lord to jealousy?—by dividing our fellowship between Him and idols (Ezekiel 20. 39). Is it our wish to provoke Him to assert His power? Deuteronomy 32. 21, is before the apostle's mind [ALFORD] (Exodus 20. 5). are we stronger?—that we can risk a contest with Him. 23. All things are lawful for me, &c.—Recurring to the Corinthian plea (ch. 6. 12), he repeats his qualification of it. The oldest MSS. omit both times "for me." edify not—tend not to build up the spiritual temple, the Church, in faith and love. St. Paul does not appeal to the apostolic decision (Acts 15.), which seems to have been not so much regarded outside of Palestine, but rather to the broad principle of true Christian freedom, which does not allow us to be governed by external things, as though, because we can use them, we must use them (ch. 6. 12). Their use or non-use is to be regulated by regard to edification. 24. (Vor 33; ch. 13. 5; Romans 15. 1, 2.) 25. shambles—butchers stalls; the flesh-market. asking no question—whether it has been offered to an idol or not. for conscience' sake—If on asking you should hear it had been offered to idols, a scruple would arise in your conscience which was needless, and never would have arisen had you asked no questions. 26. The ground on which such eating without questioning is justified is, the earth and all its contents ("the fulness thereof," Psalm 20. 1; 50. 12), including all meats, belong to the Lord, and are appointed for our use, and where conscience suggests no scruple, all are to be eaten (Romans 14. 14, 20; 1 Timothy 4. 4, 5; cf. Acts 10. 15). 27. ye be disposed to go—tacitly implying, they would be as well not to go, but yet not forbidding them to go (v. 9). [GROTIUS.] The feast is not an idol feast, but a general entertainment, at which, however, there might be meat that had been offered to an idol. for conscience' sake—See Note, v. 25. 28. if any man—a weak Christian at table, wishing to warn his brother. offered is sacrifice unto idols—The oldest MSS. omit "unto idols." At a heathen's table the expression, offensive to him

would naturally be avoided. **for conscience's sake**—not to cause a stumbling-block to the conscience of thy weak brother (ch. 8. 10-12). **for the earth is the Lord's, &c.**—Not in the oldest MSS. **29. Conscience . . . of the other**—the weak brother introduced in v. 28. **for why is my liberty judged of another man's conscience?**—St. Paul passes to the first person, to teach his converts by putting himself as it were in their position. The Greek terms for "the other" and "another" are distinct. "*The other*" is *the one with whom St. Paul's and his Corinthian converts' concern is*; "*another*" is *any other with whom he and they have no concern*. If a guest know the meat to be idol meat whilst I know it not, I have "liberty" to eat without being condemned by his "conscience." [GROTIVS.] Thus the "for," &c., is an argument for v. 27, "Eat, asking no questions." Or, "Why should I give occasion by the rash use of my liberty that another should condemn it [ESTIVS], or that my liberty should cause the destruction of my weak brother?" [MENOCHIVS.] Or, the words are those of the Corinthian objector (perhaps used in their letter, and so quoted by St. Paul), "Why is my liberty judged by another's conscience?" why should not I be judged only by my own, and have liberty to do whatever it sanctions? St. Paul replies in v. 31, Your doing so ought always to be limited by regard to what most tends "to the glory of God." [VATABLUS, CONYBEARE and HOWSON.] The first explanation is simplest; the "for," &c., in it refers to "not thine own" (i. e., "not my own," in St. Paul's change to the first person); I am to abstain only in the case of liability to offend *another's* conscience; in cases where *my own* has no scruple, I am not bound, in God's judgment, by any other conscience than my own. **30. For**—The oldest MSS. omit "for." **by grace**—rather, thankfully." [ALFORD.] **I . . . be partaker**—I partake of the food set before me. **evil spoken of**—by him who does not use his liberty, but will eat nothing without scrupulosity and questioning whence the meat comes. **give thanks**—which consecrates all the Christian's acts (Romans 14. 6; 1 Timothy 4. 3, 4). **31. Contrast Zechariah 7. 6**; the picture of worldly men. The godly may "eat and drink," and it shall be well with him (Jeremiah 22. 15, 16). **to the glory of God**—(Colossians 3. 17; 1 Peter 4. 11)—which involves our having regard to the edification of our neighbour. **32. Give none offence**—in things indifferent (ch. 8. 13; Romans 14. 13; 2 Corinthians 6. 3); for in all essential things affecting Christian doctrine and practice, even in the smallest detail, we must not swerve from principle, whatever offence may be the result (ch. 1. 23). Giving offence is unnecessary, if our own spirit cause it; necessary, if it be caused by the truth. **33. I please**—I try to please (ch. 9. 19, 22; Romans 15. 2). **not seeking mine own**—(v. 34). **many**—rather as Greek, "THE many."

CHAPTER XI.

Ver. 1-34. CENSURE ON DISORDERS IN THEIR ASSEMBLIES: THEIR WOMEN NOT BEING VEILED, AND ABUSES AT THE LOVE-FEASTS. **1.** Rather belonging to the end of ch. 10, than to this chapter. **followers**—Greek, "imitators." **of Christ**—who did not please Himself (Romans 15. 3); but gave Himself, at the cost of laying aside His Divine glory, and dying as man, for us (Ephesians 5. 2; Philippians 2. 4, 5). We are to follow Christ first, and earthly teachers only so far as they follow Christ. **2.** Here the chapter ought to begin. **ye remember me in all things**—in your general practice, though in the particular instances which follow ye fail. **ordinances**—Greek, "traditions," i. e., apostolic directions given by word of mouth or in writing (v. 23; ch. 15. 3; 2 Thessalonians 2. 15). The reference here is mainly to *ceremonies*: for in v. 23, as to the **LORD'S SUPPER**, which is not a mere ceremony, he says, not merely "I delivered unto you," but also, "I received of the Lord:" here he says only "I delivered to you." Romanists argue hence for oral traditions. But the difficulty is to know *what* is a genuine apostolic tradition intended for all ages. Any that can be proved to be such ought to be observed; any that cannot, ought to be *rejected* (Revelation 22. 18). Those preserved in the writ-

ten word alone can be proved to be such. **3.** The Corinthian women, on the ground of the abolition of distinction of sexes in Christ, claimed equality with the male sex, and, overstepping the bounds of propriety, came forward to pray and prophesy without the customary head-covering of females. The Gospel, doubtless, did raise women from the degradation in which they had been sunk, especially in the East. Yet, whilst on a level with males as to *the offer of, and standing in grace* (Galatians 3. 28), their subjection in point of *order, modesty, and seemliness*, is to be maintained. St. Paul reproves here their unseemliness as to *dress*: in ch. 14. 34, as to the retiring *modesty in public* which becomes them. He grounds his reproof here on the subjection of woman to man in the order of creation. **the head**—an appropriate expression when he is about to treat of woman's appropriate *head-dress* in public. **of every man . . . Christ**—(Ephesians 5. 23.) **of . . . woman . . . man**—(V. 8; Genesis 3. 16; 1 Timothy 2. 11, 12; 1 Peter 3. 1, 5, 6.) **head of Christ is God**—(Ch. 3. 23; 15. 27, 28; Luke 3. 22, 38; John 14. 28; 20. 17; Ephesians 3. 9.) "Jesus, therefore, must be of the same essence as God: for, since the man is the head of the woman, and since the head is of the same essence as the body, and God is the head of the Son, it follows the Son is of the same essence as the Father." [S. CHRYSOSTOM.] "The woman is of the essence of the man, and not made by the man; so, too, the Son is not made by the Father, but of the essence of the Father." [THEODORET, t. 3, p. 171.] **4. praying**—in public (v. 17). **prophesying**—preaching in the Spirit (ch. 12. 10). **having**—i. e., if he were to have: a supposed case to illustrate the impropriety in the *woman's* case. It was the Greek custom (and so that at Corinth) for men in worship to be uncovered; whereas the Jews wore the Tallith, or veil, to show reverence before God, and their unworthiness to look on him (Isaiah 6. 2); however, Maimonides (*Mishna*) excepts cases where [as in Greece] the custom of the place was different. **dishonoureth his head**—not as ALFORD, "Christ" (v. 3): but literally, as "his head" is used in the beginning of the verse. *He dishonoureth his head* (the principal part of the body) by wearing a covering or veil, which is a mark of subjection, and which makes him look downwards instead of upwards to his Spiritual Head, Christ, to whom alone he owes subjection. Why, then, ought not man to wear the covering in token of his subjection to Christ, as the woman wears it in token of her subjection to man? "Because Christ is not seen: the man is seen; so the covering of him who is under Christ is not seen; of her who is under the man, is seen." [BENGEL.] (Cf. v. 7.) **5. woman . . . prayeth . . . prophesieth**—This instance of women speaking in public worship is an extraordinary case, and justified only by the miraculous gifts which such women possessed as their credentials; for instance, Anna the prophetess and Priscilla (so Acts 2. 18). The ordinary rule to them is, silence in public (ch. 14. 34, 35; 1 Timothy 2. 11, 12). Mental receptivity and activity in family life are recognized in Christianity, as most accordant with the destiny of woman. This passage does not necessarily sanction women speaking in public, even though possessing miraculous gifts; but simply records what took place at Corinth, without expressing an opinion on it, reserving the censure of it till ch. 14. 34, 35. Even those women endowed with prophecy were designed to exercise their gift, rather in other times and places, than the public congregation. **dishonoureth . . . head**—in that she acts against the Divine ordinance and the modest propriety that becomes her: in putting away the veil, she puts away the badge of her subjection to man, which is her true "honour;" for through him it connects her with Christ, the head of the man. Moreover, as the *head-covering* was the emblem of maiden modesty before man (Genesis 24. 65), and conjugal chastity (Genesis 20. 16); so, to *uncover the head* indicated withdrawal from the *power* of the husband, whence a suspected wife had her head *uncovered* by the priest (Numbers 5. 18). ALFORD takes "her head" to be man, her symbolical, not her literal head; but as it is literal in the former clause, it must be so in the latter one. **all**

one as if . . . shaven—As woman's hair is given her by nature, as her covering (v. 15), to cut it off like a man, all admit, would be indecorous: therefore, to put away the head-covering, too, like a man, would be similarly indecorous. It is *natural* to her to have long hair for her covering: she ought, therefore, to add the other (the wearing of a head-covering) to show, that she does of *her own will* that which *nature* itself teaches she ought to do, in token of her subjection to man. 6. A woman would not like to be "shorn" or (what is worse) "shaven:" but if she chooses to be uncovered (unveiled) in front, let her be so also behind, *i. e.*, "shorn." a *shame*—an unbecoming thing (cf. v. 13-15). Thus the shaving of nuns is "a shame." 7-9. Argument, also, from man's more immediate relation to God, and the woman's to man. **man . . . image . . . glory of God**—being created in God's "image," *first and directly*: the woman, *subsequently, and indirectly*, through the mediation of man. Man is the representative of God's "glory" (this ideal of man being realized most fully in the Son of man (Psalm 8. 4, 5; cf. 2 Corinthians 8. 23). Man is declared in Scripture to be both the "image," and in the "likeness," of God (cf. James 3. 9). But "image" alone is applied to the Son of God (Colossians 1. 15; cf. Hebrews 1. 3). "Express image," *Greek, the impress*. The Divine Son is not merely "*like*" God, He is God of God, "being of one substance (essence) with the Father." [NICENE CREED.] **woman . . . glory of . . . man**—He does not say, also, "*the image of the man*." For the sexes differ: moreover, the woman is created in the *image of God*, as well as the man (Genesis 1. 26, 27). But as the moon in relation to the sun (Genesis 37. 9), so woman shines not so much with light direct from God, as with light derived from man, *i. e.*, in her order in creation; not that she does not in *grace* come individually into direct communion with God; but even here much of her knowledge is mediately given her through man, on whom she is naturally dependent. 8. **is of . . . of—takes his being from** ("out of") . . . *from*: referring to woman's original creation, "taken out of man" (cf. Genesis 2. 23). The woman was made by God mediately through the man, who was, as it were, a veil or medium placed between her and God, and therefore, should wear the veil or head-covering in public worship, in acknowledgment of this subordination to man in the order of creation. The man being made immediately by God as his glory, has no veil between himself and God. [FABER STAPULENSIS in Bengel.] 9. **Neither**—rather "For also;" *Another argument: The immediate object of woman's creation*. "The man was not created for the sake of the woman; but the woman for the sake of the man" (Genesis 2. 18, 21, 22). Just as the Church, the bride, is made for Christ; and yet in both the natural and the spiritual creations, the bride, whilst made for the bridegroom, in fulfilling that end, attains her own true "glory," and brings "shame" and "dishonour" on herself by any departure from it (v. 4, 6). 10. **power on her head**—the kerchief: French "*couvre-chef*," head-covering, the emblem of "power on her head:" the sign of her being under man's power, and exercising delegated authority under him. St. Paul had before his mind the root-connection between the Hebrew terms for "veil" (*Radid*), and subjection (*Radad*). **because of the angels**—who are present at our Christian assemblies (cf. Psalm 138. 1, "gods," *i. e.*, *angels*), and delight in the orderly subordination of the several ranks of God's worshippers in their respective places, the outward demeanour and dress of the latter being indicative of that inward humility which angels know to be most pleasing to their common Lord (ch. 4. 9; Ephesians 3. 10; Ecclesiastes 5. 6). HAMMOND quotes Chrysostom, "Thou standest with angels; thou singest with them; thou hymnest with them; and yet dost thou stand laughing?" BENIGEL explains, "As the angels are in relation to God, so the woman is in relation to man. God's face is uncovered; angels in his presence are veiled (Isaiah 6. 2). Man's face is uncovered; woman in his presence is to be veiled. For her not to be so, would, by its indecorousness, offend the angels (Matthew 18. 10, 31). She, by her weakness, especially needs their ministry; she ought, therefore, to be

the more careful not to offend them." 11. Yet neither sex is insulated and independent of the other in the Christian life. [ALFORD.] The one needs the other in the sexual relation; and in respect to Christ ("in the Lord"), the man and the woman together (for neither can be dispensed with) realize the ideal of redeemed humanity represented by the bride, the Church. 12. As the woman was formed out of (from) the man, even so is man born by means of woman; but all things (including both man and woman) are from God as their source (Romans 11. 36; 2 Corinthians 5. 18). They depend mutually each on the other and both on him. 13. Appeal to their own sense of decorum. **a woman . . . unto God**—By rejecting the emblem of subjection (the head-covering), she passes at one leap in praying publicly beyond both the *man* and *angels* [BENGEL.] 14. The fact that nature has provided woman, and not man, with long hair, proves that man was designed to be uncovered, and woman covered. The Nazarene, however, wore long hair lawfully, as being part of a vow sanctioned by God (Numbers 6. 5). Cf. as to Absalom 2 Samuel 14. 26, and Acts 18. 18. 15. **her hair . . . for a covering**—Not that she does not need additional covering. Nay, her long hair shows she ought to cover her head as much as possible. The will ought to accord with nature. [BENGEL.] 16. A summary close to the argument by appeal to the universal custom of the churches. **if any . . . seem**—the *Greek* also means "*thinks*" (fit) (cf. Matthew 3. 9). If any man chooses (still after all my arguments) to be contentious. If any be contentious and *thinks* himself right in being so. A reproof of the Corinthians' self-sufficiency and disputatiousness (ch. 1. 20). **we**—apostles; or we of the Jewish nation, from whom ye have received the Gospel, and whose usages in all that is good ye ought to follow: Jewish women veiled themselves when in public, according to Tertullian. [ESTIUS.] The former explanation is best, as the Jews are not referred to in the context: but he often refers to himself and his fellow-apostles, by the expression, "*we—us*" (ch. 4. 9, 10; 5. 6). **no such custom**—as that of women praying uncovered. Not as CHRYSTOSTOM, &c., "that of being contentious." The *Greek* term implies a *usage*, rather than a *mental habit* (John 18. 39). The usage of true "churches (plural: not, as Rome sees it, 'the Church,' as an abstract entity; but 'the churches, as a number of independent witnesses) of God" (the churches which God Himself recognizes), is a valid argument in the case of external rites, especially, negatively, *e.g.*, Such rites were not received among them, therefore, ought not to be admitted among us: but in questions of doctrine, or the essentials of worship, the argument is not valid [SCLATER] (ch. 7. 17; 14. 33). **neither**—nor yet. Catholic usage is not an infallible test of truth, but a general test of decency. 17. **in this**—which follows. **I declare**—rather, "I enjoin:" as the *Greek* is always so used. The oldest MSS. read *tu*, "This I enjoin (you) not praising (you)". **that—inasmuch as: in that you, &c.** Here he qualifies his praise (v. 2). "I said that I praised you for keeping the ordinances delivered to you; but I must now give injunction in the name of the Lord, on a matter in which I praise you not, *viz.*, as to the Lord's Supper (v. 23; ch. 14. 37). **not for the better**—not so as to progress to what is better. **for the worse**—so as to retrograde to what is worse. The result of such "coming together" must be "condemnation" (v. 34). 18. **first of all**—In the first place. The "divisions" (*Greek, schisms*) meant, are not merely those of opinion (ch. 1. 10), but in outward acts at the love-feasts (Agapæ) (v. 21). He does not follow up the expression, "in the first place," by "in the second place." But, though not expressed, a second abuse was in his mind when he said, "In the first place," *viz.*, THE ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies [ALFORD] (ch. 12. 1, &c.; 14. 23, 26, 33, 40). **in the Church**—not the place of worship; for Isidore of Pelusinus denies that there were such places specially set apart for worship in the apostles' times (Epistle 246. 2). But, "in the assembly" or "congregation:" in convocation for worship, where especially love, order, and harmony should prevail. The very ordinance instituted for uniting together believers in one body, was made as

occasion of "divisions" (*schisms*). partly—He hereby excepts the innocent. "I am unwilling to believe *all* I hear, but *some* I cannot help believing" [ALFORD]: whilst my love is unaffected by it. [BENGEL.] 19. *heresies*—Not merely "schisms" or "divisions" (v. 18), which are "recent dissensions of the congregation through differences of opinion" [AUGUSTINE, *Con. Crescon. Don.* 2. 7 quoted by French Synonyms, New Testament], but also "heresies," i. e., "schisms which have now become inveterate." "Sects" [CAMPBELL, vol. 2, p. 126, 127]: so Acts 5. 17; 15. 5, *translate* the same *Greek*. At present there were dissensions at the love-feasts; but St. Paul, remembering Jesus' words (Matthew 18. 7; 24. 10, 12; Luke 17. 1), foresees "there must be (come) also" *matured separations*, and established parties in secession, as separatists. The "must be" arises from sin in professors necessarily bearing its natural fruits: these are overruled by God to the probation of character of both the godly and the ungodly, and to the discipline of the former for glory. "Heresies" had not yet its technical sense ecclesiastically, referring to doctrinal errors: it means *confirmed schisms*. St. Augustine's rule is a golden rule as regards questions of heresy and catholicity: "In doubtful questions, liberty; in essentials, unity; in all things, charity." that . . . approved may be made manifest—through the *disapproved* (reprobates) becoming manifested (Luke 2. 35; 1 John 2. 19). 20. When . . . therefore—Resuming the thread of discourse from v. 18. *this is not to*—rather, "there is no such thing as eating the Lord's Supper;" *it is not possible* where each is greedily intent only on devouring "HIS OWN supper," and some are excluded altogether, not having been waited for (v. 33), where some are "drunken," whilst others are "hungry" (v. 21). The love-feast usually preceded the Lord's Supper (as eating the Passover came before the Lord's Supper at the first institution of the latter). It was a club-feast, where each brought his portion, and the rich, extra portions for the poor; from it the bread and wine were taken for the Eucharist; and it was at it that the excesses took place, which made a *true* celebration of the Lord's Supper during or after it, with true discernment of its solemnity, out of the question. 21. one taketh before other—The rich "before" the poor, who had no supper of their own. Instead of "tarrying for one another" (v. 33); hence the precept (ch. 12. 21, 25). *his own supper*—"His own" belly is his God (Philippians 3. 19); "the Lord's Supper," the spiritual feast never enters his thoughts. *drunken*—The one has more than is good for him, the other less. [BENGEL.] 22. What!—*Greek, For, houses*—(cf. v. 34)—"at home." That is the place to satiate the appetite, not the assembly of the brethren. [ALFORD.] *despise ye the Church of God—the congregation* mostly composed of the poor, whom "God hath chosen," however ye show contempt for them (James 2. 5); cf. "of God" here, marking the true honour of the Church. *shame them that have not*—viz., *houses* to eat and drink in, and who, therefore, ought to have received their portion at the love-feasts from their wealthier brethren. *I praise you not*—resuming the words (v. 17). 23. His object is to show the unworthiness of such conduct from the dignity of the holy supper. 1—*Emphatic in the Greek*. It is not *my own* invention, but the Lord's institution. *received of the Lord*—by immediate revelation (Galatians 1. 12; cf. Acts 22. 17, 18; 2 Corinthians 12. 1-4). The renewal of the institution of the Lord's Supper by special revelation to St. Paul enhances its solemnity. The similarity between St. Luke's and St. Paul's account of the institution, favours the supposition that the former drew his information from the apostle, whose companion in travel he was. Thus, the undesigned coincidence is a proof of genuineness. *night*—the time fixed for the Passover (Exodus 12. 6); though the time for the Lord's Supper is not fixed. *betrayed*—With the traitor at the table, and death present before His eyes, He left this ordinance as His last gift to us, to commemorate His death. Though about to receive such an injury from man, He gave this pledge of His amazing love to man. 24. *break*—the breaking of the bread involves its *distribution*, and reproves the Corinthian mode at the love-feast, of "every one tak-

ing before other his own supper." *my body . . . broken for you*—"Given" (Luke 22. 19) for you (*Greek, in your behalf*), and "broken," so as to be distributed among you. The oldest MSS. omit "broken," leaving it to be supplied from "break." The two old versions, Memphitic and Thebaic, read from Luke, "given." The literal "body" could not have been meant; for Christ was still sensibly present among his disciples when he said, "This is my body." They *could* only have understood Him symbolically and analogically: As this bread is to your bodily health, so my body is to the spiritual health of the believing communicant. The words, "Take, eat," are not in the oldest MSS. 25. *when he had supped*—*Greek*, "after the eating of supper," viz., the Passover supper which preceded the Lord's Supper, as the love-feast did subsequently. Therefore, you Corinthians ought to separate common meals from the Lord's Supper. [BENGEL.] *the new testament*—or "covenant." The cup is the parchment-deed, as it were, on which my new covenant, or last will is written and sealed, making over to you all blessings here and hereafter. *in my blood*—ratified by MY blood: "not by the blood of goats and calves" (Hebrews 9. 12).—*as oft as*—*Greek, as many times soever*: implying that it is an ordinance *often* to be partaken of. *in remembrance of me*—St. Luke expresses this, which is understood by St. Matthew and St. Mark. St. Paul twice records it as suiting his purpose. The old sacrifices brought *sins* continually to remembrance (Hebrews 10. 1, 3). The Lord's Supper brings to remembrance *Christ* and His sacrifice once for all for the full and final remission of *sins*. 26. *For*—In proof that the Lord's Supper is "in remembrance" of Him. *show—announce publicly*. The *Greek* does not mean to dramatically *represent*, but "ye publicly profess each of you, the Lord has died FOR ME." [WAHL.] This word, as "is" in Christ's institution (v. 24, 25), implies not *literal* presence, but a *vivid realization, by faith*, of Christ in the Lord's Supper, as a living person, not a mere abstract dogma, "bone of our bone, and flesh of our flesh" (Ephesians 5. 30; cf. Genesis 2. 23); and ourselves "members of His body, of His flesh, and of His bones," "our sinful bodies made clean by His body (once for all offered), and our souls washed through His most precious blood." [*Church of England Prayer Book*.] "Show," or "announce," is an expression applicable to new things; cf. "show" as to the Passover, Exodus 13. 8. So the Lord's death ought always to be fresh in our memory; cf. in heaven, Revelation 5. 6. That the Lord's Supper is in *remembrance* of Him, implies that he is bodily absent, though spiritually present, for we cannot be said to commemorate one absent. The fact that we not only show the Lord's death in the supper, but *eat and drink* the pledges of it, could only be understood by the Jews, accustomed to such feasts after propitiatory sacrifices, as implying our *personal appropriation* therein of the benefits of that death. *till he come*—when there shall be no longer need of symbols of His body, the body itself being manifested. The *Greek* expresses the *certainly* of His coming. Rome teaches that we eat Christ present corporally, "till He come" corporally; a contradiction in terms. The *shewbread*, lit., *bread of the presence*, was in the sanctuary, but not in the Holiest place (Hebrews 9. 1-8); so the Lord's Supper in heaven, the antitype to the Holiest place, shall be superseded by Christ's own bodily presence; then the wine shall be drunk "anew" in the Father's kingdom, by Christ and His people together, of which heavenly banquet, the Lord's Supper is a spiritual foretaste and specimen (Matthew 26. 29). Meantime, as the shewbread was placed *anew*, every sabbath, on the table before the Lord (Leviticus 24. 5-8); so the Lord's death was *shown*, or *announced afresh* at the Lord's table the first day of every week in the primitive Church. We are now "priests unto God" in the dispensation of Christ's spiritual presence, antitypical to the HOLY PLACE: the perfect and eternal dispensation, which shall not begin till Christ's coming, is antitypical to the HOLIEST PLACE, which Christ our High Priest alone in the flesh as yet has entered (Hebrews 9. 6, 7); but which, at his coming, we, too who are believers, shall enter (Revelation 7. 15; 21. 2)

CHAPTER XII.

The supper joins the two closing periods of the Old and the New dispensations. The first and second comings are considered as *one* coming, whence the expression is not "return," but "come" (cf., however, John 14. 3). **27. eat and drink**—So one of the oldest MSS. reads. But three or four equally old MSS., the *Vulgate* and *Cyprian*, read "or." Romanists quote this reading in favour of communion in one kind. This consequence does not follow. St. Paul says, Whosoever is guilty of unworthy conduct, *either* in eating the bread, *or* in drinking the cup, is guilty of the body and blood of Christ. Impropiety in only *one* of the two elements, vitlates true communion in *both*. Therefore, in the end of the verse, he says, not "body *or* blood," &c., but "body and blood." Any who takes the bread without the wine, *or* the wine without the bread, "*unworthily*" communicates, and so "is guilty of Christ's body and blood:" for he disobeys Christ's express command to partake of both. If we do not partake of the sacramental symbol of the Lord's death worthily, we share in the guilt of that death. (Cf. "crucify to themselves the Son of God afresh," Hebrews 6, 6.) *Unworthiness in the person*, is not what ought to exclude any, but *unworthily communicating*: However unworthy we be, if we examine ourselves so as to find that we penitently believe in Christ's Gospel, we may worthily communicate. **28. examine**—*Greek*, *prove*, *or test*, his own state of mind in respect to Christ's death, and his capability of "discerning the Lord's body" (v. 29, 31). Not auricular confession to a priest, but self-examination is necessary. **so**—after due self-examination. **of . . . of**—In v. 27, where the receiving was *unworthily*, the expression was, "eat this bread, drink . . . cup" without "of." Here the "of" implies due circumspection in communicating. [BENGEL.] **let him eat**—His self-examination is not in order that he may stay away, but that he may eat, *i. e.*, communicate. **29. damnation**—A mistranslation which has put a stumbling-block in the way of many in respect to communicating. The right translation is "judgment." The judgment is described (v. 30-32) as temporal. **not discerning**—*not duly judging: not distinguishing in judgment* (so the *Greek*: the sin and its punishment thus being marked as corresponding) from common food, the sacramental pledges of the Lord's body. Most of the oldest MSS. omit "Lord's," see v. 27. Omitting also "unworthily," with most of the oldest MSS, we must translate, "He that eateth and drinketh, eateth and drinketh judgment to himself, if he discern not the body" (Hebrews 10. 29). The Church is "the body of Christ" (ch. 12. 27): The Lord's body is *His literal body* appreciated and discerned by the soul in the faithful receiving, and not present in the elements themselves. **30. weak . . . sickly**—He is "weak" who has *naturally* no strength: "sickly," who has *lost his strength* by disease. [TITM. *Synonyms*.] **sleep**—are being lulled in death: not a violent death; but one the result of sickness, sent as the Lord's chastening for the individual's salvation, the mind being brought to a right state on the sick bed (v. 31). **31. if we would judge ourselves**—Most of the oldest MSS. read "But," not "For." Translate also *lit.*, "If we duly judged ourselves, we should not be (or not have been) judged," *i. e.*, we should escape (or have escaped) our present judgments. In order to *duly judge* or "discern (appreciate) the Lord's body," we need to "duly judge ourselves." A prescient warning against the dogma of priestly absolution after full confession, as the necessary preliminary to receiving the Lord's Supper. **32. chastened**—(Revelation 3. 19.) **with the world**—who, being bastards, are without chastening (Hebrews 12. 8). **33. Tarry one for another**—In contrast to v. 21. The expression is not "Give a share to one another," for all the vlands brought to the feast were *common* property, and, therefore, they should "tarry" till all were met to partake together of the common feast of fellowship. [THEOPHYL.] **34. if any . . . hunger**—so as not to be able to "tarry for others," let him take off the edge of his *anger* at home [ALFORD] (v. 22). **the rest**—"the other questions you asked me as to the due celebration of the Lord's Supper." Not other questions in *general*; for he does subsequently set in order other general questions in this Epistle.

Ver. 1-31. THE USE AND THE ABUSE OF SPIRITUAL GIFTS, ESPECIALLY PROPHECYING AND TONGUES. This is the *second* subject for correction in the Corinthian assemblies: the "*first*" was discussed (ch. 11. 18-34). **1. spiritual gifts**—the signs of the Spirit's continued efficacious presence in the Church, which is Christ's body, the complement of His incarnation, as the body is the complement of the head. By the love which pervades the whole, the gifts of the several members, forming reciprocal complements to each other, tend to the one object of perfecting the body of Christ. The ordinary and permanent gifts are comprehended together with the extraordinary, without distinction specified, as both alike flow from the Divine indwelling Spirit of life. The extraordinary gifts, so far from making professors more peculiarly *saints* than in our day, did not always even *prove* that such persons were in a safe state at all (Matthew 7. 22). They were needed at first in the Church (1.) as a pledge to Christians themselves who had just passed over from Judaism or heathendom, that God was in the Church; (2.) for the propagation of Christianity in the world; (3.) for the edification of the Church. Now that we have the whole *written* New Testament, which they had not, and Christianity established as the result of the miracles, we need no further miracle to attest the truth. So the pillar of cloud which guided the Israelites was withdrawn when they were sufficiently assured of the Divine presence, the manifestation of God's glory being thenceforward enclosed in the Most Holy place. [ARCHBISHOP WHATELY.] St. Paul sets forth in order, I. The unity of the body (v. 1-27). II. The variety of its members and functions (v. 27-30). III. The grand principle for the right exercise of the gifts, *viz.*, *love* (v. 31, and ch. 13). IV. The comparison of the gifts with one another (ch. 14). **I would not have you ignorant**—with all your boasts of "knowledge" at Corinth. If ignorant now, it will be your own fault, not mine (ch. 14. 38). **2. (Ephesians 2. 11.) that ye were**—The best MSS. read, "That *WHEN* ye were;" thus "ye were" must be supplied before "carried away"—Ye were blindly transported hither and thither at the will of your false guides. **these dumb idols**—*Greek*, "the idols which are dumb:" contrasted with the living God who "speaks" in the believer by his Spirit (v. 3, &c.). This gives the reason why the Corinthians needed instruction as to spiritual gifts, *viz.*, their past heathen state, wherein they had no experience of intelligent spiritual powers. When blind, *ye* went to the *dumb*. **as ye were led**—The *Greek* is, rather, "as ye might (happen to) be led," *viz.*, on different occasions. The heathen oracles led their votaries at random, without any definite principle. **3. The negative and positive criteria of inspiration by the Spirit**—the rejection or confession of Jesus as Lord [ALFORD] (1 John 4. 2; 5. 1). St. Paul gives a test of truth against the Gentiles; St. John against the false prophets. **by the Spirit**—rather, as *Greek*, "in the Spirit;" that being the power pervading him, and the element in which he speaks [ALFORD] (Matthew 16. 17; John 15. 26). **of God . . . Holy**—The same Spirit is called at one time "the Spirit of God;" at another, "the Holy Ghost," or "Holy Spirit." Infinite *Holiness* is almost synonymous with *Godhead*. **speaking . . . say**—"speak" implies the act of utterance; "say" refers to that which is uttered. Here, "say" means a *spiritual* and *believing* confession of Him. **Jesus**—Not an abstract doctrine, but the historical, living God-man (Romans 10. 9). **accursed**—as the Jews and Gentiles treated Him (Galatians 3. 13). Cf. "to curse Christ" in the heathen PLINY's letter (*Ep.* 10. 97). The spiritual man feels Him to be the Source of all blessings (Ephesians 1. 3) and to be severed from Him is to be accursed (Romans 9. 3). **Lord**—acknowledging himself as His servant (Isaiah 26. 13). "Lord" is the LXX. translation for the incommunicable Hebrew name JEHOVAH. **4. diversities of gifts**—*i. e.*, varieties of spiritual endowments peculiar to the several members of the Church: cf. "dividing to every man severally" (v. 11). **same Spirit**—The Holy Trinity appears here: the *Holy Spirit* in this

verse; *Christ* in v. 5; and *the Father* in v. 6. The terms "gifts," "administrations," and "operations," respectively correspond to the Divine Three. *The Spirit* is treated of in v. 7, &c.; *the Lord*, in v. 12, &c.; *God*, in v. 28. Cf. Ephesians 4. 4-6. 5, 6. "Gifts" (v. 4), "administrations" (the various functions and services performed by those having the gifts, cf. v. 28), and "operations" (the actual effects resulting from both the former, through the universally operative power of the one Father who is "above all, through all, and in us all"), form an ascending climax. [HENDERSON, *Inspiration*.] same Lord—whom the Spirit glorifies by these ministrations. [BENGEL.] 6. operations—(Cf. v. 10.) same God . . . worketh—by His Spirit working (v. 11). all in all—all of them (the "gifts") in all the persons (who possess them). 7. But—Though all the gifts flow from the one God, Lord, and Spirit, the "manifestation" by which the Spirit acts (as He is hidden in Himself), varies in each individual. to every man—to each of the members of the Church severally. to profit withal—with a view to the profit of the whole body. 8-10. Three classes of gifts are distinguished by a distinct Greek word for "another" (a distinct class), marking the three several genera: *allo* marks the species, *hetero* the genera (cf. Greek, ch. 15. 39-41). I. Gifts of intellect, viz., (1.) wisdom, (2.) knowledge. II. Gifts dependent on a special faith, viz., that of miracles (Matthew 17. 20): (1.) Healings, (2.) workings of miracles, (3.) prophecy of future events, (4.) discerning of spirits, or the divinely-given faculty of distinguishing between those really inspired, and those who pretended to inspiration. III. Gifts referring to the tongues. (1.) Divers kinds of tongues, (2.) Interpretation of tongues. The catalogue in v. 28 is not meant strictly to harmonize with the one here, though there are some particulars in which they correspond. The three genera are summarily referred to by single instances of each in ch. 13. 8. The first genus refers more to believers; the second, to unbelievers. by . . . by . . . by—The first in Greek is, "By means of," or "through the operation of;" the second is, "according to" the disposing of (cf. v. 11); the third is, "In," i. e., under the influence of (so the Greek, Matthew 22. 28; Luke 2. 27). word of wisdom—the ready utterance of (for imparting to others, Ephesians 6. 19) wisdom, viz., new revelations of the Divine wisdom in redemption, as contrasted with human philosophy (ch. 1. 24; 2. 6, 7; Ephesians 1. 8; 3. 10; Colossians 2. 3). word of knowledge—ready utterance supernaturally imparted of truths ALREADY REVEALED (in this it is distinguished from "the word of wisdom," which related to new revelations). Cf. ch. 14. 6, where "revelation" (answering to "wisdom" here) is distinguished from "knowledge." [HENDERSON.] Wisdom or revelation belonged to the "prophets;" knowledge, to the "teachers." Wisdom penetrates deeper than knowledge. Knowledge relates to things that are to be done. Wisdom, to things eternal: hence, wisdom is not, like knowledge, said to "pass away" (ch. 13. 8). [BENGEL.] 9. faith—not of doctrines, but of miracles: confidence in God, by the impulse of His Spirit, that He would enable them to perform any required miracle (cf. ch. 13. 2; Mark 11. 23; James 5. 15). Its nature, or principle, is the same as that of saving faith, viz., reliance on God; the producing cause, also, in the same, viz., a power altogether supernatural (Ephesians 1. 19, 20). But the objects of faith differ respectively. Hence, we see, saving faith does not save by its intrinsic merit, but by the merits of Him who is the object of it. healing—Greek plural, "healings;" referring to different kinds of disease which need different kinds of healing (Matthew 10. 1). 10. working of miracles—As "healings" are miracles, those here meant must refer to miracles of special and extraordinary power (so the Greek for "miracles" means); e. g., healings might be effected by human skill in course of time; but the raising of the dead, the infliction of death by a word, the innocuous use of poisons, &c., are miracles of special power. Cf. Mark 6. 5; Acts 19. 11. prophecy—Here, probably, not in the wider sense of public teaching by the Spirit (ch. 11. 4, 5; 14. 1-5, 22-39); but, as its position between "miracles" and a "discerning of spirits" implies, the inspired disclosure of the future (Acts 11. 27, 28; 21. 11; 1 Timothy 1. 18). [HEN-

DERSON.] It depends on "faith" (v. 9; Romans 12. 6). The prophets ranked next to the apostles (v. 28; Ephesians 3. 5; 4. 11). As prophecy is part of the whole scheme of redemption, an inspired insight into the obscurer parts of the existing Scriptures, was the necessary preparation for the miraculous foresight of the future. discerning of spirits—discerning between the operation of God's Spirit, and the evil spirit, or unaided human spirit (ch. 14. 29; cf. 1 Timothy 4. 1; 1 John 4. 1). kinds of tongues—the power of speaking various languages: also a spiritual language unknown to man, uttered in ecstasy (ch. 14. 2-12). This is marked as a distinct genus in the Greek, "To another and a different class." Interpretation of tongues—(Ch. 14. 13, 26, 27.) 11. as he will—(v. 18; Hebrews 2. 4). 12. 13. Unity, not unvarying uniformity, is the law of God in the world of grace, as in that of nature. As the many members of the body compose an organic whole and none can be dispensed with as needless, so those variously gifted by the Spirit, compose a spiritual organic whole, the body of Christ, into which all are baptized by the one Spirit. of that one body—Most of the oldest MSS. omit "one." so also is Christ—i. e., the whole Christ, the head and body. So Psalm 18. 50, "His anointed (Messiah or Christ), David (the antitypical David) and His seed." by . . . Spirit . . . baptized—lit., "in;" in virtue of; through. The designed effect of baptism, which is realized when not frustrated by the unfaithfulness of man. Gentiles—lit., Greeks. all made to drink into one Spirit—The oldest MSS. read, "Made to drink of one Spirit," omitting "into" (John 7. 37). There is an indirect allusion to the Lord's Supper, as there is a direct allusion to baptism in the beginning of the verse. So the "Spirit, the water, and the blood" (1 John 5. 8), similarly combine the two outward signs with the inward things signified, the Spirit's grace, are . . . have been—rather as Greek, "were . . . were." (The past tense.) 14. Translate, "For the body also." The analogy of the body, not consisting exclusively of one, but of many members, illustrates the mutual dependence of the various members in the one body, the Church. The well-known fable of the belly and the other members, spoken by Menenius Agrippa, to the seceding commons [Livy, 2. 32], was probably before St. Paul's mind, stored as it was with classical literature. 15. The humbler members ought not to disparage themselves, or to be disparaged by others more noble (v. 21, 22). foot . . . hand—The humble speaks of the more honourable member which most nearly resembles itself: so the "ear" of the "eye" (the nobler and more commanding member, Numbers 10. 31) (v. 16). As in life each compares himself with those whom he approaches nearest in gifts, not those far superior. The foot and hand represent men of active life; the ear and eye, those of contemplative life. 17. Superior as the eye is, it would not do if it were the sole member to the exclusion of the rest. 18. now—as the case really is, every one—each severally. 19. where were the body—which, by its very idea, "hath many members" (v. 12, 14). [ALFORD.] 20. now—as the case really is: in contrast to the supposition (v. 19; cf. v. 18). many members—mutually dependent. 21. The higher cannot dispense with the lower members. 22. more feeble—more susceptible of injury: e. g., the brain, the belly, the eye. Their very feebleness, so far from doing away with the need for them, calls forth our greater care for their preservation, as being felt "necessary." 23. less honourable—"We think" the feet and the belly "less honourable," though not really so in the nature of things. bestow . . . honour—putting shoes on (Margin) the feet, and clothes to cover the belly. uncomely parts—the secret parts: the poorest, though unclad in the rest of the body, cover these. 24. tempered . . . together—on the principle of mutual compensation. to that part which lacked—to the deficient part [ALFORD] (v. 23). 25. no schism (cf. v. 21)—no disunion; referring to the "divisions" noticed, ch. 11. 18. care one for another—i. e., in behalf of one another. 26. And—Accordingly. all . . . suffer with it—"When a thorn enters the heel, the whole body feels it, and is concerned: the back bends, the belly and thighs contract themselves, the hands come forward and

draw out the thorn, the head stoops, and the eyes regard the affected member with intense gaze." [CHRYSOSTOM.] **rejoice with it**—"When the head is crowned, the whole man feels honoured, the mouth expresses, and the eyes look, gladness." [CHRYSOSTOM.] **27. members in particular**—i. e., severally members of it. Each Church is in miniature what the whole aggregate of churches is collectively, "the body of Christ" (cf. ch. 3. 16); and its individual components are members, every one in his assigned place. **28. set . . . in the Church**—as he has "set the members . . . in the body" (v. 18). **first apostles**—above even the *prophets*. Not merely the *Twelve*, but others are so called, e. g., Barnabas, &c. (Romans 16. 7). **teachers**—who taught, for the most part, truths already revealed; whereas, the *prophets* made new revelations, and spoke all their prophesyings under the Spirit's influence. As the teachers had the "word of knowledge," so the prophets "the word of wisdom" (v. 8). Under "teachers" are included "evangelists and pastors." **miracles**—*lit.*, "powers" (v. 10): ranked below "teachers," as the function of *teaching* is more edifying, though less dazzling than working miracles. **helps, governments**—lower and higher departments of "ministrations" (v. 5); as instances of the former, deacons whose office it was to *help* in the relief of the poor, and in baptizing and preaching, subordinate to higher ministers (Acts 6. 1-10; 8. 5-17): also, others who *helped* with their time and means, in the Lord's cause (cf. ch. 13. 3; Numbers 11. 17). The Americans similarly use "helps" for "*helpers*." And, as instances of the latter, *presbyters*, or *bishops*, whose office it was to *govern* the Church (1 Timothy 5. 17; Hebrews 13. 17, 24). These officers, though now ordinary and permanent, were originally specially endowed with the Spirit for their office, whence they are here classified with other functions of an inspired character. Government (*lit.*, *guiding the helm* of affairs), as being occupied with external things, notwithstanding the outward status it gives, is ranked by the Spirit with the lower functions. Cf. "He that giveth (answering to 'helps')—he that ruleth" (answering to "governments") (Romans 12. 8). *Translate, lit.*, 'Helpings, governings.' [ALFORD, &c.] **diversities of tongues**—(v. 10.) "*Divers* kinds of tongues." **29. Are all?**—Surely not. **31. covet earnestly**—*Greek*, "emulously desire." Not in the spirit of *discontented* "coveting." The Spirit "divides to every man severally as *He will*" (v. 1); but this does not prevent men *earnestly seeking*, by prayer and watchfulness, and cultivation of their faculties, the *greatest* gifts. BEZA explains, "Hold in the highest estimation;" which accords with the distinction in his view (ch. 14. 1) between "*follow after* charity—*zealously esteem* spiritual gifts:" also with (v. 11, 18) the sovereign will with which the Spirit distributes the gifts, precluding individuals from desiring gifts not vouchsafed to them. But see the note, ch. 14. 1. **the best gifts**—Most of the oldest MSS. read, "the *greatest* gifts." and yet—*Greek*, "and *more-over*." Besides recommending your zealous desire for the greatest gifts, I am about to show you a something still more excellent (*lit.*, "a way most waylike") to desire, "the way of love" (cf. ch. 14. 1). This love or "charity," includes both "faith" and "hope" (ch. 13. 7), and bears the same fruits (ch. 13.) as the ordinary and permanent fruits of the Spirit (Galatians 5. 22-24). Thus "long-suffering," cf. v. 4; "faith," v. 7; "joy," v. 6; "meekness," v. 5; "goodness," v. 5; "gentleness," v. 4 (the *Greek* is the same for "is kind"). It is the work of the Holy Spirit, and consists in love to God, on account of God's love in Christ to us, and as a consequence, love to man, especially to the brethren in Christ (Romans 5. 5; 13. 30). This is more to be desired than gifts (Luke 10. 20).

CHAPTER XIII.

Ver. 1-13. CHARITY OR LOVE SUPERIOR TO ALL GIFTS. The New Testament psalm of love, as the 45th Psalm (see its title) and Canticles in the Old Testament. **1. tongues**—from these he ascends to "prophecy" (v. 2); then, to "faith:" then to benevolent and self-sacrificing deeds: a climax. He does not except even himself, and

so passes from addressing *them* ("unto you," ch. 12. 31, to putting the case in his own person, "Though *I*," &c. **speak with the tongues**—with the eloquence which was so much admired at Corinth (e. g., Apollos, Acts 18. 24; cf. ch. 1. 12; 3. 21, 22), and with the command of various languages, which some at Corinth abused to purposes of mere ostentation (ch. 14. 2, &c.). **of angels**—higher than men, and therefore, it is to be supposed, speaking a more exalted language. **charity**—the principle of the ordinary and more important gifts of the Spirit, as contrasted with the extraordinary gifts (ch. 12). **sounding . . . tinkling**—sound without soul or feeling: such are "tongues" without *charity*. **cymbal**—Two kinds are noticed (Psalm 150. 5), the loud or *clear*, and the *high-sounding* one: hand cymbals and finger cymbals, or castagnets. The sound is sharp and piercing. **2. mysteries**—(Romans 11. 25; 16. 25.) *Mysteries* refer to the deep counsels of God hitherto secret, but now revealed to His saints. **Knowledge**, to truths long known. **faith . . . remove mountains**—(Matthew 17. 20; 21. 21.) The practical power of the will elevated by faith [NEANDER]: confidence in God that the miraculous result will surely follow the exercise of the will at the secret impulse of His Spirit. Without "love" prophecy, knowledge, and faith, are not what they seem (cf. ch. 8. 1, 2; Matthew 7. 22; James 2. 41, cf. v. 8), and so fall of the heavenly reward (Matthew 6. 2). Thus St. Paul, who teaches justification by faith only (Romans 3. 4, 5; Galatians 2. 16; 3. 7-14), is shown to agree with St. James, who teaches (James 2. 24) "by works" (i. e., by LOVE, which is the "spirit" of faith, James 2. 26) a man is justified, "and not by faith only." **3. bestow . . . goods . . . poor**—*lit.*, *dole out in food* all my goods; one of the highest functions of the "helps" (ch. 12. 28). **give . . . body to be burned**—*lit.*, *to such a degree as that I should be burned*. As the three youths did (Daniel 3. 28), "yielded their bodies" (cf. 2 Corinthians 12. 15). These are most noble exemplifications of love in giving and in suffering. Yet they may be without love; in which case the "goods" and "body" are given, but not the *soul*, which is the sphere of love. Without the soul God rejects all else, and so rejects the man, who is therefore "profited" nothing (Matthew 16. 26; Luke 9. 23-25). Men will fight for Christianity, and die for Christianity, but not live in its spirit, which is *love*. **4. suffereth long**—under provocations of *evil* from others. The negative side of *love*. **is kind**—The positive side. Extending *good* to others. Cf. with love's features here those of the "wisdom from above" (James 3. 17). **envieth**—The *Greek* includes also *jealousy*. **vaunteth not**—in words, even of gifts which it really possesses; an indirect rebuke of those at Corinth who used the gift of tongues for mere display. **not puffed up**—with party zeal, as some at Corinth were (ch. 4. 6). **5. not . . . unseemly**—*is not uncourteous*, or inattentive to civility and propriety. **thinketh no evil**—*imputeth not evil* [ALFORD]; *lit.*, "the evil" which actually is there (Proverbs 10. 12; 1 Peter 4. 8). Love makes allowances for the faults of others, and is ready to put on them a charitable construction. Love, so far from devising evil against another, excuses "*the evil*" which another inflicts on her [ESTIUS]; *doth not meditate upon evil* inflicted by another [BENGEL]; and in doubtful cases, takes the more charitable view. [GROTIIUS.] **6. rejoiceth in the truth**—rather, "*rejoiceth with the truth*." Exults not at the perpetration of iniquity (unrighteousness) by others (cf. Genesis 9. 22, 23), but rejoices when the truth rejoices; sympathizes with it in its triumphs (2 John 4). See the opposite (2 Timothy 3. 8), "Resist the truth." So "the truth" and "unrighteousness" are contrasted (Romans 2. 8). "The truth" is the Gospel truth, the inseparable ally of love (Ephesians 4. 15; 3 John 12). The false charity which compromises "the truth" by glossing over "iniquity" or unrighteousness is thus tacitly condemned (Proverbs 17. 15). **7. Beareth all things**—without speaking of what it has to bear. The same *Greek* verb as in ch. 9. 12. It *endures* without divulging to the world persons distressed. *Lit.*, said of *holding fast* like a watertight vessel: so the charitable man *contains himself* in silence from giving vent to what selfishness would prompt under *persone*

hardship. believeth all things—unsuspiciously believes all that is not palpably false, all that it can with a good conscience believe to the credit of another. Cf. James 3. 17, "easy to be entreated;" *Greek, easily persuaded.* **hopeth**—what is good of another, even when others have ceased to hope. **endureth**—persecutions in a patient and loving spirit. 8. **never faileth**—never is to be out of use; it always holds its place. **shall fail . . . vanish away**—The same *Greek* verb is used for both; and that different from the *Greek* verb for "faileth." *Translate*, "Shall be done away with," *i. e.*, shall be dispensed with at the Lord's coming, being superseded by their more perfect heavenly analogues; for instance, *knowledge by intuition*. Of "tongues," which are still more temporary, the verb is "shall cease." A primary fulfilment of St. Paul's statement took place when the Church attained its maturity; then "tongues" entirely "ceased," and "prophecyings" and "knowledge," so far as they were supernatural gifts of the Spirit, were superseded as no longer required when the ordinary preaching of the word, and the Scriptures of the New Testament collected together, had become established institutions. 9, 10. **in part**—partially and imperfectly. Cf. a similar contrast to the "perfect man," "the measure of the stature of the fulness of Christ" (Ephesians 4. 11-13). **that which is in part**—fragmentary and isolated. 11. **When . . . a child**—(Ch. 3. 1; 14. 20.) **I spake**—alluding to "tongues." **understood**—or, "had the sentiments of." Alluding to "prophecy." **I thought**—*Greek*, "reasoned" or "judged;" alluding to "knowledge." **when I became . . . I put away**—rather, "now that I am become a man, I have done away with the things of the child." 12. **now**—in our present state. **see**—an appropriate expression, in connection with the "prophets" or *seers* (1 Samuel 9. 9). **through a glass**—*i. e.*, in a mirror; the reflection *seeming* to the eye to be behind the mirror, so that we see it *through* the mirror. Ancient mirrors were made of polished brass or other metals. The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim mirror (such as ancient mirrors were), compared with the perfect idea we have of it by seeing itself directly. **darkly**—*lit.*, in *enigma*. As a "mirror" conveys an image to the *eye*, so an "enigma" to the *ear*. But neither "eye nor ear" can fully represent (though the believer's soul gets a small revelation now of) "the things which God hath prepared for them that love Him" (ch. 2. 9). St. Paul alludes to Numbers 12. 8, "not in dark speeches;" LXX., "not in enigmas." Compared with the *visions* and *dreams* vouchsafed to other prophets, God's communications with Moses were "not in enigmas." But compared with the intuitive and direct vision of God hereafter, even the revealed word now is "a dark discourse," or a shadowing forth *by enigma* of God's reflected likeness. Cf. 2 Peter 1. 19, where the "light" or *candle* in a dark place stands in contrast with the "day" dawning. God's word is called a *glass* or mirror also in 2 Corinthians 3. 18. **then**—"when that which is perfect is come" (v. 10). **face to face**—not merely "mouth to mouth" (Numbers 12. 8). Genesis 32. 30 was a type (John 1. 50, 51.) **know . . . known**—rather as *Greek*, "fully know . . . fully known." Now we are *known by*, rather than *know*, God (ch. 8. 8; Galatians 4. 9). 13. **And now**—*translate*, "But now." "In this present state." [HENDERSON.] Or, "now" does not express time, but *opposition*, as in ch. 5. 11, "the case being so" [GROTIUS]; whereas it is the case that the three gifts, "prophecy," "tongues," and "knowledge" (cited as specimens of the whole class of gifts) "fail" (v. 8), *there abide* permanently only these three—*faith, hope, charity*. In one sense *faith* and *hope* shall be done away, *faith* being superseded by sight, and *hope* by actual fruition (Romans 8. 24; 2 Corinthians 5. 7); and *charity*, or love, alone never faileth (v. 8). But in another sense, "faith and hope," as well as "charity," **ABIDE**; *viz.*, after the extraordinary gifts have ceased; for those three are *necessary and sufficient for salvation at all times*, whereas the extraordinary gifts are not at all so; cf. the use of "abide," ch. 3. 14. *Charity*, or love, is connected specially with the Holy Spirit, who is the bond of the loving union between the brethren (Romans

15. 30; Colossians 1. 8). *Faith* is towards God. *Hope* is in behalf of ourselves. *Charity* is love to God creating in us love towards our neighbour. In an unbeliever there is more or less of the three opposites—unbelief, despair, hatred. Even hereafter *faith* in the sense of *trust in God* "abideth;" also "hope," in relation to ever-new joys in prospect, and at the anticipation of ever-increasing blessedness, sure never to be disappointed. But love alone in every sense "abideth;" it is therefore "the greatest" of the three, as also because it presupposes "faith," which without "love" and its consequent "works" is dead (Galatians 5. 6; James 2. 17, 20). **but**—rather, "and;" as there is not so strong opposition between charity and the other two, faith and hope, which like it also "abide."

CHAPTER XIV.

Ver. 1-25. **SUPERIORITY OF PROPHECY OVER TONGUES.** 1. **Follow after charity**—as your first and chief aim, seeing that it is "the greatest" (ch. 13. 13). **and desire—translate**, "Yet (as a *secondary* aim) desire zealously (Note, ch. 12. 31) spiritual gifts." **but rather**—"but chiefly that ye may prophesy" (speak and exhort under inspiration) (Proverbs 29. 18; Acts 13. 1; 1 Thessalonians 5. 20), whether as to future events, *i. e.*, strict *prophecy*, or explaining obscure parts of Scripture, especially the prophetic Scriptures, or illustrating and setting forth questions of Christian doctrine and practice. Our modern *preaching* is the successor of *prophecy*, but without the inspiration. Desire zealously this (prophecy) *more* than any other spiritual gift; or *in preference* to "tongues" (v. 2, &c.). [BENGEL.] 2. **speaketh . . . unto God**—who alone understands *all* languages. **no man understandeth**—generally speaking; the few who have the gift of interpreting tongues are the exception. **in the spirit**—as opposed to "the understanding" (v. 14). **mysteries**—unintelligible to the hearers, exciting their wonder, rather than instructing them. Corinth, being a mart resorted to by merchants from Asia, Africa, and Europe, would give scope amidst its mixed population for the exercise of the gift of tongues; but its legitimate use was in an audience understanding the tongue of the speaker, not, as the Corinthians abused it, in mere display. 3. **But**—on the other hand. **edification**—of which the two principal species given are "exhortation" to remove *sluggishness*, "comfort" or *consolation* to remove *sadness*. [BENGEL.] Omit "to." 4. **edifieth himself**—as he understands the meaning of what the particular "tongue" expresses; but "the Church," *i. e.*, the congregation, does not. 5. *Translate*, "Now I wish you all to speak with tongues (so far am I from thus speaking through having any objection to tongues), but rather IN ORDER THAT (as my ulterior and higher wish for you) ye should prophesy." Tongues must therefore mean *languages*, not ecstatic, unintelligible rhapsodies (as NEANDER fancied): for Paul could never "wish" for the latter in their behalf. **greater**—because *more useful*. **except he interpret**—the unknown tongue which he speaks, "that the Church may receive edifying" (*building up*). 6. *Translate*, "But now:" seeing there is no edification without interpretation. **revelation . . . prophesying**—corresponding one to the other; "revelation" being the supernatural *unveiling* of Divine truths to man, "prophesying" the enunciation to men of such revelations. So "knowledge" corresponds to "doctrine," which is the gift of *teaching* to others our knowledge. As the former pair refers to specially *revealed mysteries*, so the latter pair refers to the *general obvious truths of salvation*, brought from the common storehouse of believers. 7. *Translate*, "And things without life-giving sound, whether pipe or harp, YET (*notwithstanding their giving sound*) if they give not a distinction in the tones (*i. e.*, notes) how," &c.? **what is piped or harped**—*i. e.*, what tune is played on the pipe or harp. 8. *Translate*, "For if also:" an *additional* step in the argument. **uncertain sound**—having no definite meaning; whereas it ought to be so marked that one succession of notes on the trumpet should summon the soldiers to attack; another, to retreat; another, to some other

evolution. 9. So . . . ye—who have life; as opposed to “things without life” (v. 7). **by the tongue**—the language which ye speak in. **ye shall speak**—ye will be speaking into the air, *i. e.*, in vain (ch. 9. 26). 10. **it may be**—*i. e.*, perhaps, speaking by conjecture. “It may chance” (ch. 15. 37). **so many**—as may be enumerated by investigators of such matters. Cf. “so much,” used generally for a definite number left undefined, Acts 5. 8; also 2 Samuel 12. 8. **kinds of voices**—kinds of articulate speech. **without signification**—without articulate voice (*i. e.*, distinct meaning). *None is without its own voice*, or mode of speech, distinct from the rest. 11. **Therefore**—seeing that none is without meaning. **a barbarian**—a foreigner (Acts 28. 2). Not in the depreciatory sense as the term is now used, but one speaking a foreign language. 12. **zealous**—emulously desirous. **spiritual gifts**—*lit.*, “spirits;” *i. e.*, emanations from the one Spirit. **seek that ye may excel to translate**, “Seek them, that ye may abound in them to the edifying,” &c. 13. Explain, “Let him who speaketh with a tongue [unknown] in his prayer (or, when praying) strive that he may interpret.” [ALFORD.] This explanation of “pray” is needed by its logical connection with “prayer in an unknown tongue” (v. 14). Though his words be unintelligible to his hearers, let him in them pray that he may obtain the gift of interpreting, which will make them “edifying” to “the Church” (v. 12). 14. **spirit**—my higher being, the passive object of the Holy Spirit’s operations, and the instrument of prayer in the unknown tongue, distinguished from the “understanding,” the active instrument of thought and reasoning; which in this case must be “unfruitful” in edifying others, since the vehicle of expression is unintelligible to them. On the distinction of *soul* or *mind* and *spirit*, see Ephesians 4. 23; Hebrews 4. 12. 15. **What is it then?**—What is my determination thereupon? **and**—rather as *Greek*, “but:” I will not only pray with my spirit, which (v. 14) might leave the understanding unedified, BUT with the understanding also. [ALFORD and ELLICOTT.] **pray with the understanding also**—and, by inference, I will keep silence altogether if I cannot pray with the understanding (so as to make myself understood by others). A prescient warning, *mutatis mutandis*, against the Roman and Greek practice of keeping liturgies in dead languages, which long since have become unintelligible to the masses; though their forefathers spoke them at a time when those liturgies were framed for general use. 16. **Else . . . thou**—He changes from the first person, as he had just expressed *his own* resolution, “I will pray with the understanding,” whatever “thou” doest. **blesse**—the highest kind of prayer. **occupieth the room of the unlearned**—one who, whatever other gifts he may possess, yet, as wanting the gift of interpretation, is reduced by the speaking in an unknown tongue to the position of one unlearned, or “a private person.” **say Amen**—Prayer is not a vicarious duty done by others for us; as in Rome’s liturgies and masses. We must join with the leader of the prayers and praises of the congregation, and say aloud our responsive “Amen” in assent, as was the usage of the Jewish (Deuteronomy 27. 15–26; Nehemiah 8. 6) and Christian primitive churches. [JUSTIN MART., *Apol.* 2. 97.] 17. **greatest thanks**—The prayers of the synagogue were called “eulogies,” because to each prayer was joined a *thanksgiving*. Hence the prayers of the Christian Church also were called *blessings* and *giving of thanks*. This illustrates Colossians 4. 2; 1 Thessalonians 5. 17, 18. So the *Kaddisch* and *Keduscha*, the synagogue formulæ of “hallowing” the Divine “name” and of prayer for the “coming of God’s kingdom,” answer to the Church’s Lord’s Prayer, repeated often and made the foundation on which the other prayers are built. [TERTULLIAN, *de Oratone*.] 18. **tongues**—The oldest MSS. have the singular, “in a tongue [foreign].” 19. **I had rather**—The *Greek* verb more literally expresses this meaning, “I wish to speak five words with my understanding (rather) than ten thousand words in an unknown tongue:” even the two thousandth part of ten thousand. The *Greek* for “I would rather,” would be a different verb. St. Paul would not wish at all to

speak “ten thousand words in an unknown tongue.” 20. **Brethren**—an appellation calculated to conciliate their favorable reception of his exhortation. **children in understanding**—as preference of gifts abused to non-edification would make you (cf. ch. 3. 1; Matthew 10. 16; Romans 16. 19; Ephesians 4. 14). The *Greek* for “understanding” expresses the will of one’s *spirit*, Romans 8. 6 (it is not found elsewhere); as the “heart” is the will of the “soul.” The same *Greek* is used for “minded” in Romans 8. 6. **men**—full-grown. Bechildlike, not childish. 21. **In the law**—as the whole Old Testament is called, being all of it the law of God. Cf. the citation of the Psalms as the “law,” John 10. 34. Here the quotation is from Isaiah 28. 11, 12, where God virtually saith of Israel, This people hear me not, though I speak to them in the language which they are familiar with; I will therefore speak to them in other tongues; namely, those of the foes whom I will send against them; but even then they will not hearken to me; which St. Paul thus applies, Yee see that it is a penalty to be associated with men of a strange tongue, yet ye impose this on the Church [GROTIUS]; they who speak in foreign tongues are like “children” just “weaned from the milk” (Isaiah 28. 9), “with stammering lips” speaking unintelligibly to the hearers, appearing ridiculous (Isaiah 28. 14), or as babbling drunkards (Acts 2. 13), or madmen (v. 23). 22. Thus from Isaiah it appears, reasons St. Paul, that “tongues” (unknown and uninterpreted) are not a sign mainly intended for believers (though at the conversion of Cornelius and the Gentiles with him, tongues were vouchsafed to him and them to confirm their faith), but mainly to be a *condemnation* to those, the majority, who, like Israel in Isaiah’s day, reject the sign and the accompanying message. Cf. “yet . . . will they not hear me,” v. 21. “Sign” is often used for a *condemnatory* sign (Ezekiel 4. 3, 4; Matthew 12. 39–42). Since they will not understand, they shall not understand. **prophesying . . . not for them that believe not, but . . . believe**—*i. e.*, prophesying has no effect on them that are radically and obstinately like Israel (Isaiah 28. 11, 12), unbelievers, but on them that are either in receptivity or in fact believers; it makes believers of those not wilfully unbelievers (v. 24, 25; Romans 10. 17), and spiritually nourishes those that already believe. 23. **whole . . . all . . . tongues**—The more there are assembled, and the more that speak in unknown tongues, the more will the impression be conveyed to strangers “coming in” from curiosity (“unbelievers”), or even from a better motive (“unlearned”), that the whole body of worshippers is a mob of fanatical “madmen;” and that “the Church is like the company of builders of Babel after the confusion of tongues, or like the cause tried between two deaf men before a deaf judge, celebrated in the Greek epigram.” [GROTIUS.] **unlearned**—having some degree of faith, but not gifts. [BENGEL.] 24. **all**—one by one (v. 31). **prophecy**—speak the truth by the Spirit intelligibly, and not in unintelligible tongues. **one**—“any one.” Here *singular*; implying that this effect, *viz.*, conviction by all, would be produced on any one whatsoever, who might happen to enter. In v. 23 the plural is used; “unlearned or unbelievers;” implying that however many there might be, not one would profit by the tongues; yea, their being many would confirm them in rejecting the sign, as many unbelieving men together strengthen one another in unbelief; individuals are more easily won. [BENGEL.] **convinced**—convicted in conscience; said of the “one that believeth not” (John 16. 8, 9). **judged**—his secret character is opened out. “Is searched into.” [ALFORD.] Said of the “one unlearned” (cf. ch. 2. 15). 25. **And thus**—Omitted in the oldest MSS. and versions. **secrets of his heart made manifest**—He sees his own inner character opened out by the sword of the Spirit (Hebrews 4. 12; James 1. 23), the word of God, in the hand of him who prophesieth. Cf. the same effect produced on Nebuchadnezzar, Daniel 2. 30, end of the verse, 46, 47. No argument is stronger for the truth of religion than its manifestation of men to themselves in their true character. Hence hearers even now often think the preacher must have aimed his sermon particularly at them. **and so**—convicted at last, judged, and manifested to himself. Cf. the effect

on the woman of Samaria produced by Jesus' unfolding of her character to herself, John 4. 19, 29. **and report**—to his friends at home, as the woman of Samaria did. Rather, as the *Greek* is, "He will worship God, *announcing*," i. e., openly avowing then and there, "that God is in you of a truth," and by implication that the God who is in you is of a truth the God.

28-40. RULES FOR THE EXERCISE OF GIFTS IN THE CONGREGATION. 26. **How is it then**!—rather, "What then is the true rule to be observed as to the use of gifts?" Cf. v. 13, where the same *Greek* occurs. **a doctrine**—to impart and set forth to the congregation. **a psalm**—extemporary, inspired by the Spirit, as that of Mary, Zechariah, Simeon, and Anna (Luke 1. and 2). **a tongue . . . a revelation**—the oldest MSS. transpose the order: "revelation . . . tongue;" "interpretation" properly following "tongue" (v. 13). **Let all things be done unto edifying**—The general rule under which this particular case falls; an answer to the question at the beginning of this verse. Each is bound to obey the ordinances of his Church not adverse to Scripture. See Article XXXIV, Church of England Prayer Book. 27. **let it be by two**—at each time, in one assembly; not more than two or three might speak with tongues at each meeting. **by course**—in turns. **let one interpret**—one who has the gift of interpreting tongues; and not more than one. 28. **let him**—the speaker in unknown tongues. **speak to himself, and to God**—(cf. v. 2, 1)—privately and not in the hearing of others. 29. **Two or three**—at one meeting (he does not add "at the most," as in v. 27, lest he should seem to "quench prophesyings," the most edifying of gifts), and these "one by one," in turns (v. 27, "by course," and v. 31). St. Paul gives here similar rules to the prophets, as previously to those speaking in unknown tongues. **judge**—by their power of "discerning spirits" (ch. 12. 10), whether the person prophesying was really speaking under the influence of the Spirit (cf. ch. 12. 3; 1 John 4. 1-3). 30. **If any thing**—translate, "But if any thing." **one that sitteth by**—a hearer. **let the first hold his peace**—let him who heretofore spoke, and who came to the assembly furnished with a previous ordinary (in those times) revelation from God (v. 26), give place to him who at the assembly is moved to prophesy by a sudden revelation from the Spirit. 31. **For ye may**—rather, "For ye can [if ye will] all prophesy one by one," giving way to one another. The "for" justifies the precept (v. 30), "let the first hold his peace." 32. **And**—Following up the assertion in v. 31, "Ye can (if ye will) prophesy one by one," i. e., restrain yourselves from speaking all together; "and the spirits of the prophets," i. e., their own spirits, acted on by the Holy Spirit, are not so hurried away by His influence, as to cease to be under their own control; they can if they will hear others, and not demand that they alone should be heard uttering communications from God. 33. In all the churches of the saints God is a God of peace; let Him not among you be supposed to be a God of confusion. [ALFORD.] Cf. the same argument, ch. 11. 16. LACHMANN, &c., put a full stop at "peace," and connect the following words thus: "As in all churches of the saints, let your women keep silence in your churches." 34. (1 Timothy 2. 11, 12.) For women to speak in public would be an act of independence, as if they were not subject to their husbands (cf. ch. 11. 3; Ephesians 5. 22; Titus 2. 5; 1 Peter 3. 1). For "under obedience," translate, "in subjection" or "submission," as the *Greek* is translated (Ephesians 5. 21, 22, 24). **the law**—a term applied to the whole Old Testament; here, Genesis 3. 16. 35. Anticipation of an objection. Women may say, "But if we do not understand some thing, may we not 'ask' a question publicly so as to 'learn'?" Nay, replies St. Paul, if you want information, 'ask' not in public, but 'at home'; ask not other men, but 'your own particular (so the *Greek*) husbands.'" **shame**—indecorous. 36. **What!**—*Greek*, "Or." Are you about to obey me? Or, if you set up your judgment above that of other churches. I wish to know, do you pretend that your Church is the first Church FROM which the gospel word came, that you should give the law to all others? Or are you the only persons UNTO whom it has come? 37. **prophet**—the

species. **spiritual**—the genus: spiritually endowed. The followers of Apollos prided themselves as "spiritual" (ch. 3. 1-3; cf. Galatians 6. 1). Here *one capable of discerning spirits* is specially meant. **things that I write . . . commandments of the Lord**—a direct assertion of inspiration. St. Paul's words as an apostle are Christ's words. St. Paul appeals not merely to one or two, but to a *body of men*, for the reality of three facts about which no body of men could possibly be mistaken. (1.) That his having converted them was not due to mere eloquence, but to the "demonstration of the Spirit and of power;" (2.) that part of this demonstration consisted in the communication of miraculous power, which they were then exercising so generally as to require to be corrected in the irregular employment of it; (3.) that among these miraculous gifts was one which enabled the "prophet" or "spiritual person" to decide whether St. Paul's Epistle was Scripture or not. He could not have written so, unless the facts were *notoriously true*: for he takes them for granted, as consciously known by the whole body of men whom he addresses. [HINDS on Inspiration.] 38. **if any man be ignorant**—wilfully; not wishing to recognize these ordinances and my apostolic authority in enjoining them. **let him be ignorant**—I leave him to his ignorance: it will be at his own peril; I feel it waste of words to speak anything further to convince him. An argument likely to have weight with the Corinthians, who admired "knowledge" so much. 39. **covet**—earnestly desire. Stronger than "forbid not;" marking how much higher he esteemed "prophecy" than "tongues." 40. **Let, &c.**—The oldest MSS. read, "But let," &c. This verse is connected with v. 39, "But (whilst *desiring prophecy*, and *not forbidding tongues*) let all things be done decently," &c. "Church government is the best security for Christian liberty." [J. NEWTON.] (Cf. v. 23, 26-33.)

CHAPTER XV.

Ver. 1-58. THE RESURRECTION PROVED AGAINST THE DENIERS OF IT AT CORINTH. Christ's resurrection rests on the evidence of many eye-witnesses, including St. Paul himself, and is the great fact preached as the groundwork of the Gospel: they who deny the resurrection in general, must deny that of Christ, and the consequence of the latter will be, that Christian preaching and faith are vain. 1. **Moreover**—"Now." [ALFORD and ELLICOTT.] **I declare**—*lit.*, "I make known:" it implies some degree of reproach that it should be now necessary to make it known to them afresh, owing to some of them "not having the knowledge of God" (v. 34). Cf. Galatians 1. 11. **wherein ye stand**—wherein ye now take your stand. This is your present actual privilege, if ye suffer not yourselves to fall from your high standing. 2. **ye are saved**—rather, "ye are being saved." **if ye keep in memory what I preached unto you**—Able critics, BENGEL, &c., prefer connecting the words thus, "I declare unto you the Gospel (v. 1) in what words I preached it unto you." St. Paul reminds them, or rather makes known to them, as if anew, not only the fact of the Gospel, but also *with what words*, and *by what arguments*, he preached it to them. Translate in that case, "if ye hold it fast." I prefer arranging as *English Version*, "By which ye are saved, if ye hold fast (in memory and personal appropriation) *with what speech* I preached it unto you." **unless**—which is impossible, your faith is vain, in resting on Christ's resurrection as an objective reality. 3. **I delivered unto you**—A short creed, or summary of articles of faith, was probably even then existing; and a profession in accordance with it was required of candidates for baptism (Acts 8. 37). **first of all**—*lit.*, "among the foremost points" (Hebrews 6. 2). The atonement is, in St. Paul's view, of primary importance. **which I . . . received**—from Christ Himself by special revelation (cf. ch. 11. 23). **died for our sins**—i. e., to atone for them: *for taking away our sins* (1 John 3. 5; cf. Galatians 1. 4): "gave Himself for our sins" (Isaiah 53. 5; 2 Corinthians 5. 15; Titus 2. 14). The "for" here does not, as in some passages, imply vicarious substitution, but "in behalf of" (Hebrews 5. 8; 1 Peter 2.

14). It does not, however, mean merely "on account of," which is expressed by a different *Greek* word (Romans 4. 25), (though in *English Version* translated similarly "for"), according to the Scriptures—which "cannot be broken." St. Paul puts the testimony of *Scripture* above that of those who saw the Lord after His resurrection. [BENGEL.] So our Lord quotes Isaiah 53. 12, in Luke 22. 37; cf. Psalm 22. 15, &c.; Daniel 9. 26. 4. *buried . . . rose again*—His burial is more closely connected with His resurrection than His death. At the moment of His death, the power of His inextinguishable life exerted itself (Matthew 27. 52). The grave was to Him not the destined receptacle of corruption, but an apartment fitted for entering into life (Acts 2. 20-28). [BENGEL.] *rose again*—*Greek*, "hath risen;" the state thus begun, and its consequences, still continue. 5. *seen of Cephas*—Peter (Luke 24. 34). the *Twelve*—The round number for "the Eleven" (Luke 24. 33, 36): "The Twelve" was their ordinary appellation, even when their number was not full. However, very possibly Matthias was present (Acts 1. 22, 23). Some of the oldest MSS. and versions read, "the Eleven;" but the best on the whole, "the Twelve." 6. *five hundred*—This appearance was probably on the mountain (Tabor, according to tradition), in Galilee, when his most solemn and public appearance, according to His special promise, was vouchsafed (Matthew 26. 32; 28. 7, 10, 16). He "appointed" this place, as one remote from Jerusalem, so that believers might assemble there more freely and securely. ALFORD'S theory of *Jerusalem* being the scene, is improbable; as such a multitude of believers could not, with any safety, have met in one place in the metropolis, after his crucifixion there. The number of disciples (Acts 1. 15) at Jerusalem shortly after, was one hundred and twenty, those in Galilee and elsewhere not being reckoned. Andronicus and Junius were, perhaps, of the number (Romans 16. 7): they are said to be "among the apostles" (who all were witnesses of the resurrection, Acts 1. 22). *remain under this present*—and, therefore, may be sifted thoroughly to ascertain the trustworthiness of their testimony. *fallen asleep*—in the sure hope of *awaking* at the resurrection (Acts 7. 60). 7. *seen of James*—the *Less*, the brother of our Lord (Galatians 1. 19). The Gospel according to the Hebrews, quoted by JEROME (*Catalogus Scriptorum Ecclesiasticorum*, p. 170 D.), records that "James swore he would not eat bread from the hour that he drank the cup of the Lord, till he should see Him rising again from the dead." *all the apostles*—the term here includes many others besides "the Twelve" already enumerated (v. 5); perhaps the seventy disciples (Luke 10). [CHRYSOSTOM.] 8. *one born out of due time*—*Greek*, "the one abortively born;" the abortion in the family of the apostles. As a child *born before the due time* is puny, and though born alive, yet not of the proper size, and scarcely worthy of the name of man, so "I am the *least* of the apostles," scarcely "meet to be called an apostle;" a supernumerary taken into the college of apostles out of regular course, not led to Christ by long instruction, like a natural birth, but by a sudden power, as those prematurely born. [GROTIUS.] Cf. the similar image from child-birth, and by the same spiritual power, the resurrection of Christ (1 Peter 1. 3). "*Begotten again* by the resurrection of Jesus." Jesus' appearance to Paul, on the way to Damascus, is the one here referred to. 9. *least*—The name, "Paulus," in Latin, means *least*. *I persecuted the Church*—Though God has forgiven him, Paul can hardly forgive himself at the remembrance of his past sin. 10. *by . . . grace . . . and His grace*—The repetition implies the prominence which God's *grace* had in his mind, as the sole cause of his marvellous conversion and subsequent labours. Though "not meet to be called an apostle," *grace* has given him, in Christ, the meetness needed for the office. *Translate* as the *Greek*, "His grace which was (showed) *towards* me." *what I am*—occupying the honourable office of an apostle. Contrast with this the self-sufficient prayer of another Pharisee (Luke 18. 11). *but I laboured*—by God's grace (Philippians 2. 16). *than they all*—than any of the apostles (v. 7). *grace of God . . . with me*—cf. 'the Lord working *with* them' (Mark 16. 20).

The oldest MSS. omit "which was." The "not I, but grace," implies, that though the human will concurred with God when brought by His Spirit into conformity with His will, yet "grace" so preponderated in the work, that His own co-operation is regarded as nothing, and grace as virtually the sole agent. (Cf. ch. 8. 9; Matthew 10. 20; 2 Corinthians 6. 1; Philippians 2. 12, 13.) 11. *whether it were I or they*—(the apostles) who "laboured more abundantly" (v. 10) in preaching, such was the substance of our preaching, *viz.*, the truths stated in v. 3, 4, 12. 12. *if*—Seeing that it is an admitted fact that Christ is announced by us eye-witnesses as having risen from the dead, how is it that some of you deny that which is a necessary consequence of Christ's resurrection, *viz.*, the general resurrection? *some*—Gentile reasoners (Acts 17. 32; 28. 8) who would not believe it, because they did not see "how" it could be (v. 35, 36). 13. *If there be no general resurrection, which is the consequent, then there can have been no resurrection of Christ, which is the antecedent.* The head and the members of the body stand on the same footing: what does not hold good of them, does not hold good either of Him: His resurrection and theirs are inseparably joined (cf. v. 20-22; John 14. 19). 14. *your faith . . . vain*—(v. 11.) The *Greek* for "vain" here is, *empty, unreal*: in v. 17, on the other hand, it is, *without use, frustrated*. The principal argument of the first preachers in support of Christianity, was that God had raised Christ from the dead (Acts 1. 22; 2. 32; 4. 10, 33; 13. 37; Romans 1. 4). If this fact were false, the faith built on it must be false too. 15. *testified of God*—*i. e.*, concerning God. The rendering of others is, "against God" [*Vulgate, Estiva, Grotius*]: the *Greek* preposition with the genitive implies, not direct antagonism (as the accusative would mean), but *indirect to the dishonour of God*. *English Version* is probably better. *if so be*—as they assert. It is not right to tell untrue stories, though they are told, and seem for the glory of God (Job 13. 7). 16. The repetition implies the unanswerable force of the argument. 17. *vain*—Ye are, by the very fact (supposing the case to be as the skeptics maintained), *frustrated* of all which "your faith" appropriates: Ye are still under the everlasting condemnation of your sins (even in the *disembodied* state which is here referred to), from which Christ's resurrection is our justification (Romans 4. 25): "*saved by his life*" (Romans 5. 10). 18. *fallen asleep in Christ*—in communion with Christ as His members. "In Christ's case the term used is *death*, to assure us of the reality of His suffering; in our case, *sleep*, to give us consolation: In His case, His resurrection having actually taken place, St. Paul shrinks not from the term *death*; in ours, the resurrection being still only a matter of hope, he uses the term *falling asleep*" [PHOTIUS, *Questiones Amphilochiae*, 197]. *perished*—their souls are lost; they are in misery in the unseen world. 19. *If our hopes in Christ were limited to this life only, we should be, of all men, most to be pitied, viz.*, because, whilst others live unmolested, we are exposed to every trial and persecution, and, after all, are doomed to bitter disappointment in our most cherished hope; for all our hope of salvation, even of the soul (not merely of the body), hangs on the resurrection of Christ, without which His death would be of no avail to us (Ephesians 1. 19, 20; 1 Peter 1. 3). The heathen are "without hope" (Ephesians 2. 12; 1 Thessalonians 4. 13). We should be even worse, for we should be also without present enjoyment (ch. 4. 9). 20. *now*—as the case really is. *and become*—Omitted in the oldest MSS. *the first-fruits*—the earnest or pledge, that the whole resurrection harvest will follow, so that our faith is not vain, nor our hope limited to this life. The time of writing this Epistle was probably about the Passover (ch. 5. 7); the day after the Passover sabbath was that for offering the *first-fruits* (Leviticus 23. 10, 11), and the same was the day of Christ's resurrection: whence appears the appropriateness of the image. 21. *by man . . . by man*—The first-fruits are of the same nature as the rest of the harvest; so Christ, the bringer of life, is of the same nature as the race of men to whom he brings it; just as Adam, the bringer of death, was of the same nature as the men on whom he

brought it. **22. in Adam all**—In union of nature with Adam, as representative head of mankind in their fall. **in Christ . . . all**—In union of nature with Christ, the representative head of mankind in their recovery. The life brought in by Christ is co-extensive with the death brought in by Adam. **23. But each in his own order**—rather, *rank*: the Greek is not in the abstract, but concrete image from troops, "each in his own regiment." Though all shall rise again, let not any think all shall be saved; nay, each shall have his proper place, Christ first (Colossians 1. 18), and after Him the godly who die in Christ (1 Thessalonians 4. 16), in a separate band from the ungodly, and then "the end," i. e., the resurrection of the rest of the dead. Christian churches, ministers, and individuals, seem about to be judged first "at His coming" (Matthew 25. 1-30); then "all the nations" (Matthew 25. 31-46). Christ's own flock shall share His glory "at His coming," which is not to be confounded with "the end," or general judgment (Revelation 20. 4-6, 11-15). The latter is not in this chapter specially discussed, but only the first resurrection, viz., that of the saints: not even the judgment of Christian hollow professors (Matthew 25. 1-30) at His coming, is handled, but only the glory of them "that are Christ's," who alone in the highest sense "obtain the resurrection from the dead" (Luke 14. 14; 20. 35, 36; Philippians 3. 11, see note). The second coming of Christ is not a mere point of time, but a period beginning with the resurrection of the just at His appearing, and ending with the general judgment. The ground of the universal resurrection is the union of all mankind in nature with Christ, their representative Head, who has done away with death, by His own death in their stead: the ground of the resurrection of believers is not merely this, but their personal union with Him as their "Life" (Colossians 3. 4), effected causatively by the Holy Spirit, and instrumentally by faith as the subjective, and by ordinances as the objective means. **24. Then**—after that: next in the succession of "orders" or "ranks." **the end**—the general resurrection, and final judgment and consummation (Matthew 25. 46). **delivered up . . . kingdom to . . . Father**—(Cf. John 13. 3.) Seeming at variance with Daniel 7. 14, "His dominion is an everlasting dominion which shall not pass away." Really, His giving up of the mediatorial kingdom to the Father, when the end for which the mediatorial economy was established has been accomplished, is altogether in harmony with its continuing everlastingly. The change which shall then take place, shall be in the manner of administration, not in the kingdom itself; God shall then come into direct connection with the earth, instead of mediatorially, when Christ shall have fully and finally removed everything that severs asunder the holy God and a sinful earth (Colossians 1. 20). The glory of God is the final end of Christ's mediatorial office (Philippians 2. 10, 11). His co-equality with the Father is independent of the latter, and prior to it, and shall, therefore, continue when its function shall have ceased. His manhood, too, shall everlastingly continue, though, as now, subordinate to the Father. The throne of the Lamb (but no longer mediatorial) as well as of God, shall be in the heavenly city (Revelation 22. 3; cf. 3. 21). The unity of the Godhead, and the unity of the Church, shall be simultaneously manifested at Christ's second coming. Cf. Zephaniah 3. 9; Zechariah 14. 9; John 17. 21-24. The oldest MSS. for "shall have delivered up," read, "delivereth up," which suits the sense better. It is "when He shall have put down all rule," that "He delivereth up the kingdom to the Father." **shall have put down all rule**—The effect produced during the millenary reign of Himself and His saints (Psalm 110. 1; 8. 6; 2. 6-9), to which passages St. Paul refers, resting his argument on the two words, "all" and "until," of the Psalmist: a proof of verbal inspiration of Scripture (cf. Revelation 2. 23, 27). Meanwhile, He "rules in the midst of His enemies" (Psalm 110. 2). He is styled "the King" when He takes His great power (Matthew 25. 34; Revelation 11. 15, 17). The Greek for "put down" is, "done away with," or "brought to naught." "All" must be subject to Him, whether openly-opposed powers, as Satan and His an-

gels, or kings and angelic principalities (Ephesians 1. 4). **25. must**—because Scripture foretells it. **till**—there will be no further need of His mediatorial kingdom, its object having been realized. **enemies under his feet**—(Luke 12. 27; Ephesians 1. 22.) **26. shall be—Greek**, "is done away with" (Revelation 20. 14; cf. 1. 18). It is to believers especially this applies (v. 55-57); even in the case of unbelievers, death is done away with by the general resurrection. Satan brought in sin, and sin brought in death! So they shall be destroyed (rendered utterly powerless) in the same order (v. 56; Hebrews 2. 14; Revelation 19. 20; 20. 10, 14). **27. all things**—including death (cf. Ephesians 1. 22; Philippians 3. 21; Hebrews 2. 8; 1 Peter 3. 22). It is said, "hath put," for what God has said is the same as if it were already done, so sure is it. St. Paul here quotes the 8th Psalm in proof of his previous declaration, "For (it is written), 'He hath put all things under his feet.'" **under his feet**—as His footstool (Psalm 110. 1). In perfect and lasting subjection. **when he—viz.**, God, who by His Spirit inspired the Psalmist. **28. Son . . . himself . . . subject**—not as the creatures are, but as a Son voluntarily subordinate to, though co-equal with, the Father. In the mediatorial kingdom, the Son had been, in a manner, distinct from the Father. Now, His kingdom shall merge in the Father's, with whom He is one; not that there is thus any derogation from His honour; for the Father Himself wills "that all should honour the Son, as they honour the Father" (John 5. 22, 23; Hebrews 1. 6). **God . . . all in all**—as Christ is all in all (Colossians 3. 11; cf. Zechariah 14. 9). **Then**, and not till then, "all things," without the least infringement of the Divine prerogative, shall be subject to the Son, and the Son subordinate to the Father, whilst co-equally sharing his glory. Contrast Psalm 10. 4; 14. 1. Even the saints do not fully realize God as their "all" (Psalm 73. 25) now, through desiring it; then each shall feel, *God is all to me*. **29. Else**—if there be no resurrection. **what shall they do?**—How wretched is their lot! **they . . . which are baptized for the dead**—third person; a class distinct from that in which the apostle places himself, "we" (v. 30); first person. ALFORD thinks there is an allusion to a practice at Corinth of baptizing a living person in behalf of a friend who died unbaptized; thus St. Paul, without giving the least sanction to the practice, uses an *ad hominem* argument from it against its practitioners, some of whom, though using it, denied the resurrection: "What account can they give of their practice; why are they at the trouble of it, if the dead rise not?" [So Jesus used an *ad hominem* argument, Matthew 12. 27.] But if so, it is strange there is no direct censure of it. Some Marcionites adopted the practice at a later period, probably from taking this passage, as ALFORD does; but, generally, it was unknown in the Church. BENGEI translates, "over (immediately upon) the dead," i. e., who will be gathered to the dead immediately after baptism. Cf. Job 17. 1, "the graves are ready for me." The price they get for their trouble is, that they should be gathered to the dead for ever (v. 13, 16). Many in the ancient Church put off baptism till near death. This seems the better view; though there may have been some rites of symbolical baptism at Corinth, now unknown, perhaps grounded on Jesus' words (Matthew 20. 22, 23), which St. Paul here alludes to. The best punctuation is, "If the dead rise not at all, why are they then baptized for them?" (so the oldest MSS. read the last words, instead of "for the dead")? **30. we**—apostles (v. 9; ch. 4. 9). A gradation from those who could only for a little time enjoy this life (i. e., those baptized at the point of death), to us, who could enjoy it longer, if we had not renounced the world for Christ. [BENGEI.] **31. by your rejoicing**—by the glorying which I have concerning you, as the fruit of my labours in the Lord. Some of the earliest MSS. and fathers read "our," with the same sense. BENGEI understands "your rejoicing," to be the enjoyable state of the Corinthians, as contrasted with his dying daily to give his converts rejoicing or glorying (ch. 4. 8; 2 Corinthians 4. 12, 13; Ephesians 3. 13; Philippians 1. 26). But the words, "which . . . have," favour the explanation—'the rejoicing which I have over you.' Many of the oldest MSS. and Vulgate insert

"brethren" here. **I die daily**—This ought to stand first in the sentence, as it is so put prominently forward in the Greek. I am day by day in sight of death, exposed to it, and expecting it (2 Corinthians 4. 11, 12; 1. 8, 9; 11. 23). **32. Punctuate thus:** "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me? If the dead rise not, let us eat and drink," &c. [BENGEL.] If "*merely as a man*" (with the mere human hope of the present life; not with the Christian's hope of the resurrection; answering to "If the dead rise not," the parallel clause in the next sentence), I have fought with men resembling savage beasts. Heraclitus, of Ephesus, had termed his countrymen "wild beasts" 400 years before. So Epimenides called the Cretians (Titus 1. 12). St Paul was still at Ephesus (ch. 16. 8), and there his life was daily in danger (ch. 4. 9; cf. 2 Corinthians 1. 8). Though the tumult (Acts 19. 29, 30) had *not yet taken place* (for after it he set out *immediately* for Macedonia), this Epistle was written evidently just before it, when the storm was gathering, "many adversaries" (ch. 16. 9) were already menacing him. **what advantageth it me?**—seeing I have renounced all that, "*as a mere man*," might compensate me for such sufferings, gain, fame, &c. **let us eat, &c.**—Quoted from LXX. (Isaiah 22. 13), where the prophet describes the reckless self-indulgence of the despisers of God's call to mourning, Let us enjoy the good things of life now, for it soon will end. St. Paul imitates the language of such skeptics, to reprove both their theory and practice. "If men but persuade themselves that they shall die like the beasts, they soon will live like beasts too." [SOUTH.] **33. evil communications corrupt good manners**—a current saying, forming a verse in Menander, the comic poet, who probably took it from Euripides (SOCRATES, *Historia Ecclesiastica*, 3. 16). "Evil communications" refer to intercourse with those who deny the resurrection. Their notion seems to have been, that the resurrection is merely spiritual, that sin has its seat solely in the body, and will be left behind when the soul leaves it, if, indeed, the soul survive death at all. **good**—not only *good-natured*, but *pliant*. Intimacy with the profligate society around was apt to corrupt the principles of the Corinthians. **34. Awake—lit., "out of the sleep"** of carnal intoxication into which ye are thrown by the influence of these skeptics (v. 32; Joel 1. 5). **to righteousness**—in contrast with "sin" in this verse, and *corrupt manners*, v. 33. **sin not**—do not give yourselves up to sinful pleasures. The Greek expresses a continued state of abstinence from sin. Thus, St. Paul implies that they who live in sinful pleasures readily persuade themselves of what they wish, *viz.*, that there is to be no resurrection. **some**—the same as in v. 12. **have not the knowledge of God**—and so know not His power in the resurrection (Matthew 22. 29). Stronger than "are ignorant of God." An habitual *ignorance*: wilful, in that they prefer to keep their sins, rather than part with them, in order to *know God* (cf. John 7. 17; 1 Peter 2. 15). **to your shame**—that you Corinthian Christians, who boast of your *knowledge*, should have among you, and maintain intercourse with, those so practically ignorant of God, as to deny the resurrection. **35. How**—It is folly to deny a fact of REVELATION, because we do not know the "*how*." Some measure God's power by their petty intelligence, and won't admit, *even on His assurance*, anything which they cannot explain. Ezekiel's *answer of faith* to the question is the truly wise one (Ezekiel 37. 3). So Jesus argues not on principles of philosophy, but wholly from "the power of God," as declared by the Word of God (Matthew 19. 26; Mark 10. 27; 12. 23; Luke 18. 27). **come**—The dead are said to *depart*, or to be *deceased*: those rising again to *come*. The objector could not understand *how* the dead are to rise, and with *what kind of a body* they are to come. Is it to be the same body? If so, how is this, since the resurrection bodies will not eat or drink, or beget children, as the natural bodies do? Besides, the latter have mouldered into dust. *How* then can they rise again? If it be a different body, how can the personal identity be preserved? St. Paul answers, In one ~~same~~ it will be the same body, in another, a distinct

body. It will be a body, but a spiritual, not a natural body. **36. fool**—with all thy boasted philosophy (Psalm 14. 1). **that which thou**—"Thou," emphatical: appeal to the objector's *own* experience: "The seed which *thou thyself* sowest." St. Paul, in this verse and v. 42, answers the question v. 35, "How;" and in v. 37-41 and 43, the question, "With *what kind* of body?" He converts the very objection (the death of the natural body) into an argument. Death, so far from preventing *quicken*ing, is the necessary prelude and prognostication of it, just as the seed "is not quickened" into a new sprout with increased produce, "except it die" (except a dissolution of its previous organization takes place). Christ by His death for us has not given us a reprieve from death as to the life which we have from Adam; nay, He permits the law to take its course on our fleshly nature; but He brings from Himself new spiritual and heavenly life out of death (v. 37). **37. not that body that shall be**—A body beautiful and no longer a "*bare grain*." [BENGEL.] No longer without stalk or ear, but clothed with blade and ears, and yielding many grains instead of only one. [GROTIUS.] There is not an identity of all the particles of the old and the new body. For the perpetual transmutation of matter is inconsistent with this. But there is a hidden germ which constitutes the identity of body amidst all outward changes: the outward accretions fall off in its development, whilst the germ remains the same. Every such germ ("seed," v. 38) "shall have its own body," and be instantly recognized, just as each plant now is known from the seed that was sown (see *Note*, ch. 6. 13). So Christ by the same image illustrated the truth that His death was the necessary prelude of His putting on His glorified body, which is the ground of the *regeneration* of the many who believe (John 12. 24). Progress is the law of the spiritual, as of the natural world. Death is the avenue not to mere *revivification* or *reanimation*, but to *resurrection* and *regeneration* (Matthew 19. 28; Philippians 3. 21). Cf. "*planted*," &c., Romans 6. 5. **38. as it hath pleased him**—at creation, when He gave to *each of the* (kinds of) *seeds* (so the Greek is for "to every seed") *a body of its own* (Genesis 1. 11, "after its kind," suited to its species). So God can and will give to the blessed at the resurrection *their own* appropriate body, such as it *pleases Him*, and such as is suitable to their glorified state: a body peculiar to the individual, substantially the same as the body sown. **39-41.** Illustrations of the suitability of bodies, however various, to their species: the flesh of the several species of animals; bodies celestial and terrestrial; the various kinds of light in the sun, moon, and stars, respectively. **flesh**—animal organism. [DE WETTE.] He implies by the word that our resurrection bodies shall be in some sense really flesh, not mere phantoms of air [ESTIUS.] So some of the oldest creeds expressed it, "I believe in the resurrection of the *flesh*." Cf. as to Jesus' own resurrection body, Luke 24. 39; John 20. 27; to which *ours shall be made like*, and therefore shall be *flesh*, but not of animal organism (Philippians 3. 21) and liable to corruption. But v. 50 below implies, it is not "*flesh and blood*" in the animal sense we now understand them; for these "shall not inherit the kingdom of God." **not the same**—not flesh of the same nature and excellency. As the kinds of flesh, however widely differing from one another, do not cease to be flesh, so the kinds of bodies, however differing from one another, are still bodies. All this is to illustrate the difference of the new celestial body from its terrestrial seed, whilst retaining a substantial identity. **beasts**—quadrupeds. **another of fishes . . . another of birds**—Most of the oldest MSS. read thus, "another FLESH of birds . . . another of fishes:" the order of nature. **40. celestial bodies**—Not the sun, moon, and stars, which are first introduced v. 41, but the *bodies of angels*, as distinguished from the bodies of earthly creatures. **the glory of the celestial**—(Luke 9. 26). **glory of . . . terrestrial**—(Matthew 6. 28, 29; 1 Peter 1. 24). **41. one glory of . . . sun . . . another . . . of . . . moon**—The analogy is not to prove different degrees of glory among the blessed (whether this may be, or not, *indirectly* hinted at), but this: As the various fountains of ~~water~~

which is so similar in its aspect and properties, differ (the sun from the moon, and the moon from the stars and even one star from another star, though all seem so much alike); so there is nothing unreasonable in the doctrine that our present bodies differ from our resurrection bodies, though still continuing bodies. Cf. the same simile, appropriate especially in the clear Eastern skies (Daniel 12. 4; Matthew 13. 43). Also that of seed in the same parable (Matthew 13. 24; Galatians 6. 7, 8). 42. sown—Following up the image of seed. A delightful word instead of burial. incorruption—liable to corruption: corruptible: not merely a prey when dead to corruption; as the contrast shows, "raised in incorruption," i. e., not liable to corruption, incorruptible. 43. in dishonour—answering to "our vile body" (Philippians 3. 21); lit., "our body of humiliation:" liable to various humiliations of disease, injury, and decay at last. in glory—the garment of incorruption (v. 42, 43) like His glorious body (Philippians 4. 21), which we shall put on (v. 49, 53; 2 Corinthians 5. 2-4). in weakness—liable to infirmities (2 Corinthians 13. 4). in power—answering to a "spiritual body" (v. 44; cf. Luke 1. 17, "Spirit and power"). Not liable to the weaknesses of our present frail bodies (Isaiah 33. 24; Revelation 21. 4). 44. a natural body—lit., "an animal body," a body moulded in its organism of "flesh and blood" (v. 50) to suit the animal soul which predominates in it. The Holy Spirit in the spirit of believers, indeed, is an earnest of a superior state (Romans 8. 11), but meanwhile in the body the animal soul preponderates; hereafter the Spirit shall predominate, and the animal soul be duly subordinate. spiritual body—a body wholly moulded by the Spirit, and its organism not conformed to the lower and animal (Luke 20. 35, 36), but to the higher and spiritual, life (cf. ch. 2. 14; 1 Thessalonians 5. 23). there is, &c.—The oldest MSS. read, "If there is a natural (or animal-souled) body, there is also a spiritual body." It is no more wonderful a thing, that there should be a body fitted to the capacities and want of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate part, the animal soul. [ALFORD.] 45. so—in accordance with the distinction just mentioned between the natural or animal-souled body and the spiritual body. it is written (Genesis 2. 7)—"Man became (was made to become) a living soul," i. e., endowed with an animal soul, the living principle of his body. the last Adam—the LAST Head of humanity, who is to be fully manifested in the last day, which is His day (John 6. 39). He is so called in Job 19. 25; see my Note there (cf. Romans 5. 14). In contrast to "the last," St. Paul calls "man" (Genesis 2. 7) "the FIRST Adam." quickening—not only living, but making alive (John 5. 21; 6. 33, 39, 40, 54, 57, 62, 63; Romans 8. 11). As the natural or animal-souled body (v. 44) is the fruit of our union with the first Adam, an animal-souled man, so the spiritual body is the fruit of our union with the second Adam, who is the quickening Spirit (2 Corinthians 3. 17). As He became representative of the whole of humanity in His union of the two natures, He exhausted in His own person the sentence of death passed on all men, and giveth spiritual and everlasting life to whom He will. 46. afterward—Adam had a soul not necessarily mortal, as it afterwards became by sin, but "a living soul," and destined to live for ever, if he had eaten of the tree of life (Genesis 3. 32); still his body was but an animal-souled body, not a spiritual body, such as believers shall have; much less was he a "life-giving spirit," as Christ. His soul had the germ of the Spirit, rather than the fulness of it, such as man shall have when restored "body, soul, and spirit," by the second Adam (1 Thessalonians 5. 23). As the first and lower Adam came before the second and heavenly Adam, so the animal-souled body comes first, and must die before it be changed into the spiritual body (i. e., that in which the Spirit predominates over the animal soul). 47. of the earth—inasmuch as being sprung from the earth, he is "earthly" (Genesis 2. 7; 3. 19, "dust thou art"); i. e., not merely earthly or born upon the earth, but terrene, or of earth. lit., "of heaped earth" or clay. Adam means red earth. the Lord—Omitted in the oldest

MSS. and versions. from heaven—(John 8. 12, 31.) Humanity in Christ is generic. In Him man is impersonated in his true ideal as God originally designed him. Christ is the representative man, the federal head of redeemed man. 48. As is the earthy—viz., Adam. they . . . that are earthy—All Adam's posterity in their natural state (John 3. 6, 7). the heavenly—Christ. they . . . that are heavenly—His people in their regenerate state (Philippians 3. 20, 21). As the former precedes the latter state, so the natural bodies precede the spiritual bodies. 49. as—Greek, "even as" (see Genesis 5. 3). we shall also bear—or wear as a garment. [BENGEL.] The oldest MSS. and versions read, "We must also bear," or "let us also bear." It implies the Divine appointment (cf. "must," v. 53) and faith assenting to it. An exhortation, and yet implying a promise (so Romans 8. 29). The conformity to the image of the heavenly Representative man is to be begun here in our souls, in part, and shall be perfected at the resurrection in both bodies and souls. 50. (See Notes, v. 37, 39.) "Flesh and blood" of the same animal and corruptible nature as our present (v. 44) animal-souled bodies, cannot inherit the kingdom of God. Therefore the believer acquiesces gladly in the unrepealed sentence of the holy law, which appoints the death of the present body as the necessary preliminary to the resurrection body of glory. Hence he "dies daily" to the flesh and to the world, as the necessary condition to his regeneration here and hereafter (John 8. 6; Galatians 2. 20). As the being born of the flesh constitutes a child of Adam, so the being born of the Spirit constitutes a child of God. cannot—Not merely is the change of body possible, but it is necessary. The spirit extracted from the dregs of wine does not so much differ from them, as the glorified man does from the mortal man [BENGEL] of mere animal flesh and blood (Galatians 1. 16). The resurrection body will be still a body though spiritual, and substantially retaining the personal identity; as is proved by Luke 24. 39; John 20. 27, compared with Philippians 3. 21. the kingdom of God—which is not at all merely animal, but altogether spiritual. Corruption doth not inherit, though it is the way to, incorruption (v. 38, 52, 53). 51. Behold—Calling attention to the "mystery" heretofore hidden in God's purposes, but now revealed. you—emphatical in the Greek; I show (Greek, "tell," viz., by the word of the Lord, 1 Thessalonians 4. 15) you, who think you have so much knowledge, "a mystery" (cf. Romans 11. 25) which your reason could never have discovered. Many of the old MSS. and fathers read, "We shall all sleep, but we shall not all be changed;" but this is plainly a corrupt reading, inconsistent with 1 Thessalonians 4. 15, 17, and with the apostle's argument here, which is that a change is necessary (v. 53). English Version is supported by some of the oldest MSS. and fathers. The Greek is lit., "We all shall not sleep, but," &c. The putting off of the corruptible body for an incorruptible by an instantaneous change will, in the case of "the quick," stand as equivalent to death, appointed to all men (Hebrews 9. 27); of this Enoch and Elijah are types and forerunners. The "we" implies that Christians in that age and every successive age since and hereafter were designed to stand waiting, as if Christ might come again in their time, and as if they might be found among "the quick." 52. the last trump—at the sounding of the trumpet on the last day [VATABLUS] (Matthew 24. 31; 1 Thessalonians 4. 16). Or the Spirit by St. Paul hints that the other trumpets mentioned subsequently in the Apocalypse shall precede, and that this shall be the last of all (cf. Isaiah 27. 13; Zechariah 9. 14). As the law was given with the sound of a trumpet, so the final judgment according to it (Hebrews 12. 19; cf. Exodus 19. 16). As the Lord ascended "with the sound of a trumpet" (Psalm 47. 5), so He shall descend (Revelation 11. 15). The trumpet was sounded to convoke the people on solemn feasts, especially on the first day of the seventh month (the type of the completion of time; seven being the number for perfection; on the tenth of the same month was the atonement, and on the fifteenth the feast of tabernacles, commemorative of completed salvation out of the spiritual Egypt, cf. Zechariah 14. 18, 19); cf. Psalm 50. 1-5. Of His

calling forth of Lazarus from the grave "with a loud voice," John 11. 43, with 5. 25, 28. and—immediately, in consequence. **53. this**—pointing to *his own* body and that of those whom he addresses. **put on**—as a garment (2 Corinthians 5. 2, 3). **immortality**—Here only, besides 1 Timothy 6. 16, the word "immortality" is found. Nowhere is the immortality of the *soul*, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the anomalous state brought about by death, as the consummation to be earnestly looked for (2 Corinthians 5. 4), but the resurrection. **54. then**—not before. Death has as yet *a sting* even to the believer, in that his *body* is to be under its power till the resurrection. But then the sting and power of death shall cease for ever. **Death is swallowed up in victory**—In *Hebrew* of Isaiah 25. 8, from which it is quoted, "*He (Jehovah) will swallow up death in victory; i. e., for ever: as 'in victory' often means in Hebrew* (Jeremiah 3. 5; Lamentations 5. 20). Christ will swallow it up *so altogether victoriously* that it shall never more regain its power (cf. Hosea 6. 2; 13. 14; 2 Corinthians 5. 4; Hebrews 2. 14, 15; Revelation 20. 14; 21. 4). **55.** Quoted from Hosea 13. 14, substantially; but freely used by the warrant of the Spirit by which St. Paul wrote. The *Hebrew* may be translated, "O death, where are thy plagues? Where, O Hades, is thy destruction?" The LXX., "Where is thy victory (*lit., in a lawsuit*), O death? Where is thy sting, O Hades?" "Sting" answers to the *Hebrew* "plagues," *viz., a poisoned sting causing plagues*. Appropriate, as to the old serpent (Genesis 3.; Numbers 21. 6). "Victory" answers to the *Hebrew* "destruction." Cf. Isaiah 25. 7, "*destroy . . . veil . . . over all nations,*" *viz., victoriously destroy it*; and to "in victory" (v. 54), which he triumphantly repeats. The "where" implies their past victorious destroying power and sting, now gone for ever; obtained through Satan's triumph over man in Eden, which enlisted God's law on the side of Satan and death against man (Romans 5. 12, 17, 21). The souls in Hades being freed by the resurrection, death's sting and victory are gone. For "O grave," the oldest MSS. and versions read, "O death," the second time. **56.** If there were no sin, there would be no death. Man's transgression of the law gives death its lawful power. **strength of sin is the law**—Without the law sin is not perceived or imputed (Romans 3. 20; 4. 15; 5. 13). The law makes sin the more grievous by making God's will the clearer (Romans 7. 8-10). Christ's people are no longer "under the law" (Romans 6. 14). **57. to God**—The victory was in no way due to ourselves (Psalm 98. 1). **giveth**—a present certainty. **the victory**—which death and Hades ("the grave") had aimed at, but which, notwithstanding the opposition of them, as well as of the law and sin, we have gained. The repetition of the word (v. 54, 55) is appropriate to the triumph gained. **58. beloved**—Sound doctrine kindles Christian love. **steadfast**—not turning aside from the faith of the resurrection of yourselves. **unmovable**—not turned aside by others (v. 12; Colossians 1. 23). **the work of the Lord**—the promotion of Christ's kingdom (Philippians 2. 30). **not in vain**—as the deniers of the resurrection would make it (v. 14, 17). **in the Lord**—applying to the whole sentence and its several clauses: Ye, as being in the Lord by faith, know that your labour in the Lord (*i. e., labour according to His will*) is not to be without its reward in the Lord (through His merits and according to His gracious appointment).

CHAPTER XVI.

Ver. 1-24. DIRECTIONS AS TO THE COLLECTION FOR THE JUDEAN CHRISTIANS: ST. PAUL'S FUTURE PLANS: HE COMMENDS TO THEM TIMOTHY, APOLLOS, &c. SALUTATIONS AND CONCLUSIONS. **1. collection for the saints**—at Jerusalem (Romans 15. 26) and in Judea (Acts 11. 29, 30; 14. 17; cf. 2 Corinthians 8. 4; 9. 1, 12). He says "saints" rather than "the poor," to remind the Corinthians that in giving it is to the Lord's people, their own brethren in the faith. Towards the close of the national existence of the

Jews, Judea and Jerusalem were harassed with various troubles, which in part affected the Jewish Christians. The community of goods which existed among them for a time gave temporary relief, but tended ultimately to impoverish all by paralyzing individual exertion (Acts 2. 44), and hence was soon discontinued. A beautiful fruit of grace it was, that he who had by persecutions robbed many of their all (Acts 26. 10), should become the foremost in exertions for their relief. **as I have given**—rather, "*gave order,*" *viz., during my journey through Galatia, that mentioned Acts 18. 23. The churches of Galatia and Phrygia were the last which Paul visited before writing this Epistle. He was now at Ephesus, and came thither immediately from visiting them (Acts 18. 23; 19. 1). That he had not been silent in Galatia on contributions for the poor, appears from the hint let fall in his Epistle to that Church (Galatians 2. 10): an undesigned coincidence and mark of genuineness. [PALEY'S *Hore Paulinae*.] He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, the Corinthians and Macedonians to the Romans (Romans 15. 26, 27; 2 Corinthians 9. 2). There is great force in example. **2. first day of . . . week**—already kept sacred by Christians as the day of the Lord's resurrection, the beginning day both of the physical and of the new spiritual creations: it gradually superseded the Jewish sabbath on the seventh day (Psalm 118. 22-24; John 20. 19, 26; Acts 20. 7; Revelation 1. 10). So the beginning of the year was changed from autumn to spring when Israel was brought out of Egypt. Three annual feasts, all typical of Christian truths, were directed to be kept on the first day of the week: the feast of the wave offering of the first sheaf, answering to the Lord's resurrection; Pentecost, or the feast of weeks, typical of the fruits of the resurrection in the Christian Church (Leviticus 23. 11, 15, 16, 36); the feast of tabernacles at harvest, typical of the ingathering of the full number of the elect from one end of heaven to the other. **Easter** was directed to be kept as a holy sabbath (Exodus 12. 16). The Christian Sabbath commemorates the respective works of the Three Persons of the Triune God—creation, redemption (the resurrection), and sanctification (on Pentecost the Holy Ghost being poured out). Jesus came to fulfil the Spirit of the Law, not to cancel it, or to lower its standard. The primary object of the sabbath is *holiness*, not merely *rest*: "Remember that thou keep *holy* the sabbath day." Cf. Genesis 2. 3, "*God blessed and sanctified it, because . . . in it He had rested,*" &c. The word "Remember" implies that it was in existence *before* the giving of the law from Sinai, and refers to its institution in Paradise (cf. Exodus 16. 22, 23, 26, 30). "Six days shalt thou labour:" the *spirit* of the command is fulfilled whether the six days' labour be on the last six days or on the first. A perpetual sabbath would doubtless be the highest Christian ideal; but living in a world of business where the Christian ideal is not yet realized, if a law of definite times was necessary in Paradise, it is still more so now. **every one of you**—even those in limited circumstances. **lay by him**—though there be not a weekly public collection, each is *privately* to set apart a definite proportion of his weekly income for the Lord's cause and charity. **in store**—abundantly: the earnest of a better store laid up for the giver (1 Timothy 6. 19). **as God hath prospered him**—*lit., "whatsoever he may be prospered in,"* or "may by prosperity have acquired" [ALFORD] (Matthew 25. 15-29; 2 Corinthians 8. 12). **that there be no gatherings when I come**—that they may not *then* have to be made, when your and my time ought to be employed in more directly spiritual things. When men give once for all, not so much is given. But when each *lays by* something every Lord's day, more is collected than one would have given at once. [BENGEL.] **3. approve by your letters**—rather *translate*, "Whomsoever ye shall approve, them will I send *with* letters:" *viz., letters to several persons at Jerusalem, which would be their credentials. There could be no need of letters from them before Paul's coming, if the persons recommended were not to be sent off before it. Lit., "by letters:" an abbreviated expression for: "I will send, recommending them by letters."* [GROTIUS*

the *English Version* be retained, the sense will be, "When I come, I will send those whom by your letters, *then to be given them*, ye shall approve." But the antithesis (opposition or contrast) to Paul himself (v. 4) favours GROTIIUS' view. So "by" means *with* (Romans 2. 27); and the *Greek* for "by" is *translated, with* (2 Corinthians 2. 4). **liberality**—*est.*, *gracious* or *free gift* (2 Corinthians 8. 4). **4. meet—**"worth while." If your collections be large enough to be *worth* an apostle's journey (a stimulus to their liberality), I will accompany them *myself* instead of giving them *letters* credential (v. 3; cf. Acts 20. 1-4). **with me**—to guard against all possible suspicion of evil (2 Corinthians 8. 4, 13-21). **5-7.** His first intention had been (2 Corinthians 1. 15, 16) to pass through them (Corinth) to Macedonia, and again return to them from Macedonia, and so to Judea; this he had announced in the lost epistle (ch. 5. 9); now having laid aside this intention (for which he was charged with levity, 2 Corinthians 1. 17, &c., whereas it was through lenity, 2 Corinthians 1. 23; 2. 1), he announces his second plan of "not seeing them now by the way," but "passing through Macedonia" first on his way to them, and then "tarrying a while," and even "abiding and wintering with them." **for I do pass**—As much as to say, "This is what I at last *resolve upon*" (not as the erroneous subscription of the Epistle represents it, as if he was *THEN* at Philippi, *on his way through Macedonia*); implying that there had been some previous communication upon the subject of the journey, and also that there had been some indecisiveness in the apostle's plan. [PALEY.] In accordance with his second plan, we find him in Macedonia when 2 Corinthians was written (2 Corinthians 2. 13; 8. 1; 1. 2, 4), and on his way to Corinth (2 Corinthians 12. 14; 13. 1; cf. Acts 20. 1, 2). "Pass through" is opposed to "abide" (v. 6). He was *not yet* in Macedonia (as v. 8 shows), but at Ephesus; but he was *thinking of passing through it* (not *abiding* as he proposed to do at Corinth). **6.** He did "abide and even winter" for the three WINTER months in Greece (Corinth), Acts 20. 3, 6; from which passage it seems that Paul probably left Corinth about a month before the "days of unleavened bread" or the Passover (so as to allow time to touch at Thessalonica and Berea, from which cities two of his companions were; as we read he did at Philippi); so that thus the three months at Corinth would be December, January, and February. [BIRKS, *Horæ Apostolicæ.*] **ye**—emphatical in the *Greek*. **whithersoever I go**—He purposed to go to Judea (2 Corinthians 1. 16) from Corinth, but his plans were not positively fixed as yet (Note, v. 4; cf. Acts 19. 21). **7. I will not see you now by the way**—*lit.*, "I do not wish to see you this time in passing;" i. e., to pay you now what would have to be a merely passing visit as I did in the second visit (2 Corinthians 12. 14). In contrast to "a while," i. e., *some time*, as the *Greek* might better be translated. **but**—The oldest MSS. read "for." **8. at Ephesus**—whence St. Paul writes this Epistle. Cf. v. 19, "Asia," wherein Ephesus was. **until Pentecost**—He seems to have stayed as he here purposes: for just when the tumult which drove him away broke out, he was already intending to leave Ephesus (Acts 19. 21, 22). Combined with ch. 5. 7, 8, this verse fixes the date of this Epistle to a few weeks before Pentecost, and very soon after the Passover. **9. door**—(2 Corinthians 2. 12.) An *opening* for the extension of the Gospel. Wise men are on the watch for, and avail themselves of, *opportunities*. So "door of hope," Hosea 2. 15. "Door of faith," Acts 14. 27. "An open door," Revelation 3. 8. "A door of utterance," Colossians 4. 3. "Great," i. e., *extensive*. "Effectual," i. e., *requiring great labours* [ESTIUS]; or *opportune for effecting great results*. [BEZA.] **many adversaries**—who would block up the way and prevent us from entering the open door. Not here false teachers, but open adversaries: both Jews and heathen. After St. Paul, by his now long-continued labours at Ephesus, had produced effects which threatened the interests of those whose gains were derived from idolatry, "many adversaries" arose (Acts 19. 23). Where great good is, there evil is sure to start up as its antagonist. **10. Now**—rather, *But*. Therefore Timothy was not the bearer of the Epistle; for it would not then be said "If Timothy come." He must therefore

have been *sent* by Paul from Ephesus *before* this Epistle was written, to accord with ch. 4. 17-19; and yet the passage here implies, that St. Paul did not expect him to arrive at Corinth till *after* the letter was received. He tells them how to treat him "if" he should arrive. Acts 19. 21, 22 clears up the difficulty: Timothy, when sent from Ephesus, where this Epistle was written, did not proceed direct to Corinth, but *went first to Macedonia*; thus though sent before the letter, he might not reach Corinth till after it was received in that city. The undesigned coincidence between the Epistle and the history, and the clearing up of the meaning of the former (which does not mention the journey to Macedonia at all) by the latter, is a sure mark of genuineness. [PALEY'S *Horæ Paulinæ.*] It is not certain that Timothy actually reached Corinth; for in Acts 19. 22 only *Macedonia* is mentioned; but it does not follow that though Macedonia was the immediate object of his mission, Corinth was not the ultimate object. The "If Timothy come," implies uncertainty. 1 Corinthians 1. 1 represents him with Paul in *Macedonia*; and 2 Corinthians 12. 18, speaking of *Titus* and others sent to Corinth, does not mention Timothy, which it would have probably done, had one so closely connected with the apostle as Timothy was, stayed as his delegate at Corinth. The mission of Titus then took place, when it became uncertain whether Timothy could go forward from Macedonia to Corinth, Paul being anxious for immediate tidings of the state of the Corinthian Church. ALFORD argues that if so, St. Paul's adversaries would have charged him with fickleness in this case also (2 Corinthians 1. 17), as in the case of his own change of purpose. But Titus was sent *directly* to Corinth, so as to arrive there before Timothy could by the route through Macedonia. Titus' presence would thus make amends for the disappointment as to the intended visit of Timothy, and would disarm adversaries of a charge in this respect (2 Corinthians 7. 6, 7). **without fear**—Referring perhaps to a nervous timidity in Timothy's character (1 Timothy 3. 15; 5. 22, 24). His *youth* would add to this feeling, as well as his country, Lystra, likely to be despised in refined Corinth. **11. despise**—This charge is not given concerning any other of the many messengers whom Paul sent. 1 Timothy 4. 12 accounts for it (cf. Psalm 119. 141). He was a *young man*, younger probably than those usually employed in the Christian missions; whence St. Paul apprehending lest he should, on that account, be exposed to contempt, cautions him, "Let no man despise thy youth." [PALEY'S *Horæ Paulinæ.*] **conduct**—set him on his way with every mark of respect, and with whatever he needs (Titus 3. 13). **in peace**—(Acts 15. 33; Hebrews 11. 31.) "Peace" is the salutation of kindness and respect in the East; and so it stands for every blessing. Perhaps here there is too a contrast between "peace" and the "contentions" prevalent at Corinth (ch. 1. 11). **I look for him**—He and Titus were appointed to meet St. Paul in Troas, whither the apostle purposed proceeding from Ephesus (2 Corinthians 2. 12, 13). St. Paul thus claims their respect for Timothy as one whom he felt so necessary to himself as "look for" to him. [THEOPHYL.] **with the brethren**—Others besides Erastus accompanied Timothy to Macedonia (cf. v. 12; Acts 19. 22). **12. Apollos, I greatly desired . . . to come unto you**—He says this, lest they should suspect that he from jealousy prevented Apollos' coming to them; perhaps they had expressly requested Apollos to be sent to them. Apollos was not at Ephesus when St. Paul wrote (cf. v. 19, and ch. 1. 1). Probably Apollos' unwillingness to go to Corinth at this time was because being aware of the undue admiration of his rhetorical style which led astray many at Corinth, he did not wish to sanction it (ch. 1. 12; 3. 4). St. Paul's noble freedom from all selfish jealousy led him to urge Apollos to go; and on the other hand, Apollos, having heard of the abuse of his name at Corinth to party purposes, perseveringly refused to go. St. Paul, of course, could not state in his letter particularly these reasons in the existing state of division prevalent there. He calls Apollos "brother" to mark the unity that was between the two, **with the brethren**—who bear this letter (v. 17). (See sub

scription added to the Epistle.) **CONYBEARE** thinks Titus was one of the bearers of this first letter (2 Corinthians 8. 3, 16-24; 12. 18). **ALFORD** thinks "the brethren" here may be the same as in v. 11. **convenient time**—Apollos did return to Corinth when their divisions were moderated (**JEROME**), and so it was a more seasonable time. 13. He shows that they ought to make their hopes of salvation to depend not on Apollos or any other teacher; that it rests with themselves. "Watch ye;" for ye are slumbering. "Stand;" for ye are like men tottering. "Quit you like men; be strong;" for ye are effeminate (v. 14). "Let all your things be done with charity" (ch. 8. 1; 13. 1): not with strifes as at present. [**CHRYSOSTOM.**] "In the faith" which was assailed by some (ch. 15. 1, 2, 12-17). 15. **first-fruits of Achaia**—the first Achæan converts (cf. Romans 16. 5). The image is from the *first-fruits* offered to the Lord (Leviticus 23. 10; cf. ch. 15. 20). The members of this family had been baptized by Paul himself (ch. 1. 16). **addicted the selves to the ministry of the saints**—*translate*, "Set themselves (*i. e.*, voluntarily) to minister unto the saints" (cf. 2 Corinthians 8. 4). 16. **That ye**—*translate*, "That ye also," *etc.*, in your turn . . . in return for their self-devotion. [**ALFORD.**] **helpeth with**—them. **laboureth**—by himself. 17. **Fortunatus . . . Achaicus**—probably of Stephanas' household. **that . . . lacking on your part**—So far as you were unable *yourselves* to "*refresh* my spirit," in that you are absent from me, "they have supplied" by coming to me from you, and so supplying the means of intercourse between you and me. They seem to have carried this letter back; see the subscription below: hence the exhortations v. 18, 18, as though they would be at Corinth when the Epistle arrived. 18. **refreshed my spirit and yours**—"yours" will be refreshed on receiving this letter, by knowing that "my spirit is refreshed" by their having come to me from you; and (perhaps) by the good report they gave of many of you (ch. 1. 4-8); *my refreshment of spirit* redounds to *yours*, as being my disciples (2 Corinthians 7. 13; cf. Zechariah 6. 8). **acknowledge**—render them due acknowledgments by a kind reception of them: 1 Thessalonians 5. 12, "know" them in their true worth, and treat them accordingly. 19. **Asia**—not all Asia Minor, but *Lydian Asia* only, of which Ephesus was the capital. **much**—with especial affection. **Aquila . . . Priscilla**—(cf. Acts 18. 2; Romans 16. 3, 4.) Originally driven out of Italy by Claudius, they had come to Corinth (whence their salutation of the Corinthians is appropriate here), and then had removed with Paul from Corinth to Ephesus (Acts 18. 2, 18, 19, 26); here, as at Rome subsequently, they set up a Church (or assembly of believers) at their house (Romans 16. 3, 5). A pattern to Christian husbands and wives. Their Christian self-devoting love appears wherever they were (Romans 16. 3, 4). Even the gifted Apollos, so highly admired at Corinth, owed much of his knowledge to them (Acts 18. 24-26). In v. 20, "All the brethren" (*i. e.*, the whole Church) seem to be distinguished from "the Church that is in their house," which was but a partial and private assembly out of the general

Church at Corinth. **NEANDER** thinks Romans 16. 23 refers to "*the whole Church*" meeting at the house of Gaius (cf. Colossians 4. 15). "Synagogue" implies an assembly in general, without reference to the character or motives of its members. "Church," like the Hebrew *Kahal*, implies an assembly *legally* convened; as, for instance, the Jews met as a body politic to receive the law (hence Stephen calls it "*the Church* in the wilderness," Acts 7. 38), and having a legal bond of union. Christ's followers when dispersed from one another cease to be a *congregation* (synagogue), but still are a *Church*, having the common bond of union to the same Head by the same faith and hope. [**VITRINGA.** *Synagogue and Temple.*] From this we may explain St. Paul's entering "*into every house* and hailing men and women;" he would in searching for Christians go to their several "houses" of prayer. **in the Lord**—They pray for all blessings on you from *the Lord*, the source of every good. [**GROTIUS.**] **ALFORD** explains, "in a Christian manner," as mindful of your common Lord. "In the Lord" seems to me to refer to *their union together in Christ*, their prayers for one another's good being in virtue of that union. 20. **holy kiss**—the token of the mutual love of Christians, especially at the Lord's Supper (cf. Romans 16. 16; 1 Thessalonians 5. 26), "in which all the dissensions of the Corinthians would be swallowed up." [**BENGEL.**] 21. **salutation . . . with mine own hand**—he therefore dictated all the rest of the Epistle. 22. A solemn closing warning added *in his own hand*: as in Ephesians 6. 24; Colossians 4. 18. **the Lord**—who ought to be "loved" above Paul, Apollos, and all other teachers. Love to one another is to be in connection with love to Him above all. **IGNATIUS** (*Epistola ad Romanos* 7) writes of Christ, "My love has been crucified" (cf. Song of Solomon 2. 7). **Jesus Christ**—Omitted in the oldest MSS. **let him be Anathema**—*accursed* with that curse which the Jews who call Jesus "accursed" (ch. 12. 3) are bringing righteously on their own heads. [**BENGEL.**] So far from "saluting" him, I bid him be *accursed*. **Maranatha**—*Syr-iac for the Lord cometh*. A motto or watchword to urge them to preparedness for the Lord's coming; as in Philippians 4. 5, "The Lord is at hand." 23. **The grace, &c.**—This is the salutation meant in v. 21; and from which unbelievers (v. 22; cf. 2 John 19. 11) are excluded. [**BENGEL.**] 24. **My love, &c.**—After having administered some severe rebukes, he closes with expressions of "love;" his very rebukes were prompted by *love*, and therefore are altogether in harmony with the profession of love here made: it was *love in Christ Jesus*, and therefore embraced "*all*" who loved Him.

The subscription represents the Epistle as written *from Philippi*. Verse 8 shows it was written *at Ephesus*. **BENGEL** conjectures that perhaps, however, it was *sent from Philippi* (v. 5), because the deputies of the Corinthians had accompanied Paul thither. From Ephesus there was a road to Corinth above Philippi.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

INTRODUCTION.

THE following reasons seem to have induced St. Paul to write this Second Epistle to the Corinthians: (1.) That he might explain the reasons for his having deferred to pay them his promised visit, by taking Corinth as his way to Macedonia (1 Corinthians 4. 19; ch. 1. 15, 16; cf. 1 Corinthians 16. 5); and so that he might set forth to them his apostolic walk in general (ch. 1. 12, 24; 6. 3-13; 7. 2). (2.) That he might commend their obedience in reference to the directions in his First Epistle, and at the same time direct them now to forgive the offender, as having been punished sufficiently (ch. 2. 1-11; 7. 6-16). (3.) That he might urge them to collect for the poor saints at Jerusalem (ch. 8. 1-9, 15). (4.) That he might maintain his apostolic authority and reprove gainsayers.

The external testimonies for its genuineness are IRENÆUS, *Hæreses* 3. 7. 1; ATHENAGORAS, *De resurrectione mortuorum*; CLEMENT of Alexandria, *Stromata* 3. sec. 94; 4. sec. 101; TERTULLIAN, *De pudicitia*, ch. 13.

THE TIME OF WRITING was after Pentecost, A. D. 57, when St. Paul left Ephesus for Troas. Having stayed in the latter place for some time preaching the Gospel with effect (ch. 2. 12), he went on to Macedonia, being eager to meet Titus there, having been disappointed in his not coming to Troas, as had been agreed on between them. Having heard from him the tidings he so much desired of the good effect produced on the Corinthians by his First Epistle, and after having tested the liberality of the Macedonian churches (ch. 8. 1), he wrote this Second Epistle, and then went on to Greece, where he abode for three months; and then, after travelling by land, reached Philippi on his return at Passover or Easter, 58 A. D. (Acts 20. 1-6.) So that this Epistle must have been written about autumn, 57 A. D.

Macedonia was THE PLACE from which it was written (ch. 9. 2, where the present tense "I boast," or "am boasting," implies his presence *then* in Macedonia). In Asia (Lydian Asia) he had undergone some great peril of his life (ch. 1. 3. 9), whether the reference be [PALEY] to the tumult at Ephesus (Acts 19. 23-41), or, as ALFORD thinks, to a dangerous illness in which he despaired of life. Thence he passed by Troas to Philippi, the first city which would meet him in entering Macedonia. The importance of the Philippian Church would induce him to stay there some time; as also his desire to collect contributions from the Macedonian churches for the poor saints at Jerusalem. His anxiety of mind is recorded (ch. 7. 5) as occurring *when he came into Macedonia*, and therefore must have been at Philippi, which was the first city of Macedonia in coming from Troas; and here, too, from ch. 7. 6, compared with v. 5 must have been the scene of his receiving the comforting tidings from Titus. "Macedonia" is used for Philippi in 2 Corinthians 11. 9, as is proved by comparison with Philipplans 4. 15, 16. So it is probably used here (ch. 7. 5). ALFORD argues from ch. 8. 1, where he speaks of the "grace bestowed on the churches (plural) of Macedonia," that Paul must have visited other churches in Macedonia, besides Philippi, when he wrote, *e. g.*, Thessalonica, Berea, &c., and that Philippi, the first on his route, is less likely to have been the scene of his writing than the last on his route, whichever it was, perhaps Thessalonica. But Philippi, as being the chief town of the province, was probably the place to which all the collections of the churches were sent. Ancient tradition, too (as appears from the subscription to this Epistle), favours the view that Philippi was the place from which this Epistle was sent by the hands of Titus, who received, besides, a charge to prosecute at Corinth the collection which he had begun at his first visit (ch. 8. 6).

THE STYLE is most varied, and passes rapidly from one phase of feeling to another; now joyous and consolatory, again severe and full of reproof; at one time gentle and affectionate, at another, sternly rebuking opponents and upholding his dignity as an apostle. This variety of style accords with the warm and earnest character of the apostle, which nowhere is manifested more beautifully than in this Epistle. His bodily frailty, and the chronic malady under which he suffered, and which is often alluded to (ch. 4. 7; 5. 1-4; 12. 7-9; cf. *Note*, 1. 8), must have been especially trying to one of his ardent temperaments. But besides this, was the more pressing anxiety of the "care of all the churches." At Corinth, as elsewhere, Judaizing emissaries wished to bind legal fetters of letter and form (cf. ch. 3. 3-18) on the freedom and catholicity of the Church. On the other hand, there were free-thinkers who defended their immorality of practice by infidel theories (1 Corinthians 15. 12, 32-36). These were the "fightings without," and "fears within" (ch. 7. 5, 6) which agitated the apostle's mind, until Titus brought him comforting tidings from Corinth. Even then, whilst the majority at Corinth had testified their repentance, and, as St. Paul had desired, excommunicated the incestuous person, and contributed for the poor Christians of Judea, there was still a minority who, more contemptuously than ever, resisted the apostle. These accused him of crafty and mercenary motives, as if he had personal gain in view in the collection being made; and this, notwithstanding his scrupulous care to be above the possibility of reasonable suspicion, by having others besides himself to take charge of the money. This insinuation was palpably inconsistent with their other charge, that he could be no true apostle, as he did not claim maintenance from the churches which he founded. Another accusation they brought of cowardly weakness; that he was always threatening severe measures without daring to execute them (ch. 10. 8-16; 13. 2); and that he was vacillating in his teaching and practice, circumcising Timothy, and yet withholding circumcision from Titus; a Jew among the Jews, and a Greek among the Greeks. That most of these opponents were of the Judaizing party in the Church, appears from ch. 11. 22. They seem to have been headed by an emissary from Judea ("He that cometh," ch. 11. 4), who had brought "letters of commendation" (ch. 3. 1) from members of the Church at Jerusalem, and who boasted of his purity of Hebrew descent, and his close connection with Christ Himself (ch. 11. 13, 23). His partisans contrasted his high pretensions with the timid humility of St. Paul (1 Corinthians 2. 3); and his rhetoric with the apostle's plain and unadorned style (ch. 11. 6; 10. 10, 13). It was this state of things at Corinth, reported by Titus, that caused St. Paul to send him back forthwith thither with this Second Epistle, which is addressed, not to Corinth only (1 Corinthians 1. 2), but to all the churches also in Achaia (ch. 1. 1), which had in some degree been affected by the same causes as affected the Corinthian Church. The widely different tone in different parts of the Epistle is due to the diversity which existed at Corinth between the penitent majority and the refractory minority. The former he addresses with the warmest affection; the latter with menace and warning. Two deputies, chosen by the churches to take charge of the contribution to be collected at Corinth, accompanied Titus (ch. 8. 18, 19, 22).

CHAPTER I.

Ver. 1-24. THE HEADING; ST. PAUL'S CONSOLATIONS IN RECENT TRIALS IN ASIA; HIS SINCERITY TOWARDS THE CORINTHIANS; EXPLANATION OF HIS NOT HAVING VISITED THEM AS HE HAD PURPOSED. 1. Timothy our brother—When writing to Timothy himself, he calls him "my son" (1 Timothy 1. 18). Writing of him, "brother," &c., and "my beloved son" (1 Corinthians 4. 17). He had been sent before to Macedonia, and had met Paul at Philippi, when the apostle passed over from Troas to Macedonia (cf. ch. 2. 12, 13; *Notes*, 1 Corinthians 16. 10, 11). In all Achaia—comprising Hellas and the Peloponnesus. The Gentiles themselves, and Anneus Gallio, the proconsul (Acts 18.), strongly testified their disapproval of the accu-

sation brought by the Jews against Paul. Hence, the apostle was enabled to labour in the whole province of Achaia with such success as to establish several churches there (1 Thessalonians 1. 8; 2 Thessalonians 1. 4), where, writing from Corinth, he speaks of the "churches," *viz.*, not only the Corinthian, but others also—Athens, Cenchrea, and, perhaps, Sicyon, Argos, &c. He addresses "the Church in Corinth," *directly*, and all "the saints" in the province, *indirectly*. In Galatians 1. 2 all the "churches" are addressed *directly* in the same circular Epistle. Hence, here he does not say, *all the churches*, but "all the saints." 3. This thanksgiving for his late deliverance forms a suitable introduction for conciliating their favourable reception of his reasons for not having fulfilled his promise of visiting them (v. 15-24). Father of merits

-i. e., the SOURCE of all mercies (cf. James 1. 17; Romans 2. 1). **comfort**—which flows from His “mercies” experienced. Like a true man of faith, he mentions “mercies” and “comfort,” before he proceeds to speak of *afflictions* (v. 4, 5, 6). The “tribulation” of believers is not inconsistent with God’s mercy, and does not beget in them suspicion of it; nay, in the end they feel that He is “the God of ALL comfort,” i. e., who imparts the *only true and perfect comfort in every instance* (Psalm 146. 3, 5, 8; James 5. 11). **4. us**—idiomatic for *me* (1 Thessalonians 2. 18). **that we may . . . comfort them which are in any trouble**—*Translate*, as the *Greek* is the same as before, “tribulation.” The apostle lived, not to himself, but to the Church; so, whatever graces God conferred on him, he considered granted not for himself alone, but that he might have the greater ability to help others. [CALVIN.] No participation in all the afflictions of man peculiarly qualified Jesus to be man’s comforter in all his various afflictions (Isaiah 50. 4-6; Hebrews 4. 15). **5. sufferings**—standing in contrast with “salvation” (v. 6); as “tribulation” (distress of mind), with *comfort* or “consolation.” **of Christ**—Cf. Colossians 1. 24. The *sufferings* endured, whether by Himself, or by His Church, with which He considers Himself identified (Matthew 25. 40, 45; Acts 9. 4; 1 John 4. 17-21). Christ calls His people’s sufferings His own suffering, (1.) because of the sympathy and mystical union between Him and us (Romans 8. 17; 1 Corinthians 4. 10). (2.) They are borne for His sake. (3.) They tend to His glory (Ephesians 4. 1; 1 Peter 4. 14, 16). **abound in us**—*Greek*, “abound unto us.” The order of the *Greek* following words is more forcible than in *English Version*, “Even so through Christ aboundeth also our comfort.” The *sufferings* (plural) are many; but the *consolation* (though singular) swallows up them all. Comfort preponderates in this Epistle above that in the first Epistle, as now by the effect of the latter most of the Corinthians had been much impressed. **6. we . . . afflicted . . . for your consolation**—exemplifying the communion of saints. Their hearts were, so to speak, mirrors reflecting the likenesses of each other (Philippians 2. 26, 27). [BENGEL.] Alike the afflictions and the consolations of the apostle tend, as in him so in them, as having communion with him, to their consolation (v. 4 and ch. 4. 15). The *Greek* for “afflicted” is the same as before, and ought to be translated, “Whether we be in tribulation.” **which is effectual**—*lit.*, worketh effectually. **in the enduring, &c.**—i. e., in enabling you to endure “the same sufferings which we also suffer.” Here follows, in the oldest MSS. (not as *English Version* in the beginning of v. 7), the clause, “And our hope is steadfast on your behalf.” **7. so shall ye be**—rather, “So are ye.” He means, there is a community of consolation, as of suffering, between me and you. **8, 9.** Referring to the imminent risk of life which he ran in Ephesus (Acts 19. 23, &c.), when the whole multitude were wrought up to fury by Demetrius, on the plea of St. Paul and his associates having assailed the religion of Diana of Ephesus. The words (v. 9), “we had the sentence of death in ourselves,” mean, that *he looked upon himself as a man condemned to die*. [PALEY.] ALFORD thinks the danger at Ephesus was comparatively so slight, that it cannot be supposed to be the subject of reference here, without exposing the apostle to a charge of cowardice, very unlike his fearless character; hence, he supposes St. Paul refers to some deadly *sickness* which he had suffered under (v. 9, 10). But there is little doubt that, had Paul been found by the mob in the excitement, he would have been torn in pieces; and probably, besides what St. Luke in Acts records, there were other dangers of an equally distressing kind, such as, “lyings in wait of the Jews” (Acts 20. 19), his ceaseless foes. They, doubtless, had incited the multitude at Ephesus (Acts 19. 9), and were the chief of the “many adversaries” and “(wild) beasts,” which he had to fight with there (1 Corinthians 15. 32; 16. 9). His weak state of health at the time combined with all this to make him regard himself as all but dead (ch. 11. 29; 12. 10). What makes my supposition probable is, that the very cause of his not having visited Corinth directly as he had intended, and for which he proceeds to apologize

(v. 15-23), was, that there might be time to see whether the evils arising there not only from Greek, but from *Jewish* disturbers of the Church (ch. 11. 29), would be checked by his first Epistle; there not being fully so was what entailed on him the need of writing this second Epistle. His not specifying this here *expressly* is just what we might expect in the outset of this letter; towards the close, when he had won their favourable hearing by a kindly and firm tone, he gives a more distinct reference to Jewish agitators (ch. 11. 22). **above strength**—i. e., ordinary, natural powers of endurance. **despaired**—as far as human help or hope from man was concerned. But in respect to help from God we were “not in despair” (ch. 4. 8). **9. But—“Yea, in God which raiseth the dead**—We had so given up all thoughts of life, that our only hope was fixed on the coming resurrection; so in 1 Corinthians 15. 32 his hope of the resurrection was what buoyed him up in contending with foes, savage as wild beasts. Here he touches only on the doctrine of the resurrection, taking it for granted that its truth is admitted by the Corinthians, and urging its bearing on their practice. **10. doth deliver**—The oldest MSS. read, “will deliver,” viz., as regards *immediately imminent* dangers. “In whom we trust that He will also (so the *Greek*) yet deliver us,” refers to the *continuance* of God’s delivering help *hereafter*. **11. helping together by prayer for us**—rather, “helping together on our behalf by your *supplication*,” the words “for us” in the *Greek* following “helping together,” not “prayer.” **that for the gift, &c.**—*lit.*, “That on the part of many persons the gift (*lit.*, gift of grace; the mercy) bestowed upon us by means of (i. e., through the prayers of) many may be offered thanks for (may have thanks offered for it) on our behalf.” **12. For**—Reason why he may confidently look for their prayers for him. **our rejoicing**—*Greek*, “our glorying.” Not that he glories in the testimony of his conscience, as something to *boast of*; nay, this testimony is itself the thing in which his glorying consists. **in simplicity**—Most of the oldest MSS. read, “in holiness.” *English Version* reading is perhaps a gloss from Ephesians 6. 5. [ALFORD.] Some of the oldest MSS. and versions, however, support it. **godly sincerity**—*lit.*, “sincerity of God;” i. e., sincerity as in the presence of God (1 Corinthians 5. 8). **We glory** in this in spite of all our adversities. *Sincerity* in *Greek* implies the non-admixture of any foreign element. He had no sinister or selfish aims (as some insinuated) in failing to visit them as he had promised: such aims belonged to his adversaries, not to him (ch. 2. 17). “Fleshly wisdom” suggests tortuous and insincere courses; but the “grace of God,” which influenced him by God’s gifts (Romans 12. 3; 15. 15), suggests holy straightforwardness and sincere faithfulness to promises (v. 17-20), even as God is faithful to His promises. The prudence which subserves selfish interests, or employs unchristian means, or relies on human means more than on the Divine Spirit, is “fleshly wisdom.” **in the world**—even in relation to the world at large, which is full of disingenuousness. **more abundantly to you-ward**—(Ch. 2. 4.) His greater love to them would lead him to manifest, especially to them, proofs of his sincerity, which his less close connection with *the world* did not admit of his exhibiting towards it. **13.** We write none other things (in this Epistle, than what ye read (in my former Epistle [BENGEL]; present, because the Epistle continued still to be read in the Church as an apostolic rule). CONYBEARE and HOWSON think St. Paul had been suspected of writing privately to some individuals in the Church in a different strain from that of his public letters; and translates, “I write nothing else to you but what ye read *openly* (the *Greek* meaning, ‘ye read aloud,’ viz., when St. Paul’s Epistles were publicly read in the congregation, 1 Thessalonians 5. 27); yea, and what you acknowledge *inwardly*.” or **acknowledge**—*Greek*, “or even acknowledge.” The *Greek* for “read” and for “acknowledge” are words kindred in sound and root. I would translate, “None other things than what ye know by reading (by comparing my former Epistle with my present Epistle), or even know as a matter of fact” (viz., the consistency of my acts with my words) even to the end—of my life. Not excluding reference to

2 CORINTHIANS II.

the day of the Lord (v. 14, end; 1 Corinthians 4. 5). **14. in part**—In contrast to "even to the end:" the testimony of his life was not yet completed. [THEOPHYL. and BENGEL.] Rather, "in part," i. e., some of you, not all. [GROTIUS, ALFORD.] So in cl. 2. 5; Romans 11. 25. The majority at Corinth had shown a willing compliance with St. Paul's directions in the first Epistle: but some were still refractory. Hence arises the difference of tone in different parts of this Epistle. See *Introduction*. **your rejoicing**—your subject of *glorying* or *boast*. "Are" (not merely *shall be*) implies the present recognition of one another as a subject of mutual *glorying*: that *glorying* being about to be realized in its fulness "in the day (of the coming) of the Lord Jesus." **15. in this confidence**—of my character for sincerity being "acknowledged" by you (v. 12-14). **was minded**—I was intending. **before**—"To come unto you before" visiting Macedonia (where he now was). Cf. *Note*, 1 Corinthians 18. 5; also 4. 18, which, combined with the words here, implies, that the insinuation of some at Corinth, that he would not come at all, rested on the fact of his having thus disappointed them. His change of intention, and ultimate resolution of going through Macedonia first, took place before his sending Timothy from Ephesus into Macedonia, and therefore (1 Corinthians 4. 17) before his writing the first Epistle. Cf. Acts 19. 21, 22 (the order there is "Macedonia and Achaia," not *Achaia, Macedonia*); 20. 1, 2. **that ye might have a second benefit**—one in going to, the other in returning from, Macedonia. The "benefit" of his visits consisted in the grace and spiritual gifts which he was the means of imparting (Romans 1. 11, 12). **16.** This intention of visiting them *on the way* to Macedonia, as well as after having passed through it, must have reached the ears of the Corinthians in some way or other—perhaps in the lost Epistle (1 Corinthians 4. 18; 5. 9). The sense comes out more clearly in the *Greek* order, "By yon to pass into Macedonia, and from Macedonia to come again unto you." **17. use lightness**—Was I guilty of levity? viz., by promising more than I performed. **or . . . according to the flesh, that with me there should be yea, yea . . . nay, nay?**—The "or" expresses a different alternative: Did I act with levity, or (on the other hand) do I purport what I purpose like worldly (fleshly) men, so that my "yea" must at all costs be yea, and my "nay" nay [BENGEL, WINER, CALVIN], (Matthew 14. 7, 9)? The repetition of the "yea" and "nay" hardly agrees with ALFORD's view, "What I purpose do I purpose according to the changeable purposes of the fleshly (worldly) man, that there may be with me the yea yea, and the nay nay (i. e., both affirmation and negation concerning the same thing)? The repetition will thus stand for the single yea and nay, as in Matthew 5. 37; James 5. 12. But the latter passage implies that the double "yea" here is not equivalent to the single "yea:" BENGEL's view, therefore, seems preferable. **18.** He adds this lest they might think his doctrine was changeable like his *purposes* (the change in which he admitted in v. 17, whilst denying that it was due to "lightness," and at the same time implying that *not* to have changed, where there was good reason, would have been to imitate the *fleshly-minded* who at all costs obstinately held to their purpose). **true**—*Greek*, "faithful" (1 Corinthians 1. 9). **our word**—the doctrine we preach. **was not**—The oldest MSS. read "*is not*." **yea and nay**—i. e., inconsistent with itself. **19.** Proof of the unchangeableness of the doctrine from the unchangeableness of the subject of it, viz., Jesus Christ. He is called "the Son of God" to show the impossibility of change in One who is co-equal with God himself (cf. 1 Samuel 15. 29; Malachi 3. 6). **by me . . . Silvanus and Timotheus**—The Son of God, though preached by different preachers, was one and the same, unchangeable. *Silvanus* is contracted into *Silas* (Acts 15. 22; cf. 1 Peter 5. 12). **in him was yea**—*Greek*, "*is made yea in Him*;" i. e., our preaching of the Son of God is confirmed as true in Him (i. e., through Him; through the miracles wherewith He has confirmed our preaching) [GROTIUS]; or rather, by the witness of the Spirit which He has given, v. 21, 22, and of which miracles were only one, and that a subordinate manifestation.

20. Rather, How many soever be the promises of God in Him is the "yea" ("faithfulness in His word:" contrasted with the "yea and nay," v. 19, i. e., *inconstancy as to one's word*). **and in him Amen**—The oldest MSS. read, "*Wherefore through Him is the Amen*;" i. e., In Him is *faithfulness* ("yea") to His word, "wherefore through Him" is the immutable verification of it ("Amen"). As "yea" is *His word*, so "Amen" is His *oath*, which makes our assurance of the fulfilment doubly sure. Cf. "two immutable things (viz., His word and His oath) in which it was impossible for God to lie" (Hebrews 6. 18; Revelation 3. 14). The whole range of Old Testament and New Testament promises are secure in their fulfilment for us in Christ. **unto the glory of God by us**—*Greek*, "for glory unto God by us" (cf. ch. 4. 15), i. e., by our ministerial labours; by us His promises, and His unchangeable faithfulness to them, are proclaimed. CONYBEARE takes the "Amen" to be the Amen at the close of thanksgiving: but then "by us" would have to mean what it cannot mean here, "by us and you." **21. stablisheth us . . . in Christ**—i. e., in the faith of Christ—in believing in Christ. **anointed us**—As "Christ" is the "Anointed" (which His name means), so "He hath anointed (*Greek, chrisas*) us, alike ministers and believing people, with the Spirit (v. 22; 1 John 2. 20, 27). Hence we become "a sweet savour of Christ" (ch. 2. 15). **22. sealed**—A *seal* is a token assuring the possession of property to one; "sealed" here answers to "stablisheth us" (v. 21; 1 Corinthians 9. 2). **the earnest of the Spirit**—i. e., the Spirit as the earnest (i. e., money given by a purchaser as a pledge for the full payment of the sum promised). The Holy Spirit is given to the believer now as a first instalment to assure him his full inheritance as a son of God shall be his hereafter (Ephesians 1. 13, 14). "*Sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession*" (Romans 8. 23). The Spirit is the pledge of the fulfilment of "all the promises" (v. 20). **23. Moreover I**—*Greek*, "But I (for my part)," in contrast to God who hath assured us of His promises being hereafter fulfilled certainly (v. 20-22). **call God**—the all-knowing One, who avenges wilful unfaithfulness to promises. **for a record upon my soul**—As a witness as to the secret purposes of my soul, and a witness *against* it, if I lie (Malachi 3. 5). **to spare you**—in order not to come in a rebuking spirit, as I should have had to come to you, if I had come then. **I came not as yet**—*Greek*, *no longer*; i. e., I gave up my purpose of then visiting Corinth. He wished to give them time for repentance, that he might not have to use severity towards them. Hence he sent Titus before him. Cf. ch. 10. 10, 11, which shows that his detractors represented him as threatening; what he had not courage to perform (1 Corinthians 4. 18, 19). **24. Not for that**—i. e., Not that. "*Faith*" is here emphatic. He had "dominion" or a right to control them in matters of discipline, but in matters of "*faith*" he was only a "*fellow-helper* of their joy" (viz., in believing, Romans 15. 13; Philipians 1. 25). The *Greek* is, "Not that we *lord it over* your faith." This he adds to soften the magisterial tone of v. 23. His desire is to cause them not *sorrow* (ch. 2. 1, 2), but "*joy*." The *Greek* for "*helpers*" implies a mutual leaning one on the other, like the mutually supporting buttresses of a sacred building. "By faith (Romans 11. 20) ye stand;" therefore it is that I bestow such pains in "*helping*" your faith, which is the source of all true "*joy*" (Romans 15. 13). I want nothing more, not to *lord it over your faith*.

CHAPTER II.

Ver. 1-17. REASON WHY HE HAD NOT VISITED THEM ON HIS WAY TO MACEDONIA; THE INCESTUOUS PERSON OUGHT NOW TO BE FORGIVEN; HIS ANXIETY TO HEAR TIDINGS OF THEIR STATE FROM TITUS, AND HIS JOY WHEN AT LAST THE GOOD NEWS REACHES HIM. **1. with myself**—in contrast to "you" (ch. 1. 23). The same antithesis between St. Paul and them appears in v. 2. **not come again . . . in heaviness**—"sorrow;" implying that he had *already paid* them one visit in sorrow since his coming for the first time to Corinth. At that visit he had warned them "*he would*

not spare if he should come again" (Notes, ch. 13. 2; cf. ch. 12. 14; 13. 1). See *Introduction* to the first Epistle. The "in heaviness" implies mutual pain; they grieving him, and he them. Cf. v. 2, "I make you sorry," and v. 5, "If any have caused grief (sorrow)." In this verse he accounts for having postponed his visit, following up ch. 1. 23. 3. **For**—Proof that he shrinks from causing them sorrow ("heaviness"). If I—The "I" is emphatic. Some detractor may say that *this* (v. 1) is not my reason for not coming as I proposed; since I showed no scruple in causing "heaviness," or sorrow, in my Epistle (the first Epistle to the Corinthians). But I answer, If I be the one to cause you sorrow, it is not that I have any pleasure in doing so. Nay, my object was that he "who was made sorry by me" (*viz.*, the Corinthians in general, v. 3; but with tacit reference to the incestuous person in particular) should repent, and so "make me glad," as has actually taken place; "for... who is he then that?" &c. 3. **I wrote this same unto you—viz.**, that I would not come to you *then* (v. 1), as, if I were to come then, it would have to be "in heaviness" (causing sorrow both to him and them, owing to their impenitent state). He refers to the first Epistle (cf. 1 Corinthians 13. 7; cf. 4. 19, 21; 5. 2-7, 13). **sorrow from them of whom I ought to have joy**—*i. e.*, sorrow from their impenitence, when he ought, on the contrary, to have joy from their penitent obedience. The latter happy effect was produced by his first Epistle, whereas the former would have been the result, had he then visited them as he had originally proposed. **having confidence... that my joy is the joy of you all**—trusting that you, too, would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy. [ALFORD.] The communion of saints, he feels confident in them "ALL" (his charity overlooking, for the moment, the small section of his detractors at Corinth, 1 Corinthians 13. 7), will make *his* joy (v. 2) *their* joy. 4. So far from my change of purpose being due to "lightness" (ch. 1. 17), I wrote my letter to you (v. 3) "out of much affliction (*Greek*, 'trouble') and anguish of heart, and with many tears." **not that ye should be grieved**—*Translate*, "be made sorry," to accord with the translation, v. 2. My ultimate and main object was, "not that ye might be made sorry," but that through sorrow you might be led to repentance, and so to joy, redounding both to you and me (v. 2, 3). I made you sorry before going to you, that when I went it might not be necessary. He is easily made sorry, who is admonished by a friend himself weeping. [BENGEL.] **that ye might know the love**—of which it is a proof to rebuke him openly and in season [ESTIUS] (Psalm 141. 5; Proverbs 25. 6). "Love" is the source from which sincere reproof springs; that the Corinthians might ultimately recognize this as his motive, was the apostle's aim. **which I have more abundantly unto you**—who have been particularly committed to me by God (Acts 18. 10; 1 Corinthians 4. 15; 9. 2). 5. **grief... grieved**—*Translate* as before, "sorrow... made sorry." The "any" is a delicate way of referring to the incestuous person. **not... me, but in part**—he has grieved me only in part (cf. ch. 1. 14; Romans 11. 25), *i. e.*, I am not the sole party aggrieved; most of you, also, were aggrieved. **that I may not overcharge**—that I may not unduly lay the weight of the charge on you all, which I should do, if I made myself to be the sole party aggrieved. ALFORD punctuates, "He hath not made sorry me, but in part (that I press not too heavily; *viz.*, on him) you all." Thus "you all" is in contrast to "me;" and "in part" is explained in the parenthetical clause. 6. **Sufficient**—without increasing it, which would only drive him to despair (v. 7), whereas the object of the punishment was, "that (his) spirit might be saved" in the last day. **to such a man**—a milder designation of the offender than if he had been named. [MEYER.] Rather, it expresses estrangement from *such a one* who had caused such grief to the Church, and scandal to religion (Acts 22. 22; 1 Corinthians 5. 5). **this punishment**—His being "delivered to Satan for the destruction of the flesh;" not only excommunication, but bodily disease (Notes, 1 Corinthians 5. 4, 5). **instituted of many**—rather, "by the majority" (the more part of you). Not by an individual priest, as in the Church of Rome, nor by the bishops and clergy alone, but

by the whole body of the Church. 7. **with overmuch sorrow**—*Greek*, "with HIS overmuch sorrow." 8. **confirm your love toward him**—by giving effect in act, and showing in deeds your love, *viz.*, by restoring him to your fellowship, and praying for his recovering from the sickness penally inflicted on him. 9. **For**—Additional reason why they should restore the offender, *viz.*, as a "proof" of their obedience "in all things;" now in love, as previously in punishing (v. 8), at the apostle's desire. Besides his other reasons for deferring his visit, he had the further view, though, perhaps, unperceived by them, of making an experiment of their fidelity. This accounts for his deferring to give, in his first Epistle, the reason for his change of plan (resolved on before writing it). This full discovery of his motive comes naturally from him now, in the second Epistle, after he had seen the success of his measures, but would not have been a seasonable communication before. All this accords with reality, and is as remote as possible from imposture. [PALEY'S *Horæ Paulinæ*.] The interchange of feeling is marked (v. 4), "I wrote... that ye might know the love," &c.: here, "I did write, that I might know the proof of you." 10. Another encouragement to their taking on themselves the responsibility of restoring the offender. They may be assured of Paul's apostolic sanction to their doing so. **for if I forgave anything, to whom I forgave it**—The oldest MSS. read, "For even what I have forgiven, if I have forgiven anything." **for your sakes forgave I it**—He uses the past tense, as of a thing already determined on; as in 1 Corinthians 5. 3, "I have judged already;" or, as speaking generally of forgiveness granted, or to be granted. It is for your sakes I have forgiven, and do forgive, that the Church (of which you are constituent members) may suffer no hurt by the loss of a soul, and that ye may learn leniency as well as faithfulness. **in the person of Christ**—representing Christ, and acting by his authority: answering to 1 Corinthians 5. 4, "In the name of our Lord Jesus Christ... my spirit, with the power of our Lord Jesus Christ." 11. *Lit.*, "That we may have no advantage gained over us by Satan," *viz.*, by letting one of our members be lost to us through despair, we ourselves furnishing Satan with the weapon, by our repulsive harshness to one now penitent. The loss of a single sinner is a common loss; therefore, in v. 10, he said, "for your sakes." St. Paul had "delivered" the offender "to Satan for the destruction of the flesh, that the Spirit might be saved" (1 Corinthians 5. 5). Satan sought to destroy the spirit also: to let him do so, would be to give him an advantage, and let him *overreach* us. **not ignorant of his devices**—"Ignorant" and "devices" are words akin in sound and root in *Greek*: we are not without knowledge of his *knowing* schemes. 12. St. Paul expected to meet Titus at Troas, to receive the tidings as to the effect of his first Epistle on the Corinthian Church; but, disappointed in his expectation *there*, he passed on to Macedonia, where he met him at last (ch. 7. 5, 6, 7). The *history* (Acts) does not record his passing through Troas, in going from Ephesus to Macedonia; but it does in coming from that country (Acts 20. 6); also, that he had disciples there (Acts 20. 7), which accords with the *Epistle* (ch. 2. 12, "a door was opened unto me of the Lord"). An undesigned coincidence marking genuineness. [PALEY'S *Horæ Paulinæ*.] Doubtless, St. Paul had fixed a time with Titus to meet him at Troas; and had desired him, if detained so as not to be able to be at Troas at that time, to proceed at once to Macedonia to Philippi, the next station on his own journey. Hence, though a wide door of Christian usefulness opened to him at Troas, his eagerness to hear from Titus the tidings from Corinth, led him not to stay longer there when the time fixed was past, but he hastened on to Macedonia to meet him there. [BIRKS.] **to preach—*lit.***, "for the Gospel." He had been at Troas before, but the vision of a man from Macedonia inviting him to come over, prevented his remaining there (Acts 13. 8-12). On his return to Asia, after the longer visit mentioned here, he stayed seven days (Acts 20. 6). **and—*i. e.*, though Paul** would, under ordinary circumstances, have gladly stayed in Troas. **door... opened... of the Lord**—*Greek*, *it*

the Lord, *i. e.*, in His work, and by His gracious Providence. 13. **no rest in my spirit**—rather, “no rest *for* my spirit” (Genesis 8. 9). As here his “spirit” had no rest; so in ch. 7. 5, his “flesh.” His “spirit” under the Holy Spirit, hence, concluded that it was not necessary to avail himself of the “door” of usefulness at Troas any longer. **taking. . . leave of them**—the disciples at Troas. 14. **Now—Greek, “But.”** Though we left Troas disappointed in not meeting Titus there, and in having to leave so soon. so wide a door, “thanks be unto God,” we were triumphantly blessed in both the good news of you from Titus, and in the victories of the Gospel everywhere in our progress. The cause of triumph cannot be restricted (as ALFORD explains) to the former; for “always,” and “in every place,” show that the latter also is intended. **causeth us to triumph**—The Greek is rather, as in Colossians 2. 15, “triumphs over us;” “leadeth us in triumph.” St. Paul regarded himself as a signal trophy of God’s victorious power in Christ. His Almighty Conqueror was leading him about, through all the cities of the Greek and Roman world, as an illustrious example of His power at once to subdue and to save. The foe of Christ was now the servant of Christ. As to be led in triumph by man is the most miserable, so to be led in triumph by God is the most glorious, lot that can befall any. [TRENCH.] Our only true triumphs are God’s triumphs over us. His defeats of us are our only true victories. [ALFORD.] The image is taken from the triumphal procession of a victorious general. The additional idea is perhaps included, which distinguishes God’s triumph from that of a human general, that the captive is brought into *willing* obedience (ch. 10. 5) to Christ, and so *joins in the triumph*: God “leads him in triumph” as one not merely *triumphed over*, but also as one *triumphing over* God’s foes with God (which last will apply to the apostle’s triumphant missionary progress under the leading of God). So BENJEL: “*Who shows us in triumph*, not [merely] as conquered, but as the ministers of His victory. Not only the victory, but the open ‘showing’ of the victory is marked: for there follows, *Who maketh manifest*.” **savour**—retaining the image of a triumph. As the approach of the triumphal procession was made known by the *odour* of incense scattered far and wide by the incense-bearers in the train, so God “makes manifest by us” (his now at once triumphed over and triumphing captives, cf. Luke 5. 10, “Catch,” *lit.*, “Take captive so as to preserve alive;”) the sweet savour of the knowledge of Christ, the triumphant Conqueror (Colossians 2. 15), everywhere. As the *triumph* strikes the eyes, so the savour the nostrils; thus every sense feels the power of Christ’s Gospel. This *manifestation* (a word often recurring in his Epistles to the Corinthians, cf. 1 Corinthians 4. 5) refutes the Corinthian suspicions of his *dishonestly*, by reserve, *hiding* anything from them (v. 17; ch. 4. 2). 15. The order is in Greek, “For (it is) of Christ (that) we are a sweet savour unto God;” thus, the “for” justifies his previous words (v. 14), “the savour of His (Christ’s) knowledge.” We not only scatter the savour, but “we *are* the sweet savour” itself (Song of Solomon 1. 3; cf. John 1. 14, 16; Ephesians 5. 2; 1 John 2. 27). **in them that are saved**—rather, “that *are being* saved . . . that *are perishing*” (Note, 1 Corinthians 1. 18). As the light, though it blinds in darkness the weak, is for all that still light; and honey, though it taste bitter to the sick, is in itself still sweet; so the Gospel is still of a sweet savour, though many perish through unbelief [CHRYSOSTOM, *Homilies*, 5. 467] (ch. 4. 3, 4, 6). As some of the conquered foes led in triumph were put to death when the procession reached the capitol, and to them the smell of the incense was the “savour of death unto death,” whilst to those saved alive, it was the “savour of life,” so the Gospel was to the different classes respectively. **in them**—in the case of them. “Those being saved” (ch. 3. 1, to 4. 2): “Those that are perishing” (ch. 4. 3–5). 16. **savour of death unto death . . . of life unto life**—an odour arising out of death (a mere announcement of a dead Christ, and a virtually lifeless Gospel, in which light unbelievers regard the Gospel message), *ending* (as the just and natural consequence) *in death* (to the unbeliever).

(but to the believer) *an odour arising out of life* (*i. e.*, the announcement of a risen and *living* Saviour), *ending in life* (to the believer) (Matthew 21. 44; Luke 2. 34; John 9. 38). **who is sufficient for these things**—*viz.*, for diffusing aright everywhere the savour of Christ, so diverse in its effects on believers and unbelievers. He here prepares the way for one purpose of his Epistle, *viz.*, to vindicate his apostolic mission from its detractors at Corinth, who denied his sufficiency. The Greek order puts prominently foremost the momentous and difficult task assigned to him, “For these things, who is sufficient?” He answers his own question (ch. 3. 5), “Not that we are *sufficient* of ourselves, &c., but our *sufficiency* is of God, who hath made us *able* (Greek, ‘sufficient’) ministers,” &c. 17. **not as many**—(Ch. 11. 18; Philippians 2. 21.) Rather, “the many,” *viz.*, the false teachers of whom he treats (chs. 10.–12., especially ch. 11. 13; 1 Thessalonians 2. 3). **which corrupt—Greek, “adulterating, as hucksters do wine for gain”** (ch. 4. 2; Isaiah 1. 22; 2 Peter 2. 3, “Make merchandise of you”). **as of sincerity . . . as of God**—as one speaking from (out of) sincerity, as from (*i. e.*, by the command of, and so in dependence on) God. **in Christ**—as united to Him in living membership, and doing his work (cf. ch. 12. 19). The whole Gospel must be delivered such as it is, without concession to men’s corruptions, and without selfish aims, if it is to be blessed with success (Acts 20. 27).

CHAPTER III.

Ver. 1–18. THE SOLE COMMENDATION HE NEEDS TO PROVE GOD’S SANCTION OF HIS MINISTRY HE HAS IN HIS CORINTHIAN CONVERTS: HIS MINISTRY EXCELS THE MOSAIC, AS THE GOSPEL OF LIFE AND LIBERTY EXCELS THE LAW OF CONDEMNATION. 1. Are we beginning again to recommend ourselves (ch. 5. 12) (as some of them might say he had done in his first Epistle; or, a reproof to “some” who had *begun* doing so)? **commendation**—recommendation. (Cf. ch. 10. 18.) The “some” refers to particular persons of the “many” (ch. 2. 17) teachers who opposed him, and who came to Corinth with letters of recommendation from other churches; and when leaving that city obtained similar letters from the Corinthians to other churches. The 13th canon of the Council of Chalcedon (451 A. D.) ordained that “clergymen coming to a city where they were unknown, should not be allowed to officiate without letters commendatory from their own bishop.” The history (Acts 18. 27) confirms the existence of the custom here alluded to in the Epistle: “When Apollos was disposed to pass into Achaia (Corinth), *the brethren* (of Ephesus) wrote, exhorting the disciples to receive him.” This was about two years before the Epistle, and is probably one of the instances to which St. Paul refers, as many at Corinth boasted of their being followers of Apollos (1 Corinthians 1. 12). 2. **our Epistle**—of recommendation. **in our hearts**—not letters borne merely in the hands. Your conversion through my instrumentality, and your faith which is “known of all men” by widespread report (1 Corinthians 1. 4–7), and which is written by memory and affection on my inmost heart, and is borne about wherever I go, is my letter of recommendation (1 Corinthians 9. 2). **known and read**—words akin in root, sound, and sense (so ch. 1. 13). “Ye are *known* to be my converts by general knowledge: then ye are *known* more particularly by your reflecting my doctrine in your Christian life.” The handwriting is first “known,” then the Epistle is “read” [GROTIUS] (ch. 4. 2, 1 Corinthians 14. 25). There is not so powerful a sermon in the world, as a consistent Christian life. The eye of the world takes in more than the ear. Christians’ lives are the only religious books the world reads. IGNATIUS (ad *Ephesum*, ch. 10.) writes, “Give unbelievers the chance of believing through you. Consider yourselves employed by God; your lives the form of language in which He addresses them. Be mild when they are angry, humble when they are haughty; to their blasphemy oppose prayer without ceasing; to their inconsistency, a steadfast adherence to your faith.” 3. **declared**—The letter is written so legibly that it can be “read by all men” (v. 2). *Translating*, “Being manifestly shown to be an Epistle of Christ.”

a letter coming manifestly from Christ, and "ministered by us," i. e., carried about and presented by us as its (ministering) bearers to those (the world) for whom it is intended: Christ is the Writer and the Recommender, ye are the letter recommending us. **written not with ink, but with the Spirit of the living God**—St. Paul was the ministering pen or other instrument of writing, as well as the ministering bearer and presenter of the letter. "Not with ink" stands in contrast to the letters of commendation which "some" at Corinth (v. 1) used. "Ink" is also used here to include all outward materials for writing, such as the Sinaitic tables of stone were. These, however, were not written with ink, but "graven" by "the finger of God" (Exodus 31. 18; 32. 16). Christ's Epistle (his believing members converted by St. Paul) is better still: it is written not merely with the *finger*, but with the "*Spirit of the living God*." It is not the "ministration of death" as the law, but of the "*living Spirit*" that "giveth life" (v. 6-8). **not in—not on tables (tablets) of stone**, as the ten commandments were written (v. 7). **in fleshy tables of the heart**—ALL the best MSS. read, "On (your) hearts (which are) tables of flesh." Once your hearts were spiritually what the tables of the law were physically, tables of stone, but God has "taken away the stony heart out of your flesh, and given you a heart of flesh" (*fleshy*, not *fleshly*, i. e., carnal; hence it is written, "out of your *flesh*," i. e., your carnal nature), Ezekiel 11. 19; 36. 26. Cf. v. 2, "As ye are our Epistle written in our hearts," so Christ has in the first instance made you "His Epistle written with the Spirit in (on) your hearts." I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your heart [ALFORD] (cf. Proverbs 3. 3; 7. 3; Jeremiah 31. 31-34). This passage is quoted by PALEY (*Horæ Paulinæ*) as illustrating one peculiarity of St. Paul's style, viz., his going off at a word into a parenthetical reflection: here it is on the word "Epistle." So "savour," ch. 2. 14-17. **4. And—Greek, "But."** "Such confidence, however (viz., of our 'sufficiency,' v. 5, 6; ch. 2. 16 [to which he reverts after the parenthesis], as ministers of the New Testament, 'not fainting,' ch. 4. 1), we have through Christ (not through ourselves, cf. v. 18) toward God" (i. e., in our relation to God and His work, the ministry committed by Him to us, for which we must render an account to Him). Confidence toward God is solid and real, as looking to Him for the strength needed now, and also for the reward of grace to be given hereafter. Cf. Acts 24. 15, "Hope toward God." Human confidence is unreal in that it looks to man for its help and its reward. **5. The Greek is,** "Not that we are (even yet after so long experience as ministers) sufficient to think anything of ourselves as (coming) FROM ourselves; but our sufficiency is (derived) FROM God." "From" more definitely refers to the source out of which a thing comes; "of" is more general. "To think," Greek, to "reason out" or "devise;" to attain to sound preaching by our reasonings. [THEODORET.] The "we" refers here to ministers (2 Peter 1. 21). **anything—even the least.** We cannot expect too little from man, or too much from God. **6. able—rather, as the Greek is the same, corresponding to v. 5, translate, "sufficient as ministers"** (Ephesians 3. 7; Colossians 1. 23). **the new testament—"the new covenant"** as contrasted with the Old Testament or covenant (1 Corinthians 11. 25; Galatians 4. 24). He reverts here again to the contrast between the law on "tables of stone," and that "written by the Spirit on fleshy tables of the heart" (v. 3). **not of the letter**—joined with "ministers:" ministers not of the mere literal precept, in which the old law, as then understood, consisted; "but of the Spirit," i. e., the spiritual holiness which lay under the old law, and which the new covenant brings to light (Matthew 5. 17-48) with new motives added, and a new power of obedience imparted, viz., the Holy Spirit (Romans 7. 6). Even in writing the letter of the New Testament, St. Paul and the other sacred writers were ministers not of the letter, but of the spirit. No piety of spirit could exempt a man from the yoke of the letter of each legal ordinance under the Old Testament; for God had appointed this as the way in which he chose a devout Jew to express his state of mind towards God. Chris-

tianity, on the other hand, makes the spirit of our outward observances everything, and the letter a secondary consideration (John 4. 24). Still the moral law of the ten commandments, being written by the finger of God, is as obligatory now as ever; but put more on the Gospel spirit of "love," than on the letter of a servile obedience, and in a deeper and fuller spirituality (Matthew 5. 17-48; Romans 13. 9). No literal precepts could fully comprehend the wide range of holiness which LOVE, the work of the Holy Spirit, under the Gospel, suggests to the believer's heart instinctively from the word understood in its deep spirituality. **letter killeth**—by bringing home the knowledge of guilt and its punishment, *death*; v. 7, "ministration of death" (Romans 7. 9). **spirit giveth life**—The spirit of the Gospel when brought home to the heart by the Holy Spirit, gives new spiritual life to a man (Romans 6. 4, 11). This "spirit of life" is for us in Christ Jesus (Romans 8. 2, 10), who dwells in the believer as a "quickening" or "life-giving Spirit" (1 Corinthians 15. 45). Note, the spiritualism of rationalists is very different. It would admit no "stereotyped revelation," except so much as man's own inner instrument of revelation, the conscience and reason, can approve of; thus making the conscience judge of the written word, whereas the apostles make the written word the judge of the conscience (Acts 17. 11; 1 Peter 4. 1). True spirituality rests on the whole written word, applied to the soul by the Holy Spirit as the only infallible interpreter of its far-reaching spirituality. The letter is nothing without the spirit, in a subject essentially spiritual. The spirit is nothing without the letter, in a record substantially historical. **7. the ministration of death**—the legal dispensation, summed up in the Decalogue, which denounces death against man for transgression. **written and engraven in stones**—There is no "and" in the Greek. The lit. translation is, "The ministration of death in letters," of which "engraven on stones" is an explanation. The preponderance of oldest MSS. is for the English Version reading. But one, perhaps the oldest existing MS., has "in the letter," which refers to the preceding words (v. 6), "*the letter killeth*," and this seems the probable reading. Even if we read as English Version, "The ministration of death (written) in letters," alludes to the literal precepts of the law as only bringing us the knowledge of sin and "death," in contrast to "*the Spirit*" in the Gospel bringing us "*life*" (v. 6). The opposition between "the letters" and "the Spirit" (v. 6) confirms this. This explains why the phrase in Greek should be "in letters," instead of the ordinary one which English Version has substituted, "written and." **was glorious—lit., "was made (invested) in glory."** glory was the atmosphere with which it was encompassed. **could not steadfastly behold—lit., "fix their eyes on."** Exodus 34. 30, "The skin of his face shone; and they were afraid to come nigh him." "Could not," therefore means here, for FEAR. The "glory of Moses' countenance" on Sinai passed away when the occasion was over: a type of the transitory character of the dispensation which he represented (v. 11), as contrasted with the permanency of the Christian dispensation (v. 11). **8. be rather glorious—lit., "be rather (i. e., still more, invested) in glory."** "Shall be," i. e., shall be found to be in part now, but fully when the glory of Christ and His saints shall be revealed. **9. ministration of condemnation**—the law regarded in the "letter" which "killeth" (v. 6; Romans 7. 9-11). The oldest existing MS. seems to read as English Version. But most of the almost contemporary MSS., versions, and fathers, read, "If to the ministration of condemnation there be glory." **the ministration of righteousness**—the Gospel, which especially reveals the righteousness of God (Romans 1. 17), and imputes righteousness to men through faith in Christ (Romans 3. 21-28 4. 3, 22-25), and imparts righteousness by the Spirit (Romans 8. 1-4). **exceed—"abound."** **10. For even the ministration of condemnation, the law, v. 7 (which has been glorified at Sinai in Moses' person) has now (English Version translates less fitly, "was made . . . had") lost its glory in this respect by reason of the surpassing glory (of the Gospel): as the light of the stars and moon fades in the**

presence of the sun. **11. was glorious—lit.,** “was with glory;” or “marked by glory.” **that which remaineth—abideth** (Revelation 14. 6). Not “the ministry,” but the Spirit, and His accompaniments, life and righteousness. **is glorious—lit.,** “is in glory.” The Greek “with” or “by” is appropriately applied to that of which the glory was transient. “In” to that of which the glory is permanent. The contrast of the Old and New Testaments proves that St. Paul’s chief opponents at Corinth were Judaizers. **12. such hope—**of the future glory, which shall result from the ministration of the Gospel (v. 8, 9). **plainness of speech—**openness; without reserve (ch. 2. 17; 4. 2). **13.** We use no disguise, “as Moses put a veil over his face, that the children of Israel might not look steadfastly upon the end of that which was to be done away.” [ELLICOTT, &c.] The view of Exodus 34. 30-35, according to LXX., is adopted by St. Paul, that Moses in going in to speak to God removed the veil till he came out and had spoken to the people; and then when he had done speaking, he put on the veil that they might not look on the end, or the fading, of that transitory glory. The veil was the symbol of concealment, put on directly after Moses’ speaking; so that God’s revelations by him were interrupted by intervals of concealment. [ALFORD.] But ALFORD’S view does not accord with v. 7; the Israelites “could not look steadfastly on the face of Moses for the glory of his countenance.” Plainly Moses’ veil was put on because of their not having been able to “look steadfastly at him.” Paul here (v. 13) passes from the literal fact to the truth symbolized by it, the blindness of Jews and Judaizers to the ultimate end of the law: stating that Moses put on the veil that they might not look steadfastly at (Christ, Romans 10. 4) the end of that (law) which (like Moses’ glory) is done away. Not that Moses had this purpose; but often God attributes to His prophets the purpose which He has himself. Because the Jews would not see, God judicially gave them up so as not to see. The glory of Moses’ face is antitypically Christ’s glory shining behind the veil of legal ordinances. The veil which has been taken off to the believer is left on to the unbelieving Jew, so that he should not see (Isaiah 6. 10; Acts 28. 26, 27). He stops short at the letter of the law, not seeing the end of it. The evangelical glory of the law, like the shining of Moses’ face, cannot be borne by a carnal people, and therefore remains veiled to them until the Spirit comes to take away the veil (v. 14-17). [CAMERON.] **14-18.** Parenthetical: *Of Christians in general.* He resumes the subject of the ministry, ch. 4. 1. **14. minds—Greek,** “mental perceptions;” “understandings.” **blinded—**rather, “hardened.” The opposite to “looking steadfastly at the end” of the law (v. 13). **The veil on Moses’ face** is further typical of the veil that is on their hearts. **untaken away . . . which veil—**rather, “the same veil . . . remaineth untaken away [lit., not unveiled], so that they do not see THAT it (not the veil as *English Version*, but ‘THE OLD TESTAMENT,’ or covenant of legal ordinances) is done away (v. 7, 11, 13) in Christ;” or, as BENGEL, “Because it is done away in Christ,” i. e., it is not done away save in Christ: the veil therefore remains untaken away from them, because they will not come to Christ, who does away with the law as a mere letter. If they once saw that the law is done away in Him, the veil would be no longer on their hearts in reading it publicly in their synagogues (so “reading” means, Acts 15. 21). I prefer the former. **15. the veil is—**rather, “a veil lieth upon their heart” (their understanding, affected by the corrupt will, John 8. 43; 1 Corinthians 2. 14). The Tallith was worn in the synagogue by every worshipper, and to this veil hanging over the breast there may be an indirect allusion here (note, 1 Corinthians 11. 4): the apostle making it symbolize the spiritual veil on their heart. **16.** Moses took off the veil on entering into the presence of the Lord. So as to the Israelites whom Moses represents, “whosoever their heart (it) turns (not as *English Version*, ‘shall turn’) to the Lord, the veil is [by the very fact] (not as *English Version*, ‘shall be’) taken away.” Exodus 34. 34 is the allusion; not Exodus 34. 30, 31, as ALFORD thinks. Whenever the Israelites turn to the Lord, who is the Spirit of the law,

the veil is taken off their hearts in the presence of the Lord: as the literal veil was taken off by Moses in going before God: no longer resting on the dead letter, the veil they by the Spirit commune with God and with the inner spirit of the Mosaic covenant (which answers to the glory of Moses’ face unveiled in God’s presence). **17. the Lord—**Christ (v. 14, 16; ch. 4. 5). **is that Spirit—is THE Spirit, viz., that Spirit** spoken of in v. 8, and here resumed after the parenthesis (v. 7-16): Christ is the Spirit and “end” of the Old Testament, who giveth life to it, whereas “the letter killeth” (1 Corinthians 15. 45; Revelation 19. 10, end). **where the Spirit of the Lord is—in a man’s “heart”** (v. 15; Romans 8. 9, 10). **there is liberty—**(John 8. 33.) “There,” and *there only*. Such cease to be slaves to the letter, which they were whilst the veil was on their heart. They are free to serve God in the Spirit, and rejoice in Christ Jesus (Philippians 3. 3): they have no longer the spirit of bondage, but of free sonship (Romans 8. 15; Galatians 4. 7). “Liberty” is opposed to the letter (of the legal ordinances), and to the veil, the badge of slavery: also to the fear which the Israelites felt in beholding Moses’ glory unveiled (Exodus 34. 30; 1 John 4. 18). **18. But we all—**Christians, as contrasted with the Jews who have a veil on their hearts, answering to Moses’ veil on his face. He does not resume reference to ministers till ch. 4. 1. **with open face—**translate, “with unveiled face” (the veil being removed at conversion): contrasted with “hid” (ch. 4. 3). **as in a glass—in a mirror, viz.,** the Gospel, which reflects the glory of God and Christ (ch. 4. 4; 1 Corinthians 13. 12; James 1. 23, 25). **are changed into the same image—viz.,** the image of Christ’s glory, spiritually now (Romans 8. 29; 1 John 3. 3); an earnest of the bodily change hereafter (Philippians 3. 21). However many they be, believers all reflect the same image of Christ more or less: a proof of the truth of Christianity. **from glory to glory—from one degree of glory to another.** As Moses’ face caught a reflection of God’s glory from being in His presence, so believers are changed into His image by beholding Him. **even as, &c.—**Just such a transformation “as” was to be expected from “the Lord the Spirit” (not as *English Version*, “the Spirit of the Lord”) [ALFORD] (v. 17): “who receives of the things of Christ, and shows them to us” (John 16. 14; Romans 8. 10, 11). Cf. as to hereafter, Psalm 17. 15; Revelation 22. 4.

CHAPTER IV.

Ver 1-18. HIS PREACHING IS OPEN AND SINCERE, THOUGH TO MANY THE GOSPEL IS HIDDEN; for he preaches Christ, not himself: the human vessel is frail, that God may have the glory; yet, though frail, faith and the hope of future glory sustain him amidst the decay of the outward man. **1. Therefore—Greek,** “For this cause:” Because we have the liberty-giving Spirit of the Lord, and with unveiled face behold His glory (ch. 3. 17, 18). **seeing we have this ministry—**“The ministration of the Spirit” (ch. 3. 8, 9): the ministry of such a spiritual, liberty-giving Gospel: resuming ch. 3. 6, 8. **received mercy—from God,** in having had this ministry conferred on us (ch. 3. 5). The sense of “mercy” received from God, makes men active for God (1 Timothy 1. 11-13). **we faint not—in boldness** of speech and action, and patience in suffering (v. 2, 8-10, &c.). **2. renounced—lit.,** “bid farewell to.” **of dishonesty—**rather, “of shame.” “I am not ashamed of the Gospel of Christ” (Romans 1. 16). Shame would lead to hiding (v. 3); whereas “we use great plainness of speech” (ch. 3. 12); “by manifestation of the truth.” Cf. ch. 3. 3, “manifestly declared.” He refers to the disingenuous artifices of “many” teachers at Corinth (ch. 2. 17; 3. 1; 11. 13-15). **handling . . . deceitfully—**So “corrupt” or adulterate “the word of God” (ch. 2. 17; cf. 1 Thessalonians 2. 3, 4). **commending—**recommending ourselves: recurring to ch. 3. 1. **to—to the verdict of. every man’s conscience—**(Ch. 5. 11.) Not to men’s carnal judgment, as those alluded to (ch. 3. 1). **in the sight of God—**(Ch. 2. 17; Galatians 1. 10.) **3. But if—**Yea, even if (as I grant is the case) **hid—**rather (in reference to ch. 3. 13-18), “veiled.” “Hid” (*Greek*, Colossians 3. 3) is said of that withdrawn from

new altogether "Veiled," of a thing within reach of the eye, but covered over so as not to be seen. So it was in the case of Moses' face. to them—in the case only of them: for in itself the Gospel is quite plain. that are lost—rather, "that are perishing" (1 Corinthians 1. 18). So the same cloud that was "light" to the people of God, was "darkness" to the Egyptian foes of God (Exodus 14. 20). 4. In whom—Translate, "In whose case." god of this world—the worldly make him their God (Philippians 3. 19). He is, in fact, "the prince of the power of the air, the spirit that ruleth in the children of disobedience" (Ephesians 2. 2). minds—"understandings;" "mental perceptions," as in ch. 3. 14. them which believe not—the same as "them that are lost" (or "are perishing"). Cf. 2 Thessalonians 1. 10-12. SOUTH quaintly says, "when the malefactor's eyes are covered, he is not far from his execution" (Esther 7. 8). Those perishing unbelievers are not merely veiled, but blinded (ch. 3. 14, 15); Greek, not "blinded," but "hardened." light of the glorious Gospel of Christ—Translate, "The illumination (enlightening: the propagation from those already enlightened, to others of the light) of the Gospel of the glory of Christ." "The glory of Christ" is not a mere quality (as "glorious" would express) of the Gospel, it is its very essence and subject-matter. image of God—implying identity of nature and essence (John 1. 18; Colossians 1. 15; Hebrews 1. 3). He who desires to see "the glory of God," may see it "in the face of Jesus Christ" (v. 6; 1 Timothy 6. 14-16). St. Paul here recurs to ch. 3. 18. Christ is "the image of God," into which "same image" we, looking on it in the mirror of the Gospel, are changed by the Spirit; but this image is not visible to those blinded by Satan. [ALFORD.] 5. For—Their blindness is not our fault, as if we had self-seeking aims in our preaching. preach . . . Christ . . . the Lord—rather, "Christ as Lord," and ourselves as your servants," &c. "Lord," or Master, is the correlative term to "servants." 6. For—Proof that we are true servants of Jesus unto you. commanded the light—Greek, "By speaking the word, commanded light" (Genesis 1. 3). hath shined—rather, as Greek, "is He who shined." (It is God) who commanded light, &c., that shined, &c. (Job 37. 15); Himself our Light and Sun, as well as the Creator of light (Malachi 4. 2; John 8. 12). The physical world answers to the spiritual. in our hearts—in themselves dark. to give the light—i. e., to propagate to others the light, &c., which is in us (cf. Note, v. 4). the glory of God—answering to "the glory of Christ" (Note, v. 4). in the face of Jesus Christ—Some of the oldest MSS. retain "Jesus." Others omit it. Christ is the manifestation of the glory of God, as His image (John 14. 9). The allusion is still to the brightness on Moses' "face." The only true and full manifestation of God's brightness and glory is "in the face of Jesus" (Hebrews 1. 3). 7. "Lest any should say, How then is it that we continue to enjoy such unspeakable glory in a mortal body? St. Paul replies, this very fact is one of the most marvellous proofs of God's power, that an earthen vessel could bear such splendour and keep such a treasure." [CHRYSTOSTOM, Homilies, 8. 496, A.] The treasure or "the light of the knowledge of the glory of God." The fragile "earthen vessel" is the body, the "outward man" (v. 16; cf. v. 10), liable to afflictions and death. So the light in Gideon's pitchers, the type (Judges 7. 16-20, 22). The ancients often kept their treasures in jars or vessels of earthenware. "There are earthen vessels which yet may be clean; whereas a golden vessel may be filthy." [BENGEL.] that the excellency of the power, &c.—that the power of the ministry (the Holy Spirit), in respect to its surpassing "excellency," exhibited in winning souls (1 Corinthians 2. 4) and in sustaining us ministers, might be ascribed solely to God, we being weak as earthen vessels. God often allows the vessel to be chipped and broken, that the excellency of the treasure contained, and of the power which that treasure has, may be all His (v. 10, 11) John 8. 30). may be of God . . . not of us—rather, as Greek, "may be God's (may be seen and be thankfully (v. 15) acknowledged to belong to God), and not (to come) from us." The power not merely comes from God, but belongs to Him continually, and is to be ascribed

to him. 8. Greek, "BEING hard pressed, yet not inextricably straitened; reduced to inextricable straits" (nominative to "we have," v. 7). on every side—Greek, "in every respect" (cf. v. 10, "always;" ch. 7. 5). This verse expresses inward distresses; next verse, outward distresses (ch. 7. 5). "Without were fightings; within were fears." The first clause in each member of the series of contrasted participles, implies the earthiness of the vessel, the second clause, the excellency of the power. perplexed, but not in despair—Greek, "not utterly perplexed." As perplexity refers to the future, so "troubled" or "hard pressed" refers to the present. 9. not forsaken—by God and man. Jesus was forsaken by both; so much do His sufferings exceed those of His people (Matthew 27. 46), cast down—or "struck down;" not only "persecuted," i. e., chased as a deer or bird (1 Samuel 26. 20), but actually struck down as with a dart in the chase (Hebrews 11. 35-38). The Greek "always" in this verse means, "throughout the whole time;" in v. 11 the Greek is different, and means, "at every time," "In every case when the occasion occurs." bearing about in the body the dying of the Lord Jesus—i. e., having my body exposed to being put to death in the cause of Jesus (the oldest MSS. omit "the Lord"), and having in it the marks of such sufferings, I thus hear about wheresoever I go, an image of the suffering Saviour in my own person (v. 11; ch. 1. 5; cf. 1 Corinthians 15. 31). Doubtless, St. Paul was exposed to more dangers than are recorded in Acts (cf. ch. 7. 5-11. 26). The Greek for "the dying" is *lit.*, "the being made a corpse;" such St. Paul regarded his body, yet a corpse which shares in the life-giving power of Christ's resurrection, as it has shared in His dying and death. that the life also of Jesus might be made manifest in our body—rather "may he"—The name "Jesus," by itself, is often repeated here, as St. Paul seems, amidst sufferings, peculiarly to have felt its sweetness. In v. 11 the same words occur with the variation "in our mortal flesh." The fact of a dying, corpse-like body being sustained amidst such trials, manifests that "the (resurrection) life also," as well as the dying, "of Jesus," exerts its power in us. I thus hear about in my own person an image of the risen and living, as well as of the suffering, Saviour. The "our" is added here to "body," though not in the beginning of the verse. "For the body is ours not so much in death, as in life." [BENGEL.] 11. we which live—in the power of Christ's "life" manifested in us, in our whole man, body as well as spirit (Romans 8. 10, 11; Note, v. 10; cf. ch. 5. 15). St. Paul regards his preservation amidst so many exposures to "death," by which St. Stephen and St. James were cut off, as a standing miracle (ch. 11. 23). delivered unto—not by chance; by the ordering of Providence, who shows "the excellency of His power" (v. 7), in delivering unto DEATH His living saints, that He may manifest LIFE also in their dying flesh. "Flesh," the very element of decay (not merely their "body"), is by Him made to manifest life. 12. The "death" of Christ manifested in the continual "perishing of our outward man" (v. 16), works peculiarly in us, and is the means of working spiritual "life" in you. The life whereof we witness in our bodily dying, extends beyond ourselves, and is brought by our very dying to you. 13. Translate as Greek, "BUT having," &c., i. e., notwithstanding the trials just mentioned, we having, &c. the same spirit of faith, according as it, &c. Cf. Romans 8. 15, on the usage of "spirit of," &c. The Holy Spirit acting on our spirit. Though "death worketh in us, and life in you" (v. 12), yet as we have the same spirit of faith as you, we therefore [believingly] look for the same immortal life as you [ESTIUS], and speak as we believe. ALFORD not so well translates, "The same . . . faith with that described in the Scriptures" (Psalm 118. 10). The balance of the sentence requires the parallelism to be this, "According to that which is written, I believed, and therefore have I spoken; we also believe, and therefore speak," viz., without fear, amidst "afflictions" and "deaths" (v. 17). 14. Knowing—by faith (ch. 5. 1) shall raise up us also—at the resurrection (1 Corinthians 6. 13, 14). by Jesus—The oldest MSS. have "with Jesus," present us—vividly picturing the scene

before the eyes (Jude 24). with you—(Ch. 1. 14; 1 Thessalonians 2. 19, 20; 3. 13.) 15. **For**—Confirming his assertion "with you" (v. 14), and "life . . . worketh in you" (v. 12). **all things**—whether the afflictions and labours of us ministers (v. 8-11), or your prosperity (v. 12; 1 Corinthians 1. 21, 22; 4. 8-13). **for your sakes**—(2 Timothy 2. 10.) **abundant grace, &c.**—rather, "That grace (the grace which preserves us in trials and works life in you), being made the greater (multiplied), by means of the greater number of its recipients, may cause the thanksgiving to abound &c." [CHRYSTOSTOM] (ch. 1. 11; 9. 11, 12). The Greek is susceptible also of this translation, "That grace, being made the greater (multiplied) on account of the thanksgiving of the greater number (for grace already received), may abound (abundantly redound) to," &c. Thus the Greek for "abound" has not to be taken in an active sense, but in its ordinary neuter sense, and so the other Greek words. Thanksgiving invites more abundant grace (2 Chronicles 20. 19-22; Psalm 18. 3; 50. 23). 16. **we faint not**—notwithstanding our sufferings. Resuming v. 1. **outward man**—the body, the flesh. **perish**—"is wearing away;" "is wasted away" by afflictions. **inward man**—our spiritual and true being. the "life" which even in our mortal bodies (v. 11) "manifests the life of Jesus." **is renewed**—"is being renewed," viz., with fresh "grace" (v. 15), and "faith" (v. 13), and hope (v. 17, 18). 17. **which is but for a moment**—"Our PRESENT light (burden of) affliction" (so the Greek; cf. Matthew 11. 30). [ALFORD.] Cf. "now for a season . . . in heaviness" (1 Peter 1. 6). The contrast, however, between this and the "ETERNAL weight of glory" requires, I think, the translation, "Which is but for the present passing moment." So WAHL. "The lightness of affliction" (he does not express "burden" after "light;" the Greek is "the light of affliction") contrasts beautifully with the "weight of the glory." **worketh**—rather, "worketh out." **a far more exceeding and—rather**, "in a surpassing and still more surpassing manner" [ALFORD]; "more and more exceedingly." [ELIOT, TRENCH, &c.] Greek, "In excess and to excess." The glory exceeds beyond all measure the affliction. 18. **look not at—as our alm. things . . . seen**—"earthly things" (Philippians 3. 19). We mind not the things seen, whether affliction or refreshment come, so as to be seduced by the latter, or deterred by the former. [CHRYSTOSTOM.] **things . . . not seen**—not "the invisible things" of Romans 1. 20, but the things which, though not seen now, shall be so hereafter. **temporal**—rather, "for a time;" in contrast to eternal. English Version uses "temporal" for temporary. The Greek is rightly translated in the similar passage, "the pleasures of sin for a season."

CHAPTER V.

Ver. 1-21. THE HOPE (ch. 4. 17, 18) OF ETERNAL GLORY IN THE RESURRECTION BODY. Hence arises his ambition to be accepted at the Lord's coming judgment. Hence, too, his endeavour to deal openly with men, as with God, in preaching; thus giving the Corinthians whereof to boast concerning him against his adversaries. His constraining motive is the transforming love of Christ, by whom God has wrought reconciliation between Himself and men, and has committed to the apostle the ministry of reconciliation. 1. **For**—Assigning the reason for the statement (ch. 4. 17), that affliction leads to exceeding glory. **we know**—assuredly (ch. 4. 14; Job 19. 25). **if**—For all shall not die; many shall be "changed" without "dissolution" (1 Corinthians 15. 51-53). If this daily delivering unto death (ch. 4. 11) should end in actual death. **earthly**—not the same as *earthly* (1 Corinthians 15. 47). It stands in contrast to "in the heavens." **house of this tabernacle**—rather, "house of the tabernacle." "House" expresses more permanency than belongs to the body; therefore the qualification, "of the tabernacle" (implying that it is shifting, not stationary), is added (cf. Job 4. 19; 2 Peter 1. 13, 14). It thus answers to the tabernacle in the wilderness. Its wooden frame and curtains wore out in course of time when Israel dwelt in Canaan, and a fixed temple was substituted for it. The temple and the tabernacle in all es-

entials were one; there was the same ark, the same cloud of glory. Such is the relation between the "earthly" body and the resurrection body. The Holy Spirit is enshrined in the believer's body as in a sanctuary (1 Corinthians 3. 16). As the ark went first in taking down the wilderness tabernacle, so the soul (which like the ark is sprinkled with blood of atonement, and is the sacred deposit in the inmost shrine, 2 Timothy 1. 12) in the dissolution of the body; next the coverings were removed, answering to the flesh; lastly, the framework and boards, answering to the bones, which are last to give way (Numbers 4). St. Paul, as a tentmaker, uses an image taken from his trade (Acts 18. 3). **dissolved**—a mild word for death, in the case of believers. **we have**—in assured prospect of possession, as certain as if it were in our hands, laid up "in the heavens" for us. The tense is present (cf. John 3. 36; 6. 47, "hath"). **a building of God**—rather "from God." A solid building, not a temporary tabernacle or tent. "Our" body stands in contrast to "from God." For though our present body be also from God, yet it is not fresh and perfect from His hands, as our resurrection body shall be. **not made with hands**—contrasted with houses erected by man's hands (1 Corinthians 15. 44-49). So Christ's body is designated, as contrasted with the tabernacle reared by Moses (Mark 14. 58; Hebrews 9. 11). This "house" can only be the resurrection body, in contrast to the "earthly house of the tabernacle," our present body. The intermediate state is not directly taken into account. A comma should separate "eternal," and "in the heavens." 2. **For in this—Greek**, "For also in this;" "herein" (ch. 8. 10). ALFORD takes it, "in this" tabernacle. Verse 4, which seems parallel, favours this. But the parallelism is sufficiently exact by making "in this we groan" refer generally to what was just said (v. 1), viz., that we cannot obtain our "house in the heavens" except our "earthly tabernacle" be first dissolved by death. "We groan" (Romans 8. 23) under the body's weaknesses now and liability to death. **earnestly desiring to be clothed upon**—translate, "earnestly longing to have ourselves clothed upon," &c., viz., by being found alive at Christ's coming, and so to escape dissolution by death (v. 1, 4), and to have our heavenly body put on over the earthly. The groans of the saints prove the existence of the longing desire for the heavenly glory, a desire which cannot be planted by God within us in vain, as doomed to disappointment. **our house**—Different Greek from that in v. 1; translate, "our habitation," "our domicile;" it has a more distinct reference to the inhabitant than the general term "house" (v. 1). [BENGEL.] **from heaven**—This domicile is "from heaven" in its origin, and is to be brought to us by the Lord at His coming again "from heaven" (1 Thessalonians 4. 16). Therefore this "habitation" or "domicile" is not heaven itself. 3. **If so be, &c.**—Our "desire" holds good, should the Lord's coming find us alive. Translate, "If so be that having ourselves clothed (with our natural body, cf. v. 4) we shall not be found naked" (stripped of our present body). 4. **For**—Resuming v. 2. **burdened; not for that**—rather, "in that we desire not to have ourselves unclothed (of our present body), but clothed upon" (with our heavenly body). **that mortality, &c.**—rather, "that what is mortal (our mortal part) may be swallowed up of (absorbed and transformed into) life." Believers shrink from, not the consequences, but the mere act of dying; especially as believing in the possibility of their being found alive at the Lord's coming (1 Thessalonians 4. 15), and so of having their mortal body absorbed into the immortal without death. Faith does not divest us of all natural feeling, but subordinates it to higher feeling. Scripture gives no sanction to the contempt for the body expressed by philosophers. 5. **wrought us**—framed us by redemption, justification, and sanctification. **for the self-same thing**—"unto" it; viz., unto what is mortal of us being swallowed up in life (v. 4). **who also**—The oldest MSS. omit "also." **earnest of the Spirit**—(Note, ch. 1. 22.) It is the Spirit (as "the first-fruits") who creates in us the groaning desire for our coming deliverance and glory (Romans 8. 23). 6. Translate as Greek, "Being therefore always confident and knowing," &c. He had intended to have

made the verb to this nominative, "we are willing" (rather, "well content"), but digressing on the word "confident" (v. 6, 7), he resumes the word in a different form, viz., as an assertion: "We are confident and well content." "Being confident . . . we are confident" may be the *Hebraic* idiom of emphasis; as Acts 7. 34, *Greek*, "Having seen, I have seen," i. e., I have surely seen. **always**—under all trials. **BENGEL** makes the contrast between "*always* confident" and "confident," especially at the prospect of being "absent from the body," &c. We are confident as well at all times, as also most of all in the hope of a blessed departure. **whilst . . . at home . . . absent**—translate as *Greek*, "Whilst we sojourn in our home in the body, we are away from our home in the Lord." The image from a "house" is retained (cf. Philippians 3. 20; Hebrews 11. 13-16; 13. 14). **7. we walk**—in our Christian course here on earth. **not by sight**—*Greek*, "not by appearance." Our life is governed by faith in our immortal hope; not by the outward specious appearance of present things. [TITM. *Synonyms*.] Cf. "apparently," LXX., "by appearance," Numbers 12. 8. **WAHL** supports *English Version*. Ch. 4. 18 also confirms it (cf. Romans 8. 24; 1 Corinthians 13. 12, 13). God has appointed in this life faith for our great duty, and in the next, vision for our reward [SOUTH] (1 Peter 1. 8). **8. willing**—*lit.*, "well content." Translate also, "To go (*lit.*, migrate) from our home in the body, and to come to our home with the Lord." We should prefer to be found alive at the Lord's coming, and to be clothed upon with our heavenly body (v. 2-4). But feeling, as we do, the sojourn in the body to be a separation from our true home "with the Lord," we prefer even dissolution by death so that in the intermediate disembodied state we may go to be "with the Lord" (Philippians 1. 23). "To be with Christ" (the disembodied state) is distinguished from Christ's coming to take us to be with Him in soul and body (1 Thessalonians 4. 14-17, "with the Lord"). Perhaps the disembodied spirits of believers have fullness of communion with Christ unseen; but not the mutual recognition of one another, until clothed with their visible bodies at the resurrection (cf. 1 Thessalonians 4. 13-17), when they shall with joy recognize Christ's image in each other perfect. **9. Wherefore**—with such a sure "confidence" of being blessed, whether we die before, or be found alive at Christ's coming. **we labour**—*lit.*, "make it our ambition;" the only lawful ambition. **whether present or absent**—whether we be found at His coming present in the body, or absent from it. **accepted**—*Greek*, "well-pleasing." **10. appear**—rather, "be made manifest," viz., in our true character. So "appear," *Greek*, "be manifested" (Colossians 3. 4; cf. 1 Corinthians 4. 5). We are at all times, even now, manifest to God; *the*: we shall be so to the assembled intelligent universe and to ourselves: for the judgment shall be not only in order to assign the everlasting portion to each, but to vindicate God's righteousness, so that it shall be manifest to all His creatures, and even to the conscience of the sinner himself. **receive**—his reward of grace proportioned to "the things done," &c. (ch. 9. 6-9; 3 John 8). Though salvation be of grace purely, independent of works, the saved may have a greater or less reward, according as he lives to, and labours for, Christ more or less. Hence there is scope for the holy "ambition" (Note, v. 9; Hebrews 6. 10). This verse guards against the Corinthians supposing that all share in the house . . . "from heaven" (v. 1, 2). There shall be a searching judgment which shall sever the bad from the good, according to their respective deeds, the motive of the deeds being taken into account, not the mere external act; faith and love to God are the sole motives recognized by God as sound and good (Matthew 12. 38, 37; 25. 35-45). **done in his body**—The *Greek* may be, "by the instrumentality of the body;" but *English Version* is legitimate (cf. *Greek*, Romans 2. 27). Justice requires that substantially the same body which has been the instrument of the unbelievers' sin, should be the object of punishment. A proof of the essential identity of the natural and the resurrection body. **11. terror of the Lord**—the coming judgment, so full of terrors to unbelievers. [ESTIUS.] **ELLIOTT** and **ALFORD**, after

GEOTIUS and **BENGEL**, translate, "The fear of the Lord" (ch. 7. 1; Ecclesiastes 12. 13; Acts 9. 31; Romans 3. 18; Ephesians 5. 21). **persuade**—Ministers should use the terrors of the Lord to persuade men, not to rouse their enmity (Jude 23). **BENGEL**, **ESTIUS**, and **ALFORD**, explain: "Persuade men" (by our whole lives, v. 13), viz., of our integrity as ministers. But this would have been expressed after "persuade," had it been the sense. The connection seems as follows: He had been accused of seeking to please and win men, he therefore says (cf. Galatians 1. 10), "It is as knowing the terror (or fear) of the Lord that we persuade men; but (whether men who hear our preaching recognize our sincerity or not) we are made manifest unto God as acting on such motives (ch. 4. 2); and I trust also in your consciences." Those so "manifested" need have no "terror" as to their being "manifested (*English Version*, appear) before the judgment-seat" (v. 10). **12. For**—The reason why he leaves the manifestation of his sincerity in preaching to their consciences (ch. 3. 1), viz., his not wishing to "commend" himself again. **occasion to glory**—(Ch. 1. 14)—viz., as to our sincerity. **in appearance**—*Greek*, "face" (cf. 1 Samuel 16. 7). The false teachers gloried in their outward appearance, and in external recommendations (ch. 11. 18) their learning, eloquence, wisdom, riches, not in vital religion in their heart. Their conscience does not attest their inward sincerity, as mine does (ch. 1. 12). **13. be**—rather as *Greek*, "have been." The contrast is between the single act implied by the past tense, "If we have ever been beside ourselves," and the habitual state implied by the present, "Or whether we be sober," i. e., of sound mind. **beside ourselves**—The accusation brought by Festus against him (Acts 26. 24). The holy enthusiasm with which he spake of what God effected by His apostolic ministry, seemed to many to be boasting madness. **sober**—humbling myself before you, and not using my apostolic power and privileges. **to God . . . for your cause**—The glorifying of his office was not for his own, but for God's glory. The abasing of himself was in adaptation to their infirmity, to gain them to Christ (1 Corinthians 9. 22). **14. For**—Accounting for his being "beside himself" with enthusiasm: the love of Christ towards us (in His death for us, the highest proof of it, Romans 5. 6-8), producing in turn love in us to him, and not mere "terror" (v. 11). **constraineth us**—with irresistible power limits us to the one great object to the exclusion of other considerations. The *Greek* implies to compress forcibly the energies into one channel. Love is jealous of any rival object engrossing the soul (ch. 11. 1-3). **because we thus judge**—*lit.*, (as) "having judged thus:" implying a judgment formed at conversion, and ever since regarded as a settled truth. **that if**—i. e., that since. But the oldest MSS. omit "if." "That one died for all" (*Greek*, "in behalf of all"). Thus the following clause will be, "Therefore all (*lit.*, 'the all,' viz., for whom He 'died') died." His dying is just the same as if they all died; and in their so dying, they died to sin and self, that they might live to God their Redeemer, whose henceforth they are (Romans 6. 2-11; Galatians 2. 20; Colossians 3. 3; 1 Peter 4. 1-3). **15. they which live**—in the present life (ch. 4. 11, "we which live") [ALFORD]; or, they who are thus indebted to Him for life of soul as well as body. [MENOCHRIUS.] **died for them**—He does not add, "rose again for them," a phrase not found in St. Paul's language. [BENGEL.] He died in their stead, He arose again for their good, "for (the effecting of) their justification" (Romans 4. 25), and that He might be their Lord (Romans 14. 7-9). **ELLIOTT** and **ALFORD** join "for them" with both "died" and "rose again," as Christ's death is our death, so His resurrection is our resurrection; *Greek*, "Who for them died and rose again." **not henceforth**—*Greek*, "no longer;" viz., now that His death for them has taken place, and that they know that His death saves them from death eternal, and His resurrection life brings spiritual and everlasting life to them. **16. Wherefore**—because of our settled judgment (v. 14). **henceforth**—since our knowing Christ's constraining love in His death for us. **know we no man after the flesh**—i. e., according to his mere worldly and external relations (ch. 11. 18; John 8. 15; Philippians 3. 4), as dis-

anguished from what he is *according to the Spirit*, as a "new creature" (v. 17). For instance, the outward distinctions of Jew or Gentile, rich or poor, slave or free, learned or unlearned, are lost sight of in the higher life of those who are dead in Christ's death, and alive with Him in the new life of His resurrection (Galatians 2. 6; 3. 28). **yea, though**—The oldest MSS. read, "if even." **known Christ after the flesh**—Paul when a Jew had looked for a temporal reigning, not a spiritual, Messiah. (He says "Christ," not *Jesus*: for he had not known personally Jesus in the days of His flesh, but he had looked for Christ or the Messiah.) When once he was converted he no longer "conferred with flesh and blood" (Galatians 1. 16). He had this advantage over the Twelve, that as one born out of due time he had never known Christ save in His heavenly life. To the Twelve it was "expedient that Christ should go away" that the Comforter should come, and so they might know Christ in the higher spiritual aspect and in His new life-giving power, and not merely "after the flesh," in the carnal aspect of Him (Romans 6. 9-11; 1 Corinthians 15. 45; 1 Peter 3. 18; 4. 1, 2). Doubtless Judaizing Christians at Corinth prided themselves on the mere fleshly (ch. 11. 18) advantage of their belonging to Israel, the nation of Christ, or on their having seen Him in the flesh, and thence claimed superiority over others as having a nearer connection with Him (v. 12; ch. 10. 7). St. Paul here shows the true aim should be to know Him spiritually as new creatures (v. 15, 17), and that outward relations towards Him profit nothing (Luke 18. 19-21; John 16. 7, 22; Philipians 3. 3-10). This is at variance with both Romish Mariolatry and transubstantiation. Two distinct *Greek* verbs are used here for "know;" the first ("know we no man") means "to be personally acquainted with;" the latter ("known Christ . . . know . . . more") is to *recognize*, or estimate. St. Paul's estimate of Christ, or the expected Messiah, was carnal, but is so now no more. **17. Therefore**—Connected with the words in v. 16, "We know Christ no more after the flesh." As Christ has entered on His new heavenly life by His resurrection and ascension, so all who are "in Christ" (i. e., united to Him by faith as the branch is in the vine) are new creatures (Romans 6. 9-11). "New" in the *Greek* implies a new nature quite different from anything previously existing, not merely *recent*, which is expressed by a different *Greek* word (Galatians 6. 15). **creature**—lit., "creation," and so the creature resulting from the creation (cf. John 3. 3, 5; Ephesians 2. 10; 4. 23; Colossians 3. 10, 11). As we are "in Christ" so "God was in Christ" (v. 19); hence He is Mediator between God and us. **old things**—selfish, carnal views (cf. v. 16) of ourselves, of other men, and of Christ. **passed away**—spontaneously, like the snow of early spring (BENJEL) before the advancing sun. **behold**—implying an allusion to Isaiah 43. 19, and 65. 17. **18. all [THE, *Greek*] things**—all our privileges in this new creation (v. 14, 15). **reconciled us**—i. e., *restored us* ("the world," v. 19) to His favour by satisfying the claims of justice against us. Our position judicially considered in the eye of the law is altered, not as though the mediation of Christ had made a change in God's character, nor as if the love of God was produced by the mediation of Christ; nay, the mediation and sacrifice of Christ was the provision of God's love, not its moving cause (Romans 8. 32). Christ's blood was the price paid at the expense of God himself, and was required to reconcile the exercise of mercy with justice, not as separate, but as the eternally harmonious attributes in the one and the same God (Romans 3. 25, 26). The *Greek* "reconcile" is *reciprocally* used as in the Hebrew Hithpael conjugation, *appease, obtain the favour of*. Matthew 5. 24, "Be reconciled to thy brother;" i. e., take measures that he be reconciled to thee, as well as thou to him, as the context proves. *thal-lagethi*, however (Matthew 5. 24), implying *mutual reconciliation*, is distinct from *Katallagethi* here, the latter referring to the change of status wrought in one of the two parties. The manner of God reconciling the world to Himself is implied (v. 19), viz., by His "not imputing their trespasses to them." God not merely, as subsequently, reconciles the world by inducing them to lay aside their

enmity, but in the first instance, does so by satisfying His own justice and righteous enmity against sin (Psalm 1. 11). Cf. 1 Samuel 29. 4, "Reconcile himself unto his master;" not remove his own anger against his master, but his master's against him. [ARCHBISHOP MAGEE, *Atonement*.] The reconciling of men to God by their laying aside their enmity is the consequence of God laying aside His just enmity against their sin, and follows at v. 20. to us—ministers (v. 19, 20). **19. God was in Christ, reconciling**—i. e., God was BY Christ (in virtue of Christ's intervention) reconciling, &c. "Was reconciling" implies the time when the act of reconciliation was being carried into effect (v. 21), viz., when "God made Jesus, who knew no sin, to be sin for us." The compound of "was" and the participle "reconciling," instead of the imperfect (*Greek*), may also imply the continuous purpose of God, from before the foundation of the world, to reconcile man to Himself, whose fall was foreseen. The expression "IN Christ" for "by Christ" may be used to imply additionally that God was IN Christ (John 10. 38; 14. 10), and so by Christ (the God-man) was reconciling, &c. The *Greek* for "by" or through Christ (the best MSS. omit "Jesus"), v. 18, is different. "IN" must mean here in the person of Christ. The *Greek Katallasson* implies "changing" or altering the judicial status from one of condemnation to one of justification. The *atonement* (at-one-ment), or *reconciliation*, is the removal of the bar to peace and acceptance with a holy God, which His righteousness interposed against our sin. The first step towards restoring peace between us and God was on God's side (John 3. 16). The change therefore now to be effected must be on the part of offending man, God the offended One being already reconciled. It is man, not God, who now needs to be reconciled, and to lay aside his enmity against God (Romans 5. 10, 11). ("We have received the atonement" [*Greek*, "reconciliation"], cannot mean "We have received the laying aside of our own enmity.") Cf. Romans 3. 24, 25. **the world**—all men (Colossians 1. 20; 1 John 2. 2). The manner of the reconciling is by His "not imputing to men their trespasses," but imputing them to Christ the Sin-bearer. There is no incongruity that a Father should be offended with that son whom He loveth, and at that time offended with him when He loveth him. So, though God loved men whom He created, yet He was offended with them when they sinned, and gave His Son to suffer for them, that through that Son's obedience He might be reconciled to them [reconcile them to Himself, i. e., restore them with justice to His favour]. [BISHOP PEARSON, *Creed*.] **hath committed unto us**—*Greek*, "hath put into our hands." "Us," i. e., ministers. **20. For Christ . . . in Christ's stead**—The *Greek* of both is the same; translate in both cases, "on Christ's behalf." **be ye reconciled to God**—*English Version* here inserts "ye," which is not in the original, and which gives the wrong impression, as if it were emphatic thus: *God is reconciled to you, be ye reconciled to God*. The *Greek* expresses rather, God was the RECONCILER in Christ . . . let this reconciliation then have its designed effect. *Be reconciled to God, i. e., let God reconcile you to Himself* (v. 18, 19). **beseech . . . pray**—rather, entreat [plead with you] . . . beseech. Such "beseeching" is uncommon in the case of "ambassadors," who generally stand on their dignity (cf. ch. 10. 2; 1 Thessalonians 2. 6, 7). **21. For**—Omitted in the oldest MSS. The grand reason why they should be reconciled to God, viz., the great atonement in Christ provided by God, is stated without the "for" as being part of the message of reconciliation (v. 19). **he**—God. **sin**—not a sin offering, which would destroy the antithesis to "righteousness," and would make "sin" be used in different senses in the same sentence: not a sinful person, which would be untrue, and would require in the antithesis "righteous men," not "righteousness;" but "sin," i. e., the representative Sin-bearer (vicariously) of the aggregate sin of all men past, present, and future. The sin of the world is one, therefore the singular, not the plural, is used; though its manifestations are manifold (John 1. 29). "Behold the Lamb of God, that taketh away the sin of the world." Cf. "made a curse for us." Galatians 3. 13 **for us**—*Greek*

'in our behalf' Cf. John 3. 14, Christ being represented by the brazen serpent, the *form*, but not the *substance*, of the old serpent. At His death on the cross the sin-bearing for us was consummated. **knew no sin**—by personal experience (John 8. 46). [ALFORD.] Hebrews 7. 26; 1 Peter 2. 21; 1 John 3. 5. **might be made**—Not the same Greek as the previous "made." Rather, "might become." **the righteousness of God**—Not merely righteous, but *righteousness* itself; not merely righteousness, but the *righteousness of God*, because Christ is God, and what He is we are (1 John 4. 17), and He is "made of God unto us righteousness." As our sin is made over to Him, so His righteousness to us (in His having fulfilled all the righteousness of the law for us all, as our representative (Jeremiah 23. 6; 1 Corinthians 1. 30). The innocent was punished voluntarily as if guilty, that the guilty might be gratuitously rewarded as if innocent (1 Peter 2. 24). "Such are we in the sight of God the Father, as is the very Son of God himself." [HOOKER.] **in him**—by virtue of our standing in Him, and in union with Him. [ALFORD.]

CHAPTER VI.

Ver. 1-18. HIS APOSTOLIC MINISTRY IS APPROVED BY FAITHFULNESS IN EXHORTATION, IN SUFFERINGS, IN EXHIBITION OF THE FRUITS OF THE HOLY GHOST: HIS largeness of heart to them calls for enlargement of the heart to him. EXHORTATIONS TO SEPARATION FROM POLLUTION. 1. **workers together with God** (Acts 15. 4; 1 Corinthians 3. 9). Not only as "ambassadors," beseech—entreat (ch. 5. 20). He is describing his ministry, not exhorting directly. **you also**—rather, "I also (as well as God, ch. 5. 20) beseech" or "entreat you;" v. 14, 15, on to ch. 7. 1, is part of this entreaty or exhortation. **in vain**—by making the grace of God a ground for continuance in sin (v. 3). By a life of sin, showing that the word of reconciliation has been *in vain*, so far as you are concerned (Hebrews 12. 15; Jude 4). "The grace of God" here, is "the reconciliation" provided by God's love (ch. 5. 18, 19; cf. Galatians 2. 2). 2. **For**—God's own promise is the ground of our exhortation. **he saith**—God the Father saith to God the Son, and so to all believers who are regarded as one with Him. **heard thee**—In the eternal purposes of my love I have hearkened to thy prayer for the salvation of thy people (cf. John 17. 9, 15, 20, 24). **accepted . . . accepted**—The Greek of the latter is more emphatic, "well-accepted." What was "an accepted time" in the prophecy (Isaiah 49. 8, Hebrew, "in the season of grace"), becomes "the well-accepted time" in the fulfilment (cf. Psalm 69. 13). As it is God's time of receiving sinners, receive ye His grace: **accept** (v. 1) the word of reconciliation in His accepted time. **in the day of salvation**—"in a day of salvation" (Luke 4. 18, 19, 21; 19. 42; Hebrews 3. 7). 3. Resuming the connection with v. 1, interrupted by the parenthetical v. 2. "Giving no offence" (cf. 1 Corinthians 10. 33), "approving ourselves," and all the other participles down to v. 10, are nominatives to "we also entreat you" (v. 1), to show the pains he took to enforce his exhortation by example, as well as precept. [ALFORD.] "Offence" would be given, if we were without "patience" and the other qualifications which he therefore subjoins (cf. Romans 14. 13). 4. **Translate**, to mark the true order of the Greek words, "In everything, as God's ministers recommending ourselves," i. e., that our hearers may give our message a favourable hearing, through our consistency in every respect, not that they may glorify us. Alluding to ch. 3. 1, he implies, *We commend ourselves*, not like them by word, but by deed. **patience**—(Ch. 12. 12.) Put first. "Pure-minded" follows (v. 6). Three triplets of trials exercising the "patience" (patient endurance) follow: Afflictions (or "tribulations"), necessities, distresses (or "straits"); stripes, imprisonments, tumults; labours, watchings, fastings. The first triplet expresses afflictions generally; the second, those in particular arising from the violence of men; the third, those which he brought on himself directly or indirectly. 5. **stripes**—(Ch. 11. 23, 24; Acts 16. 23.) **imprisonments**—(Ch. 11. 23.) He had been, doubtless, elsewhere

imprisoned besides at Philippi, when he wrote this Epistle. **tumults**—(Acts 13. 50; 14. 5, 19; 16. 22; and recently 19. 23-41.) **labours**—in the cause of Christ (ch. 11. 23; Romans 16. 12). **watchings**—(Ch. 11. 27.) Sleepless nights. **fastings**—The context here refers to his trials, rather than devotional exercises (cf. ch. 11. 27). Thus "foodlessness" would seem to be the sense (cf. 1 Corinthians 4. 11, Philippians 4. 12). But the usual sense of the Greek is *fasts*, in the strict sense; and in ch. 11. 27 it is spoken of independently of "hunger and thirst." (Cf. Luke 2. 37; Acts 10. 30; 14. 23.) However, Matthew 15. 32; Mark 8. 2 justify the sense, more favoured by the context, *foodlessness*, though a rare use of the word. GAUSSEN remarks "The apostles combine the highest offices with the humblest exterior: as everything in the Church was to be cast in the mould of death and resurrection, the cardinal principle throughout Christianity." 6. **By . . . by, &c.**—rather, as Greek, "In . . . in," &c., implying not the instrument, but the sphere or element in which his ministry moved. **knowledge**—spiritual: in Gospel mysteries, unattainable by mere reason (1 Corinthians 2. 6-16; 2 Corinthians 3. 4, 17, 18). **long-suffering . . . kindness**—associated with "charity" or "love" (1 Corinthians 13. 4), as here. **by the Holy Ghost**—in virtue of His influences which produce these graces, and other gifts, "love unfeigned" being the foremost of them. 7. **By the word of truth, by the power of God**—rather, "In . . . in," &c. As to "the word of truth" (cf. ch. 4. 2; Colossians 1. 5), and "the (miraculous) power of God" (ch. 4. 7); 1 Corinthians 2. 4, "in demonstration of the Spirit and of power," by the armour—Greek, "through" or "by means of the armour," &c. "Righteousness," which is the breastplate alone in Ephesians 6. 13-17, here is made the whole Christian panoply (cf. ch. 10. 4). **on . . . right . . . and . . . left—i. e.**, guarding on every side. 8. **Translate**, "Through glory and dishonour" (disgrace), viz., from those in authority, and accruing to us present. "By," or "through evil report and good report," from the multitude, and affecting us absent. [BENGEL.] Regarded "as deceivers" by those who, not knowing (v. 9), dishonour and give us an evil report; "as true," by those who "know" (v. 9) us in the real "glory" of our ministry. In proportion as one has more or less of *glory* and *good report*, in that degree has he more or less of *dishonour* and *evil report*. 9. **unknown . . . yet well known**—"unknown" in our true character to those who "evil report" of us. "Well known" to those who hold us in "good report" (v. 8). CONYBEARE explains, "Unknown by men, yet acknowledged by God" (1 Corinthians 13. 12). Perhaps both God and men (believers) are intended as knowing him (ch. 5. 11, and 11. 6). **dying . . . live**—(ch. 1. 9; 4. 10, 11; 11. 23.) Cf. GAUSSEN'S remark, *Note*, v. 5. "Behold" calls attention to the fact as something beyond all expectation. **chastened . . . not killed**—realizing Psalm 118. 18. 10. The "as" no longer is used to express the opinion of his adversaries, but the real state of him and his fellow-labourers. **making many rich**—Spiritually (1 Corinthians 1. 5), after the example of our Lord, who "by his poverty made many rich" (ch. 8. 9) **having nothing**—Whatever of earthly goods we have, and these are few, we have as though we had not; as tenants removable at will, not owners (1 Corinthians 7. 30). **possessing all things**—The Greek implies *firm possession, holding fast in possession* (cf. 1 Corinthians 3. 21, 22). The things both of the present and of the future are, in the truest sense, the believer's possession, for he possesses them all in Christ, his lasting possession, though the full fruition of them is reserved for the future eternity. 11. **mouth . . . open unto you**—I use no concealment, such as some at Corinth have insinuated (ch. 4. 2). I use all freedom and openness of speech to you as to beloved friends. Hence he introduces here, "O Corinthians" (cf. Philippians 4. 15). The enlargement of his heart towards them (ch. 7. 3) produced his openness of mouth, i. e., his unreserved expression of his inmost feelings. As an unloving man is narrow in heart, so the apostle's heart is enlarged by love, so as to take in his converts at Corinth, not only with their graces, but with their many shortcomings (cf. 1 Kings 4. 29; Psalm 119. 36).

Isaiah 60. 5). **12.** Any constraint ye feel towards me, or narrowness of heart, is not from want of largeness of heart on my part towards you, but from want of it on your part towards me; "bowels," *i. e.*, affections (cf. ch. 12. 15). **not straitened in us—i. e.**, for want of room in our hearts to take you in. **13.** *Translate*, "As a recompense in the same kind . . . be enlarged also yourselves." [ELLICOTT, &c.] "In the same way" as my heart is enlarged towards you (v. 11), and "as a recompense" for it (Galatians 4. 12). **I speak as unto my children**—as children would naturally be expected to *recompense* their parents' love with similar love. **14.** **Be not**—Greek, "*Become not.*" **unequally yoked**—"yoked with one alien in spirit." The image is from the symbolical precept of the law (Leviticus 19. 19), "Thou shalt not let thy cattle gender with a diverse kind;" or the precept (Deuteronomy 22. 10), "Thou shalt not plough with an ox and an ass together." Cf. Deuteronomy 7. 3, forbidding marriages with the heathen; also 1 Corinthians 7. 39. The believer and unbeliever are utterly *heterogeneous*. Too close intercourse with unbelievers in other relations also is included (v. 18; 1 Corinthians 8. 10; 10. 14). **fellowship**—*lit.*, *share*, or *participation*. **righteousness**—the state of the believer, justified by faith. **unrighteousness**—rather, as always *translated* elsewhere, "iniquity;" the state of the unbeliever, the fruit of unbelief. **light**—of which believers are the children (1 Thessalonians 5. 5). **15.** **Belial**—Hebrew, "*worthlessness, unprofitableness, wickedness.*" As Satan is opposed to God, and Antichrist to Christ; Belial being here opposed to Christ, must denounce all manner of Antichristian uncleanness. [BENGEL.] **he that believeth with an infidel**—*translate*, "a believer with an unbeliever." **16.** **agreement**—accordance of sentiments (cf. 1 Kings 18. 21; Ephesians 5. 7, 11). **the temple of God—i. e.**, you believers (1 Corinthians 3. 16; 6. 19). **with idols**—Cf. Dagon before the ark (1 Samuel 5. 24). *as*—"even as God said." Quotation from Leviticus 26. 12; Jeremiah 31. 33; 32. 38; Ezekiel 37. 28, 27; cf. Matthew 28. 20; John 14. 23. **walk in them**—rather, "*among them.*" As "*dwell*" implies the Divine presence, so "*walk*," the Divine operation. God's dwelling in the body and soul of saints may be illustrated by its opposite, demoniacal possession of body and soul. **my people**—rather, "*they shall be to me a people.*" **17.** Quoted from Isaiah 52. 11, with the freedom of one inspired, who gives variations sanctioned by the Holy Spirit. **be ye separate**—"be separated" (Hosea 4. 17). **touch not the unclean thing**—rather, "*anything unclean*" (ch. 7. 1; Micah 2. 10). *Touching* is more polluting, as implying participation, than seeing. **receive you**—The Greek implies, "to myself;" as persons heretofore out of doors, but now admitted *within* (ch. 5. 1-10). With this accords the clause, "Come out from among them," *viz.*, so as to be received to me. So Ezekiel 20. 41, "I will accept you;" and Zephaniah 3. 19, "gather her that was driven out." "The intercourse of believers with the world should resemble that of angels, who, when they have been sent a message from heaven, discharge their office with the utmost promptness, and joyfully fly back home to the presence of God" (1 Corinthians 7. 31; 5. 9, 10). **18.** *Translate*, "I will be to you in the relation of a Father, and ye shall be to me in the relation of sons," &c. This is a still more endearing relation than (v. 16), "I will be their God, and they . . . my people." Cf. the promise to Solomon (1 Chronicles 28. 6; Isaiah 43. 6; Revelation 21. 3, 7; Jeremiah 31. 1, 9). **Lord Almighty**—*The Lord the Universal Ruler*: nowhere else found but in Revelation. The greatness of the Promiser enhances the greatness of the promises.

CHAPTER VII.

Ver. 1-16. SELF-PURIFICATION THEIR DUTY RESULTING FROM THE FOREGOING. HIS LOVE TO THEM, AND JOY AT THE GOOD EFFECTS ON THEM OF HIS FORMER EPISTLE, AS REPORTED BY TITUS. **1.** **cleanse ourselves**—This is the conclusion of the exhortation (ch. 6. 1, 14; 1 John 8. 3; Revelation 22. 11). **filthiness**—"the unclean thing" (ch. 4. 17). **of the flesh**—for instance, *fornication*, prevalent at Corinth (1 Corinthians 6. 15-18). **and spirit**—for instance,

idolatry, direct or indirect (1 Corinthians 6. 8; 3. 1, 7; 10. 7, 21, 22). The spirit (Psalm 32. 2) receives pollution through the flesh, the instrument of uncleanness. **perfecting holiness**—The *cleansing away* impurity is a positive step towards holiness (ch. 6. 17). It is not enough to begin; the end crowns the work (Galatians 3. 3; 5. 7; Philippians 1. 6). **fear of God**—often conjoined with the consideration of the most glorious promises (ch. 5. 11; Hebrews 4. 1). **Privilege and promise go hand in hand.** **2.** **Receive us—with enlarged hearts** (ch. 6. 13). **we have wronged . . . corrupted . . . defrauded no man**—(cf. v. 9.) This is the ground on which he asks their reception of (making room for) him in their hearts. We *wronged* none by an undue exercise of apostolic authority; v. 13 gives an instance in point. We have corrupted none, *viz.*, by beguilements and flatteries, while preaching "another Gospel," as the false teachers did (ch. 11. 3, 4). We have defrauded none by "making a gain" of you (ch. 12. 17). Modestly he leaves them to supply the *positive* good which he had done; suffering all things himself that they might be benefited (v. 9, 12; ch. 12. 13). **3.** In excusing myself, I do not accuse you, as though you suspected me of such things [MENOCIUS], or as though you were guilty of such things; for I speak only of the false apostles. [ESTIUS, and Greek commentators.] Rather, "as though you were ungrateful and treacherous." [BEZA.] **I . . . said before**—in ch. 6. 11, 12; cf. Philippians 1. 7. **die and live with you**—the height of friendship. I am ready to die and live with you and for you (Philippians 1. 7, 20, 24; 2. 17, 18). Cf. as to Christ, John 10. 11. **4.** **boldness of speech**—(cf. ch. 6. 11.) **glorying of you**—Not only do I speak with unreserved openness to you, but I *glory* (boast) *greatly to others in your behalf*, in speaking of you. **filled with comfort**—at the report of Titus (v. 6, 7, 9, 13; ch. 1. 4). **exceeding joyful**—Greek, *I overabound with joy* (v. 7, 9, 16). **our tribulation**—described in v. 5; also in ch. 4. 7, 8; 6. 4, 5. Greek, "For also" (for "*even*"). This verse is thus connected with ch. 2. 12, 13, "When I came to Troas, I had no rest in my spirit;" so "*also*" now, when I came to Macedonia, my "*flesh*" had no rest (he, by the term "*flesh*," excepts his *spiritual* consolations) from "fightings with adversaries *without*" (1 Corinthians 5. 12), and from fears for the Corinthian believers "*within*" the Church, owing to "false brethren" (ch. 11. 26). Cf. ch. 4. 8. Deuteronomy 32. 25, to which he seems to allude. **6.** *Translate* in the order required by the Greek, "But he that comforteth those that are cast down, even God." Those that are of an high spirit are not susceptible of such comfort. **7.** **when he told us**—Greek, "*telling us.*" We shared in the comfort which Titus felt in recording your desire (v. 13). He rejoiced in telling the news; we in hearing them. [ALFORD.] **earnest desire**—Greek, "*longing desire,*" *viz.*, to see me [GROTIUS]; or, in general, *towards me, to please me.* **mourning**—over your own remissness in not having immediately punished the sin (1 Corinthians 5. 1, &c.) which called forth my rebuke. **servent mind**—Greek, "*zeal*" (cf. v. 11; John 2. 17). **toward me**—Greek, "*for me:*" for my sake. They in Paul's behalf showed the zeal against the sin which Paul would have shown had he been present. **rejoiced the more**—more than before, at the mere coming of Titus. **8.** **with a letter**—Greek, "*in the letter,*" *viz.*, the first Epistle to the Corinthians. **I do not repent, though I did repent**—*translate*, "I do not regret it, though I did regret it." The Greek words for *regret* and *repent* are distinct. St. Paul was almost regretting, through parental tenderness, his having used rebukes calculated to grieve the Corinthians; but now that he has learned from Titus the salutary effect produced on them, he no longer regrets it. **for I perceive, &c.**—This is explanatory of "I did repent" or "regret it," and is parenthetical ("for I perceive that *this* Epistle did make you sorry, though it was but for a season"). **9.** **Now I rejoice**—Whereas "I did repent" or regret having made you sorry by my letter, I rejoice now, not that ye were caused sorrow, but that your sorrow resulted in your repentance. **ye sorrowed**—rather, as before, "*ye were made sorry.*" **after a godly manner**—*lit.*, "*according to God,*" *i. e.*, your sorrow having regard

to God, and rendering your mind conformable to God (Romans 14. 22; 1 Peter 4. 6). **that**—translate in Greek order, "to the end that (cf. ch. 11. 9) ye might in nothing receive damage from us," which ye would have received, had your sorrow been other than that "after a godly manner" (v. 10). **10. worketh . . . worketh**—In the best Greek reading the translation is, "worketh (simply) . . . worketh out." "Sorrow" is not repentance, but, where it is "godly," "worketh" it; i. e., *contributes or tends to it* (the same Greek word is in Romans 13. 10). The "sorrow of the world" (i. e., such as is felt by the worldly) "worketh out," as its result at last, (eternal) death (the same Greek verb is in ch. 4. 17, where see the Note). **repentance . . . not to be repented of**—There is not in the Greek this play on words, so that the word qualified is not "repentance" merely, but "repentance unto salvation;" this, he says, *none will ever regret*, however attended with "sorrow" at the time. "Repentance" implies a *coming to a right mind*; "regret" implies merely uneasiness of feeling at the past or present, and is applied even to the remorse of Judas (Matthew 27. 3; Greek, "stricken with remorse," not as English Version, "repented himself"); so that, though always accompanying repentance, it is not always accompanied by repentance. "Repentance" removes the impediments in the way of "salvation" (to which "death," viz., of the soul, is opposed). "The sorrow of the world" is not at the *sin* itself, but at its *penal consequences*: so that the tears of pain are no sooner dried up, than the pleasures of ungodliness are renewed. So Pharaoh, Exodus 9. 27, 28-30; and Saul, 1 Samuel 15. 23-30. Cf. Isaiah 9. 13; Revelation 16. 10, 11. Contrast David's "godly sorrow," 2 Samuel 12. 13, and St. Peter's, Matthew 26. 75. **11. Confirmation of v. 10 from the Corinthians' own experience. carefulness**—solicitude, *lit.*, "diligence:" opposed to their past negligence in the matter. **in you—Greek, "for you,"** *yea*—not only "carefulness" or *diligence*, but also "clearing of yourselves," viz., to me by Titus: anxiety to show you disapproved of the deed. **indignation**—against the offender. **fear**—of the wrath of God, and of sinning any more [SCLATER and CALVIN]: fear of Paul [GROTIUS] (1 Corinthians 4. 2, 19-21). **vehement desire**—longing for restoration to Paul's approval. [CONYBEARE and HOWSON.] "Fear" is in spite of one's self. "Longing desire" is spontaneous, and implies strong love and an aspiration for correction. [CALVIN.] "Desire" for the presence of Paul, as he had given them the hope of it (1 Corinthians 4. 19; 16. 5). [GROTIUS and ESTIUS.] **zeal**—for right and for God's honour against what is wrong. Or, "for the good of the soul of the offender." [BENGEL.] **revenge**—translate, "Exacting of punishment" (1 Corinthians 5. 2, 3). Their "carefulness" was exhibited in the six points just specified: "clearing of themselves," and "indignation" in relation to themselves; "fear" and "vehement desire" in respect to the apostle; "zeal" and "revenge" in respect to the offender [BENGEL] (cf. v. 7). **In all**—the respects just stated. **clear**—Greek, "pure," viz., from complicity in the guilty deed. "Approved yourselves," Greek, "commended yourselves." Whatever suspicion of complicity rested on you (1 Corinthians 5. 2, 6) through your former remissness, you have cleared off by your present strenuousness in reprobating the deed. **12. though I wrote unto you**—"making you sorry with my letter" (v. 8). **his cause that suffered wrong**—the father of the incestuous person who had his father's wife (1 Corinthians 5. 1). The father, thus it seems, was alive. **that our care for you, &c.**—Some of the oldest MSS. read thus, "That YOUR care for us might be made manifest unto you," &c. But the words, "unto you," thus, would be rather obscure; still the obscurity of the genuine reading may have been the very reason for the change being made by correctors into the reading of English Version. ALFORD explains the reading: "He wrote in order to bring out their zeal on his behalf (i. e., to obey his command), and make it manifest to themselves in God's sight, i. e., to bring out among them their zeal to regard and obey him." But some of the oldest MSS. and versions (including the Vulgate and old Italian) support English Version. And the words, "to you," suit it better than the other

reading. Ch. 2. 4, "I wrote . . . that ye might know the love which I have more abundantly unto you," plainly accords with it, and disproves ALFORD's assertion that English Version is inconsistent with the fact as to the purpose of his letter. His writing, he says was not so much for the sake of the individual offender, or the individual offended, but from his "earnest care" or concern for the welfare of the Church. **13. The oldest MSS. read thus, "Therefore (Greek, "for this cause," viz., because our aim has been attained) we have been (English Version, "were," is not so accurate) comforted; yea (Greek, "but"), in our comfort we exceedingly the more joyed for the joy of Titus," &c. (cf. v. 7). 14. anything—i. e., at all. I am not ashamed**—"I am not put to shame," viz., by learning from Titus that you did not realize the high character I gave him of you. **as . . . all things . . . in truth, even so our boasting . . . is found a truth**—As our speaking in general to you was true (ch. 1. 18), so our particular boasting rather Titus concerning you is now, by his report, proved to be truth (cf. ch. 9. 2). Some oldest MSS. read expressly, "concerning you:" this in either reading is the sense. **15. his inward affection—lit., bowels (cf. ch. 6. 12; Philippians 1. 8; 2. 1; Colossians 3. 12). obedience**—(Ch. 2. 9.) **fear and trembling**—with trembling anxiety to obey my wishes, and fearful lest there should be aught in yourselves to offend him and me (v. 11; cf. 1 Corinthians 2. 3). **16. therefore**—Omitted in the oldest MSS. The conclusion is more emphatical without it. **that I have confidence in you in all things**—rather, as Greek, "that in everything I am of good courage concerning (lit., in the case of) you," as contrasted with my former doubts concerning you.

CHAPTER VIII.

Ver. 1-24. THE COLLECTION FOR THE SAINTS; THE READINESS OF THE MACEDONIANS A PATTERN TO THE CORINTHIANS; CHRIST THE HIGHEST PATTERN; EACH IS TO GIVE WILLINGLY AFTER HIS ABILITY; TITUS AND TWO OTHERS ARE THE AGENTS ACCREDITED TO COMPLETE THE COLLECTION. **1. we do you to wit—we make known to you, the grace of God bestowed on the churches of Macedonia**—Their liberality was not of themselves naturally, but of God's grace bestowed on them, and enabling them to be the instrument of God's "grace" to others (v. 6, 19). The importance given in this Epistle to the collection, arose as well from St. Paul's engagement (Galatians 2. 10), as also chiefly from his hope to conciliate the Judaizing Christians at Jerusalem to himself and the Gentile believers, by such an act of love on the part of the latter towards their Jewish brethren. **2. trial of affliction**—The Greek expresses, "In affliction (or "tribulation") which tested them;" *lit.*, "in a great testing of affliction." **abundance of their joy**—The greater was the depth of their poverty, the greater was the abundance of their joy. A delightful contrast in terms, and triumph, in fact, of spirit over flesh. **their deep poverty**—Greek, "their poverty down to the death of it." **abounded unto the riches, &c.**—Another beautiful contrast in terms: Their poverty had the effect, not of producing stinted gifts, but of "abounding in the riches of liberality" (not as Margin, "simplicity;" though the idea of singleness of motive to God's glory and man's good, probably enters into the idea) (cf. Romans 12. 8, and Margin; ch. 9. 11, Note, 13; James 1. 5). **3-5. they were willing**—rather, supply from v. 5, the ellipsis thus, "According to their power . . . yea, and beyond their power, THEY GAVE." **of themselves**—not only not being besought, but themselves beseeching us. **4. that we would receive**—Omitted in the oldest MSS. Translate therefore, "Beseeching of us . . . the grace and fellowship of (i. e., to grant them the favour of sharing in) the ministering unto the saints." The Macedonian contributions must have been from Philippi, because Philippi was the only Church that contributed to St. Paul's support (Philippians 4. 10, 15, 16). **5. And this they did, not as we hoped—translate, "And not as we hoped (i. e., far beyond our hopes), but their own selves gave them first to the Lord."** "First," not indicating

priority of time, but first of all, above all in importance. The giving of themselves takes precedence of their other gifts, as being the motive which led them to the latter (Romans 15. 16). **by the will of God**—not “according to the will of God,” but “moved by the will of God, who made them willing” (Philippians 2. 13). It is therefore called (v. 1), “the grace of God.” **6. Inasmuch that**—As we saw the Macedonians’ alacrity in giving, we could not but exhort Titus, that as we collected in Macedonia, so he in Corinth should complete the work of collecting which he had already begun there, lest ye, the wealthy people of Corinth, should be outdone in liberality by the poor Macedonians. **as he had begun**—Greek, “previously begun,” viz., the collection at Corinth, before the Macedonians began to contribute, during the visit to Corinth from which he had just returned. **finish in you the same grace**—complete among you this act of grace or beneficence on your part. **also**—as well as other things which he had to do among them. [ALFORD.] **7. in faith**—(ch. 1. 24.) **utterance**—(Note, 1 Corinthians 1. 5.) Not as ALFORD, “doctrine” or “word.” **knowledge**—(1 Corinthians 8. 1.) **diligence**—In everything that is good. **your love to us**—*lit.*, “love from you (i. e., on your part) in us” (i. e., which has us for its object; which is felt in the case of us). **8. not by commandment**—“not by way of commandment,” by the occasion of the forwardness of others, and, &c.—rather, “But by (mention of) the forwardness of others (as an inducement to you), and to prove (*lit.*, proving) the sincerity of your love.” The Greek is “by means of,” not “on account of the forwardness,” &c. BENGEL, ELLICOTT, &c. translate, “By means of the forwardness of others, proving the sincerity of your love ALSO.” The former is the simpler construction in the Greek. **9. ye know the grace**—the act of grateful love whereby the Lord emptied Himself of His previous heavenly glory (Philippians 2. 6, 7) for your sakes. **became poor**—Yet this is not demanded of you (v. 14); but merely that, without impoverishing yourselves, you should relieve others with your abundance. If the Lord did so much more, and at so much heavier a cost, for your sakes; much more may you do an act of love to your brethren at so little a sacrifice of self. **might be rich**—in the heavenly glory which constitutes His riches, and all other things, so far as is really good for us (cf. 1 Corinthians 3. 21, 22). **10. advice**—Herein he does not (as some misinterpret the passage) disclaim inspiration for the advice he gives; but under the Spirit, states that it is his “opinion” [ALFORD] or “judgment” [ELLICOTT, &c.], not a command, that so their offering might be free and spontaneous. **this**—my giving you an advice, not a command. **who have begun before**—“seeing that ye have begun before” the Macedonian churches; “a year ago” should be connected with this clause. **not only to do, but also to be forward**—There were three steps: (1.) the forwardness, more *lit.*, “the will;” (2.) the setting about it, *lit.*, “doing it;” (3.) completion of it. [ALFORD.] In the two former, not only the act, but the intention, the Corinthians preceded the Macedonians. BENGEL explains, “Not only to do” FOR THE PAST YEAR, “but also to be forward” or willing FOR THIS YEAR. ELLICOTT translates, “already,” instead of “before:” “Ye began already a year ago, not only to do, but also to be forward.” It appears hence, that something had been done in the matter a year before; other texts, however, show the collection was not yet paid (cf. v. 11 and ch. 9. 5, 7). This agrees with one, and only one, supposition, viz., that every man had laid by in store the fund from which he was afterwards to contribute, the very case which is shown by 1 Corinthians 16. 2 to have existed. [PALEY’S *Horæ Paulinæ*.] **11. perform**—“complete the doing also” (Note, v. 10). **a readiness to will**—Greek, “the readiness of will;” referring to v. 10, where the Greek for “to be forward,” ought to be translated as here, “to will.” **performance**—“completion.” [ALFORD.] The godly should show the same zeal to finish, as well as to begin well, which the worldly exhibit in their undertakings (Jeremiah 44. 25). **12. For**—Following up the rule “out of that which ye have” (v. 11), and no more. **a willing mind**—rather, as Greek, “the readiness,” viz., to will,

referring to v. 11. **accepted**—Greek “favourably accepted,” according to that a man hath—The oldest MSS. omit “a man.” Translate, “According to whatsoever it have;” the willing mind, or “readiness” to will, is personified. [ALFORD.] Or better, as BENGEL, “He is accepted according to whatsoever he have;” so ch. 9. 7, “The Lord loveth a cheerful giver.” Cf. as to David, 1 Kings 8. 18. God accepts the will for the deed. He judges not according to what a man has the opportunity to do, but according to what he would do if he had the opportunity (cf. Mark 14. 8; and the widow’s mite, Luke 21. 3. 4). **13. For**—Supply from v. 8, “I speak.” My aim is not that others (*viz.*, the saints at Jerusalem) may be relieved at the cost of your being “distressed” (so the Greek for “burdened”). The golden rule is, “Love thy neighbour as thyself,” not more than thyself. **14. by an equality**—“by the rule of equality” [ALFORD]; *lit.*, “out of equality.” **now at this time**—Greek, “at the present juncture” or season. **that their abundance also**—The Greek being distinct from the previous “that,” translate “in order that,” viz., at another season, when your relative circumstances may be reversed. The reference is solely to temporal wants and supplies. Those, as BENGEL, who quote Romans 15. 27 for interpreting it of spiritual supplies from the Jews to the Gentiles, forget that Romans 15. 27 refers to the past benefit spiritually, which the Jews have conferred on the Gentiles, as a motive to gratitude on the part of the latter, not to a prospective benefit to be looked for from the former, which the text refers to. **15. Exodus 16. 18; LXX.** As God gave an equal portion of manna to all the Israelites, whether they could gather much or little; so Christians should promote by liberality an equality, so that none should need the necessities of life whilst others have superfluities. “Our luxuries should yield to our neighbour’s comforts; and our comforts to his necessities.” [J. HOWARD.] **16, 17. Returning to the subject of v. 6. for you**—translate, “Which put the same earnest care for you into the heart of Titus,” as was in myself. My care for you led me to “desire” him (v. 6 and 17, “exhortation,” the same Greek); but Titus had of himself the same care, whence he “accepted (gladly) my exhortation” (v. 17) to go to you (v. 6). **being more forward**—more earnest than to need such exhortation. **he went**—Greek, “went forth.” We should say, *he is going forth*; but the ancients put the past tense in letter-writing, as the things will have been past by the time that the correspondent receives the letter. “Of his own accord,” i. e., it is true he has been exhorted by me to go, but he shows that he has anticipated my desires, and already, “of his own accord,” has desired to go. **18. the brother, whose praise is in the Gospel**—whose praise is known in connection with the Gospel: Luke may be meant; not that “the Gospel” here refers to his written Gospel; but the language implies some one well known throughout the churches, and at that time with Paul, as Luke then was (Acts 20. 6). Not a Macedonian, as appears from ch. 9. 4. Of all Paul’s “companions in travel” (v. 19; Acts 19. 29), St. Luke was the most prominent, having been his companion in preaching the Gospel at his first entrance into Europe (Acts 16. 10). The fact that the person here referred to was “chosen of the churches” as their trustee to travel with Paul in conveying the contribution to Jerusalem, implies that he had resided among them some time before: this is true of St. Luke, who after parting from St. Paul at Philippi (as he marks by the change from “we” to “they,” Acts 16.) six years before, he now again found in his company in Macedonia. In the interim he had probably become so well known that “his praise was throughout all the churches.” Cf. ch. 12. 18. Philemon 24. He who is faithful in the Gospel will be faithful also in matters of inferior importance. [BENGEL.] **19. not that only**—not only praised in all the churches. **chosen**—by vote: so the Greek. **of the churches**—therefore these companions of Paul are called “messengers of the churches” (v. 23). **to travel**—to Jerusalem. **with this grace**—Greek, “in the case of this grace,” or “gift.” **to the glory of the same Lord**—The oldest MSS. omit “same.” **declaration of your ready mind**—The oldest

MSS. read, "our," not *your*. This and the previous clause, "to the glory of the same Lord," do not follow "administered by us," but "chosen of the churches to travel," &c. The union of the brother with St. Paul in this affair of the collection was done to guard against suspicious injurious "to the glory" of the Lord. It was also done in order to produce a "readiness" on the part of Paul and the brother to undertake the office which each, by himself, would have been less ready to undertake, for fear of suspicions arising (v. 20) as to their appropriation of any of the money. 20. **Avoiding**—taking precautions against this. **In this abundance**—*in the case of this abundance*. 21. LXX. (Proverbs 3. 4; Romans 12. 17). The oldest MSS. read, "For we provide." **honest things**—*things honourable*. 22. This second brother, BIRKS supposes to be Trophimus; for a Macedonian is not meant (ch. 9. 4); probably the same as was sent before with Titus (ch. 12. 18); and therefore sent from Ephesus, and probably an Ephesian: all this is true of Trophimus. **oftentimes . . . in many things**—Join and translate as in the Greek, "many times in many things." **upon the great confidence which I have in you**—"through the great confidence WHICH HE HAS towards you." [ALFORD.] BENDEL better supports *English Version*, "We have sent, &c., through the confidence WHICH WE FEEL in regard to your liberality." 23. **fellow-helper concerning you**—Greek, "fellow-worker towards you." **our brethren**—the two mentioned v. 18 and 22. **messengers**—rather, as the Greek, "apostles;" in the less strict sense (Acts 14. 14). **of the churches**—sent by the churches, as we are by the Lord (Philippians 3. 25). There was in the synagogue an ecclesiastical officer, called "the angel of the Church," whence the title seems derived (cf. Revelation 2. 1). 24. The oldest MSS. read "[continue] manifesting to them in the face of the churches the manifestation of your love, and of our boasting on your behalf."

CHAPTER IX.

Ver. 1-15. REASONS FOR HIS SENDING TITUS. THE GREATER THEIR BOUNTIFULNESS, THE MORE SHALL BE THE RETURN OF BLESSING TO THEM, AND THANKSGIVING TO GOD. 1. **For**—connected with ch. 8. 16: "Show love to the messengers of the churches; for as concerns the ministration for the saints, it is superfluous for me to write to you who are so forward already." **write**—emphatical: It is superfluous to write, for you will have witnesses present. [BENDEL.] 2. **ready a year ago**—to send off the money, owing to the apostle's former exhortation (1 Corinthians 16. 1, 2). **your zeal**—Greek, "the zeal from you," i. e., on your part; propagated from you to others. **provoked**—i. e., stimulated. **very many**—Greek, "the greater number," viz., of the Macedonians. 3. **have I sent**—we should say, "I send;" whereas the ancients put it in the past, the time which it would be by the time that the letter arrived. **the brethren**—(Ch. 8. 18, 22)—Titus and the two others. **should be in vain in this behalf**—"should be proved futile in this particular," however true in general (ch. 7. 4). A tacit compliment, softening the sharp monition. **as I said**—as I was saying (v. 2). 4. **if they of Macedonia**—rather as Greek, "if Macedonians. **unprepared**—with your collection; see v. 2, "ready," Greek, "prepared." **we, not to say ye**—Ye would naturally feel more ashamed for yourselves, than we (who boasted of you) would for you. **confident boasting**—The oldest MSS. read simply "confidence," viz., in your liberality. 5. **that they would go before**—translate, "that they should," &c. **whereof ye had notice before**—rather, "promised before;" "long announced by me to the Macedonians" (v. 2). [BENDEL.] "Your promised bounty." [ELLICOTT, &c.] **not as of covetousness**—translate, "not as matter of covetousness," which it would be, if you gave niggardly. 6. **I say**—ELLICOTT, &c., supply the ellipsis thus: "But remember this." **bountifully**—lit., "with," or "in blessings." The word itself implies a *beneficent spirit*—*the giver* (cf. v. 7, end), and the plural implies the abundance and liberality of the gifts. "The reaping shall correspond to the proportions and spirit of the sowing"

[BENDEL.] Cf. Ezekiel 34. 26, "Showers of blessing." **according as he purposeth in his heart**—Let the full consent of the free will go with the gift. [ALFORD.] Opposed to "of necessity," as "grudgingly" is opposed to "a cheerful giver" (Proverbs 22. 9; 11. 25; Isaiah 32. 8). 8. **all grace**—even in external goods, and even while ye bestow on others. [BENDEL.] **that**—"in order that." God's gifts are bestowed on us, not that we may have them to ourselves, but that we may the more "abound in good works" to others. **sufficiency**—so as not to need the help of others, having yourselves from God "bread for your food" (v. 10). **in all things**—Greek, "in everything." **every good work**—of charity to others, which will be "your seed sown" (v. 10). 9. **As it is written**—realizing the highly blessed character portrayed in Psalm 112. 9. **He**—the "good man" (Psalm 112. 5). **dispersed**—as seed sown with full and open hand, without anxious thought in what direction each grain may fall. It is implied also that he *has* always what he may disperse. [BENDEL.] So in Psalm 112. 9. **the poor**—The Greek word is here only found in New Testament, "one in straitened circumstances, who earns his bread by labour." The word usually employed means "one so poor as to live by begging." **his righteousness**—Here "beneficence;" the evidence of his being *righteous* before God and man. Cf. Deuteronomy 24. 13; Matthew 6. 1, "alms;" Greek, "righteousness." **remaineth**—unexhausted and unfailing. 10. **Translate**, as in Isaiah 55. 10, "He that ministereth (supplieth) seed to the sower and bread for food" (lit., "bread for eating"). **minister**—rather future, as the oldest MSS., "Shall minister (supply) and multiply." **your seed**—your means for liberality. **the fruits of your righteousness**—the heavenly rewards for your Christian charity (Matthew 10. 42). Righteousness shall be itself the reward, even as it is the thing rewarded (Hosea 10. 12; Matthew 5. 6; 6. 33). 11. Cf. v. 8. **bountifulness**—Greek, "single-minded liberality." **Translated** "simplicity," Romans 12. 8. **causeth through us**—lit., "worketh through us;" i. e., through our instrumentality as the distributors. **thanksgiving**—on the part of the recipients. 12. **Greek**, "The ministration of this public service (on your part) is not only still further supplying the wants of the saints (besides the supplies from other quarters), but is abounding also (viz., in respect to relieving the necessities of others in poverty) through many thanksgivings to God." 13. **by**—through occasion of. **experiment**—translate, "the experience." [ELLICOTT, &c.] Or, "the experimental proof" of your Christian character, afforded by "this ministration." **they**—the recipients. **for your professed subjection**—Greek, "for the subjection of your profession;" i. e., your subjection in accordance with your profession, in relation to the Gospel. Ye yield yourselves in willing subjection to the Gospel precepts, evinced in acts, as well as in profession. **your liberal distribution**—Greek, "the liberality of your contribution in relation to them," &c. 14. **Translate**, "Themselves also with prayer for you, longing after you on account of the exceeding grace of God (resting) upon you." *English Version* is, however, good sense: They glorify God (v. 13) by the experimental proof, &c., "and by their prayer for you." But the Greek favours the former. 15. **his unspeakable gift**—the gift of His own Son, which includes all other inferior gifts (ch. 8. 9; Romans 8. 32). If we have received from God "His unspeakable gift," what great thing is it, if we give a few perishing gifts for His sake?

CHAPTER X.

Ver. 1-18. HE VINDICATES HIS APOSTOLIC AUTHORITY AGAINST THOSE WHO DEPRECIATED HIM FOR HIS PERSONAL APPEARANCE. HE WILL MAKE HIS POWER FELT WHEN HE COMES. HE BOASTS NOT, LIKE THEM, BEYOND HIS MEASURE. 1. **I Paul myself**—no longer "we," "us," "our" (ch. 9. 11): I who am represented by depreciators as "base," &c., I, the same Paul, of my own accord "beseech you;" or rather "entreat," "exhort" you for your sake. As "I beseech you" (a distinct Greek verb, v. 2) for my sake. **by the meekness and gentleness of Christ**—He men-

none these graces of Christ especially (Psalm 18.35; Matthew 11.29), as on account of his imitation of them in particular he was despised. [GROTIUS.] He entreats them by these, in order to show that though he must have recourse to more severe measures, he is naturally inclined to gentle ones after Christ's example. [MENOCHIUS.] "Meekness" is more in the mind internally; "gentleness" in the external behaviour, and in relation to others; for instance, the condescending *yieldingness* of a superior to an inferior, the former not insisting on his strict rights. [TRENCH.] BENIGEL explains it, "By the meekness and gentleness derived by me from Christ," not from my own nature: he objects to understanding it of Christ's meekness and gentleness, since nowhere else is "gentleness" attributed to Him. But though the exact *Greek* word is not applied to Him, the idea expressed by it is (cf. Isaiah 40. 11; Matthew 12. 19, 20). **in presence**—in personal appearance when present with you. **base**—*Greek*, "lowly;" timid, humbly diffident; opposed to "bold." "Am" stands here by ironical concession for "am reputed to be" (cf. v. 10). **2. I beseech you**—Intimating that, as he can *beseech* in letters, so he can be severe in their presence. **that I may not be**—that I may not have to be bold, &c. **with that confidence**—that authoritative sternness. **I think—I am minded to be, as if we walked according to the flesh**—His Corinthian detractors judged of him by themselves, as if he were influenced by fleshly motives, the desire of favour or fear of giving offence, so as not to exercise his authority when present. **3. For**—Reason why they should regard him "beseeching" them (v. 2) not to oblige him to have recourse to "bold" and stern exercise of authority. "We walk **in the flesh**," and so **in weakness**: but not "according to the flesh" (v. 2). Moreover, though we **walk in it**, we do not **war** according to it. A double contrast or antithesis. "They who accense us of walking after the flesh, shall find [to their cost] that we do not **war** after the flesh; therefore compel us not to use our weapons." [ALFORD.] **4.** A confutation of those who try to propagate their creed by force and persecution (cf. Luke 9. 54-56). **carnal**—*translate*, "fleshly," to preserve the allusion to v. 2, 8. **weapons**—for punishing offending members (v. 6; 1 Corinthians 4. 21; 5. 5, 13); boldness of speech, ecclesiastical discipline (v. 8; ch. 13. 10), the power of the word, and of the sacraments, the various extraordinary gifts of the Spirit. **mighty through God**—*Greek*, "mighty to God," i. e., mighty before God: not humanly, but divinely powerful. The power is not ours, but God's. Cf. "fair to God," i. e., divinely fair (*Margin*, Acts 7. 20) Also above (ch. 2. 15), "unto God a sweet savour." "The efficacy of the Christian religion proves its truth." [BENIGEL.] **pulling down**—As the *Greek* is the same as in v. 5, *translate*, "casting down." Cf. Jeremiah 1. 10: the inspired servants of God inherit the commission of the Old Testament prophets. **strongholds**—(Proverbs 21. 22)—*viz.*, in which sinners entrench themselves against reproof; all that opposes itself to Christ; the learning, and eloquence, and philosophical subtleties on which the Corinthians prided themselves. So Joshua's trumpet blast was "mighty" under God to overthrow the walls of Jericho. **5. imaginations**—rather, "reasonings." Whereas "thought" expresses men's own *purpose* and determination of living after their own pleasure. [TITTM.] **high thing**—So it ought to be *translated*, Romans 8. 39. A distinct *Greek* word from that in Ephesians 3. 18, "height," and Revelation 21. 16, which belongs to God and heaven from whence we receive nothing hurtful. But "high thing" is not so much "height" as *something made high*, and belongs to those regions of air where the powers of darkness "exalt themselves" against Christ and us (Ephesians 2. 2; 6. 12; 2 Thessalonians 2. 4). **exalteth itself**—2 Thessalonians 2. 4 supports *English Version* rather than the *translation* of ELLICOTT, &c., "is lifted up." Such were the *high towers* of Judaic self-righteousness, philosophical speculations, and rhetorical sophistries, the "knowledge" so much prized by many (opposed to "the knowledge of God"), which endangered a section of the Corinthian Church. **against the knowledge of God**—True knowledge makes men humble. Where there is exalta-

tion of self, there knowledge of God is wanting. [BENIGEL.] Arrange the words following thus: "Bringing every thought (i. e., *intent of the mind or will*) into captivity to the obedience of Christ," i. e., to obey Christ. The three steps of the apostle's spiritual warfare are: (1.) It demolishes what is opposed to Christ; (2.) It leads captive; (3.) It brings into obedience to Christ (Romans 1. 5; 16. 26). The "reasonings" (*English Version*, "Imaginations") are utterly "cast down." The "mental intents" (*English Version*, "thoughts") are taken willing captives, and tender the voluntary obedience of faith to Christ the Conqueror. **6. Translate**, "Having ourselves (i. e., *being*) in readiness to exact punishment for all disobedience," &c. We have this in store for the disobedient: it will be brought into action in due time. **when your obedience, &c.**—He charitably assumes that most of the Corinthian Church will act obediently; therefore he says "YOUR obedience." But perhaps some will act otherwise; in order, therefore, to give all an opportunity of joining the obedient, he will not prematurely exact punishment, but wait until the full number of those gathered out to Christ has been "completed," and the remainder have been proved incorrigible. He had acted already so at Corinth (Acts 18. 6-11; cf. Exodus 32. 34; Matthew 13. 28-30). **7.** Do ye regard mere outward appearance (mere external recommendations, personal appearance, voice, manner oratory of teachers *present face to face*, such as they admired in the false teachers to the disparagement of Paul, v. 10; *Note*, ch. 5. 12)? Even in *outward bearing* when I shall be *present* with you (in contrast to "by letters," v. 9) I will show that I am more really armed with the authority of Christ, than those who arrogate to themselves the title of being peculiarly "Christ's" (1 Corinthians 1. 12). A Jewish emissary seems to have led this party. **let him of himself think this again**—He may "of himself," without needing to be taught it in a more severe manner, by "thinking again," arrive at "this" conclusion, "that even as," &c. St. Paul modestly demands for himself only an equal place with those whom he had begotten in the Gospel. [BENIGEL.] **8.** "For even if I were to boast somewhat more exceedingly (than I do, v. 8-6) of our (apostolic) authority (v. 6; ch. 13. 10) . . . I should not be put to shame (by the fact; as I should be if my authority proved to be without foundation: my threats of punishment not being carried into effect). **for edification . . . not for . . . destruction**—*Greek*, "for building up . . . not for . . . CASTING DOWN" (the same *Greek* as in v. 5): the image of a building as in v. 4, 5. Though we "cast down reasonings," this is not in order to destroy, but really to *build up* ("edify"), by removing those things which are hindrances to edification, and testing what is unsound, and putting together all that is true in the building. [CHRYSOSTOM.] **9.** I say this lest I should seem to be terrifying you, as children, with empty threats. [BENIGEL.] *ESTIUS* explains, "I might boast more of my authority, but I forbear to do so, that I may not seem as if," &c. But this ellipsis is harsh: and v. 10, 11 confirm BENIGEL's view. **10. letters**—implying that there had been already more letters of St. Paul received by the Corinthians than the one we have, *viz.*, 1 Corinthians; and that they contained strong reproofs. **say they**—*Greek*, "says one," "such a one" (v. 11) seems to point to some definite individual. Cf. Galatians 5. 10; a similar slanderer was in the Galatian Church. **weak**—(Ch. 12. 7; 1 Corinthians 2. 3.) There was nothing of majesty or authority in his manner; he bore himself tremblingly among them, whereas the false teachers spoke with authoritative bearing and language. **11. think this**—"consider this." **such will we be**—or "are," in general, not merely shall we be at our next visit. **12.** "We do not presume (irony) to judge ourselves among, or in comparison with, some of them that commend themselves." The charge falsely brought against him of *commending himself* (ch. 1. 1; 5. 12), really holds good of the false teachers. The phrase, "judge ourselves of the number," is drawn from the testing of athletes and senators, the "approved" being set down on the roll. [WAHL.] **measuring themselves by themselves**—"among themselves:" to correspond to the previous verb. "Judge ourselves among them." 12-

read of measuring themselves by the public standard, they measure themselves by one made by themselves: they do not compare themselves with others who excel them, but with those like themselves: hence their high self-esteem. The one-eyed is easily king among the blind. **are not wise**—with all their boasted "wisdom" (1 Corinthians 1. 19-26), they are anything but "wise." 13. **not boast without measure**—*Greek*, "to unmeasured bounds." There is no limit to a man's high opinion of himself, so long as he measures himself by himself (v. 13) and his fellows, and does not compare himself with his superiors. It marks the *personal* character of this Epistle that the word "boast" occurs twenty-nine times in it, and only twenty-six times in all the other Epistles put together. Undeterred by the charge of vanity, he felt he must vindicate his apostolic authority by facts. [CONYBEARE and HOWSON.] It would be to "boast of things without our measure," were we to boast of conversions made by "other men's labours" (v. 15). **distributed**—apportioned. [ALFORD.] **a measure**—as a measure. [ALFORD.] **to reach**—"that we should reach as far as even to you:" not that he meant to go no further (v. 16; Romans 15. 20-24). St. Paul's "measure" is the *apportionment* of his sphere of Gospel labours *ruled* for him by God. A "rule" among the so-called "apostolic canons" subsequently was, that no bishop should appoint ministers beyond his own limits. At Corinth no minister ought to have been received without St. Paul's sanction, as Corinth was *apportioned* to him by God as *his apostolic sphere*. The Epistle here incidentally, and therefore undesignedly, confirms the independent history, the Acts, which represents Corinth as the extreme limit as yet of his preaching, *at which he had stopped*, after he had from Philippi passed southward successively through Amphipolis, Apollonia, Thessalonica, Berea, and Athens. [PALEY'S *Horæ Paulinæ*.] 14. "We are not stretching ourselves beyond our measure, as (we should be) if we did not reach unto you: (but we do), for as far as even to you have we come in preaching the Gospel." 15. "Not boasting to unmeasured bounds (i. e., not exceeding our own bounds by boasting) of (*lit.*, "in") other men's labours." **when**—"As your faith goes on increasing." The cause of his not yet reaching with the Gospel the regions beyond Corinth, was the weakness as yet of their faith. He desired not to leave the Corinthians before the proper time, and yet not to put off preaching to others too long. **enlarged by you**—*Greek*, "in your case." Our success in your case will give us an important step towards further progress beyond you (v. 16). **according to our rule**—according to our divinely-assigned apportionment of the area or sphere of our work; for "we stretch not ourselves beyond our measure" (v. 14). **abundantly**—*Greek*, "unto exceeding abundance:" so as to exceed the limits we have yet reached (v. 16). 16. **To**—i. e., so as to preach . . . beyond you (and) not to boast, &c. In another man's line of things made ready to our hand—Do not connect "line of things," &c.; but "boast of things," &c. To make this clearer, arrange the words thus, "Not to boast as to things (already made by the preaching of others) ready to our hand in another man's line (i. e., within the line, or sphere of labour, apportioned by God to another). 17. **glorieth**—*translate*, to accord with v. 16, "boasteth." In contrast to his opponents' practice of boasting in another's line or sphere, St. Paul declares the only true boasting is in the Lord (1 Corinthians 1. 31; 15. 10). 18. (Proverbs 27. 2.) **whom the Lord commendeth**—to whom the Lord has given as his "Epistle of commendation," the believers whom he has been the instrument of converting: as was St. Paul's case (ch. 3. 1-3). **is approved**—can stand the test of the final trial. A metaphor from testing metals (Romans 16. 10; 1 Corinthians 11. 19). So on the other hand those finally rejected by the Lord are termed "*reprobate silver*" (Jeremiah 6. 30).

CHAPTER XI.

Ver. 1-33. THROUGH JEALOUSY OVER THE CORINTHIANS, WHO MADE MORE ACCOUNT OF THE FALSE APOSTLES THAN

OF HIM, HE IS OBLIGED TO COMMEND HIMSELF IN MANY RESPECTS SUPERIOR. 1. **Would to God**—*Greek*, "I would that." **bear with me**—I may ask not unreasonably to be borne with; not so the false apostles (v. 4, 20). **my**—Not in the oldest MSS. **folly**—The *Greek* is a milder term than that for "foolishness" in 1 Corinthians 3. 19; Matthew 5. 22; 25. 2. The *Greek* for "folly" here implies *imprudence*; the *Greek* for "foolishness" includes the idea of *perversity* and *wickedness*. **and indeed bear**—A request (so v. 16). But the *Greek* and the sense favour the *translation*, "But indeed (I need not wish it, for) ye do bear with me;" still I wish you to bear with me further, whilst I enter at large into self-commendations. 2. **For I am jealous**—The justification of his self-commendations lies in his zealous care lest they should fall from Christ, to whom he, as "the friend of the Bridegroom" (John 3. 29), has espoused them; in order to lead them back from the false apostles to Christ, he is obliged to boast as an apostle of Christ, in a way which, but for the motive, would be "folly." **godly jealousy**—*lit.*, "jealousy of God" (cf. ch. 1. 12, "godly slucidity," *lit.*, "sincerity of God"). "If I am immoderate, I am immoderate to God." [BENGEL.] A jealousy which has God's honour at heart (1 Kings 19. 10). I . . . **espoused you**—St. Paul uses a *Greek* term applied properly to the bridegroom, just as he ascribes to himself "jealousy," a feeling properly belonging to the husband; so entirely does he identify himself with Christ. **present you as a chaste virgin to Christ**—at His coming, when the heavenly marriage shall take place (Matthew 25. 6; Revelation 19. 7, 9). What St. Paul here says he desires to do, *viz.*, "present" the Church as "a chaste virgin" to Christ, *Christ Himself* is said to do in the fuller sense. Whatever ministers do effectively, is really done by Christ (Ephesians 5. 27-32). The *espousals* are going on now. He does not say "chaste virgins;" for not individual members, but the whole body of believers conjointly constitute the Bride. 3. **I fear**—(ch. 12. 20)—not inconsistent with love. His source of fear was their yielding character. **subtlety**—the utter foe of the simplicity which is intent on ONE object, Jesus, and seeks none "other," and no "other" and different Spirit (v. 4): but loves him with tender SINGLENESSE OF AFFECTION. Where Eve first gave way, was in mentally harbouring for a moment the possibility insinuated by the serpent, of God not having her truest interests at heart, and of this "other" professing friend being more concerned for her than God. **corrupted**—so as to lose their virgin purity through seducers (v. 4). The same *Greek* stands for "minds" as for "thoughts" (ch. 10. 5, where see *note*); *intents of the will, or mind*. The oldest MSS., after "simplicity," add, "and the purity" or "chastity." In *Christ*—rather, "that is towards Christ." 4. **If, &c.**—which in fact is impossible. However, if it were possible, ye might then bear with them (see *Note*, v. 1). But there can be no *new Gospel*; there is but the one which I first preached; therefore it ought not to be "borne" by you, that the false teachers should attempt to supersede me. **he that cometh**—the high-sounding title assumed by the false teachers, who arrogated Christ's own peculiar title (*Greek*, Matthew 11. 3, and Hebrews 10. 37), "He that is coming." Perhaps he was leader of the party which assumed peculiarly to be "Christ's" (ch. 10. 7; 1 Corinthians 1. 12); hence his assumption of the title. **preacheth . . . receive**—is preaching . . . ye are receiving. **Jesus**—the "Jesus" of Gospel history. He therefore does not say "Christ," which refers to the office. **another . . . another**—*Greek*, "another Jesus . . . a different Spirit . . . a different Gospel." *Another* implies a distinct individual of the same kind; *different* implies one quite distinct in kind. **which ye have not received**—from us. **ye have not received . . . Gospel . . . accepted**—The will of man is passive in RECEIVING the "Spirit;" but it is actively concurrent with the will of God (which goes before to give the good will in ACCEPTING the "Gospel." **ye might well bear with him**—There would be an excuse for your conduct, though a bad one (for ye ought to give heed to no Gospel other than what ye have already heard from me, Galatians 1. 6, 7); but the false teachers do not even pretend

they have "another Jesus" and a "different Gospel" to bring before you; they merely try to supplant me, your accredited Teacher. Yet ye not only "bear with" them, but prefer them. 5. **For**—my claim is superior to that of the false teachers, "For," &c. **I suppose**—I reckon. [ALFORD.] **I was not**—*Greek*, "That I have not been, and am not." the very chiefest apostles—James, Peter, and John, the witnesses of Christ's transfiguration and agony in Gethsemane. Rather, "those overmuch apostles," those *superiores* of the apostles in their own esteem. This sense is proved by the fact that the context contains no comparison between him and the apostles, but only between him and the false teachers; v. 6 also alludes to these, and not to the apostles; cf. also the parallel phrase, "false apostles" (*Note*, v. 13, and ch. 12, 11). [ALFORD.] 6. **rude**—*Greek*, "a common man;" a "laid;" not rhetorically trained; unskilled in finish of diction. 1 Corinthians 2, 1-4, 13; ch. 10, 10, 11, shows his words were not without weight, though his "speech" was deficient in oratorical artifice. "Yet I am not so in my knowledge" (ch. 12, 1-5; Ephesians 3, 1-5). **have been . . . made manifest**—Read with the oldest MSS., "We have made things (Gospel truths) manifest," thus showing our "knowledge." *English Version* would mean, I leave it to yourselves to decide whether I be rude in speech, &c.: for we have been thoroughly (*lit.*, "in everything") made manifest among you (*lit.*, "in respect to you;" "in relation to you"). He had not by reserve kept back his "knowledge" in Divine mysteries from them (ch. 2, 17; 4, 2; Acts 20, 20, 27). **in all things**—The *Greek* rather favours the translation, "among all men;" the sense then is, we have manifested the whole truth among all men with a view to your benefit. [ALFORD.] But the *Greek* in Philippians 4, 12, "In each thing and in all things," sanctions *English Version*, which gives a clearer sense. 7. **Have I**—*lit.*, "Or have I?" Connected with last verse, "Or will any of you make it an objection that I have preached to you gratuitously?" He leaves their good feeling to give the answer, that this, so far from being an objection, was a decided superiority in him above the false apostles (1 Corinthians 9, 6-15). **abasing myself**—in my mode of living waiving my right of maintenance, and earning it by manual labour; perhaps with slaves as his fellow-labourers (Acts 18, 3; Philippians 4, 12). **ye . . . exalted**—spiritually, by your admission to Gospel privileges. **because**—"In that." **Gospel of God**—"of God" implies its Divine glory to which they were admitted. **freely**—"without charge." 8. **I robbed**—*i. e.*, took from them in order to spare you more than what was their fair share of contribution to my maintenance, *e. g.*, the Philippian Church (Philippians 4, 15, 16). **wages**—"subsidy." **to do you service**—*Greek*, "with a view to ministration to you;" cf. "supplied" (*Greek*, "in addition"), v. 9, implying, he brought with him from the Macedonians, supplies towards his maintenance at Corinth; and (v. 9) when those resources failed ("when I wanted") he received a new supply, whilst there, from the same source. 9. **wanted**—"was in want." **chargeable**—*Greek*, "burdensome," *lit.*, "to torpify," and so to oppress. JEROME says it is a Cilician word (ch. 12, 14, 16). **the brethren which came**—rather, as *Greek*, "the brethren when they came." Perhaps Timothy and Silas (Acts 8, 1, 5). Cf. Philippians 4, 15, 16, which refers to donations received from the Philippians (who were in Macedonia) at two distinct periods ("once and again"), one at Thessalonica, the other after his departure from Macedonia, that is, when he came into Achaia to Corinth (from the Church in which city he would receive no help); and this "in the beginning of the Gospel," *i. e.*, at its first preaching in these parts. Thus all three, the two Epistles and history, mutually, and no doubt undesignedly, coincide; a sure test of genuineness. **supplied**—*Greek*, "supplied in addition," *viz.*, in addition to their former contributions; or as BENGEI, in addition to the supply obtained by my own manual labour. 10. *Greek*, "There is the truth of Christ in me that," &c. (Romans 9, 1). **no man shall stop me of**—The oldest MSS. read, "This boasting shall not be shut (*i. e.*, stopped) as regards me." "Boasting" is as it were personified . . . shall not have its mouth

stopped as regards me." [ALFORD.] 11. Love is often offended at its favours being not accepted, as though the party to whom they are offered wished to be under no obligation to the offerer. 12. **I will do**—I will continue to decline help. **occasion**—*Greek*, "the occasion," *viz.*, of misrepresenting my motives, which would be afforded to my detractors, if I accepted help. **that wherein they glory they may be found even as we**—BENGEI joins this clause with "the occasion," *viz.*, of glorying or boasting, the occasion "that they may be found (a point wherein they glory) even as we," *i. e.*, quite as disinterested, or virtually, quite as gain-seeking and self-seeking. It cannot mean that the false teachers taught gratuitously even as Paul (cf. v. 20; 1 Corinthians 9, 12). ALFORD less clearly explains by reference to v. 18, &c., where the "glorying" here is taken up and described as "glorying after the flesh;" thus it means, that in the matters of which they boast they may be found even as we, *i. e.*, we may be on a fair and equal footing; that there may be no adventitious comparisons made between us, arising out of misrepresentations of my course of procedure, but that in every matter of boasting we may be fairly compared and judged by facts; for (v. 13) realities they have none, no weapons but misrepresentation, being false apostles. 13. **For**—Reason why he is unwilling they should be thought like him. [BENGEI.] such—they and those like them. **false apostles**—those "overmuch apostles" (*Note* v. 5) are no apostles at all. **deceitful workers**—pretending to be "workmen" for the Lord, and really seeking their own gain. 14. **is transformed**—rather, "transforms himself" (cf. Job 1, 6); habitually; the first occasion of his doing so was in tempting Eve. "Himself" is emphatical: If their master himself, who is the "prince of darkness," the most alien to light, does so, it is less marvellous in the case of them who are his servants (Luke 22, 54; Ephesians 6, 12). 15. **no great thing**—no difficult matter. **if his ministers also—as well as himself. righteousness**—answering to "light" (v. 14); the manifestation wherewith God reveals Himself in Christ (Matthew 6, 33; Romans 1, 17). **end**—the test of things is the end which strips off every specious form into which Satan's agents may now "transform" themselves (cf. Philippians 3, 19, 21). **according to their works**—not according to their pretensions. 16. **I say again**—again taking up from v. 1 the anticipatory apology for his boasting. **if otherwise**—but if ye will not grant this; if ye will think me a fool. **yet as a fool**—"yet even as a fool receive me;" grant me the indulgent hearing conceded even to onesuspected of folly. The *Greek* denotes one who does not rightly use his mental powers; not having the idea of blame necessarily attached to it; one deceived by foolish vanities, yet boasting himself [TRIM.] (v. 17, 19). **that I**—The oldest MSS. read, "that I, too," *viz.*, as well as they, may boast myself. 17. **not after the Lord**—by inspired guidance he excepts this "glorying" or "boasting" from the inspired authoritativeness which belongs to all else that he wrote; even this boasting, though undesirable in itself, was permitted by the Spirit, taking into account its aim, *viz.*, to draw off the Corinthians from their false teachers to the apostle. Therefore this passage gives no proof that any portion of Scripture is uninspired. It merely guards against his boasting being made a justification of boasting in general, which is not ordinarily "after the Lord," *i. e.*, consistent with Christian humility. **foolishly**—*Greek*, "in foolishness." **confidence of boasting**—(ch. 9, 4). 18. **many**—including the "false teachers." **after the flesh**—as fleshly men are wont to boast, *viz.*, of external advantages, as their birth, doings, &c. (cf. v. 22). **I will glory also**—*i. e.*, I also will boast of such fleshly advantages, to show you that even in these I am not their inferiors, and therefore ought not to be supplanted by them in your esteem; though these are not what I desire to glory in (ch. 10, 17). 19. **gladly**—willingly. Irony. A plea why they should "bear with" (v. 1) him in his folly, *i. e.*, boasting; ye are, in sooth, so "wise" (1 Corinthians 4, 8, 10; St. Paul's real view of their wisdom was very different, 1 Corinthians 3, 1-4) yourselves that ye can "bear with" the folly of others more complacently. **Not only can ye do so, but ye are actually doing this and more.**

or—Ye may well “bear with” fools; for ye even “bear with” oppressors. *Translate*, “Ye bear with them.” a man—as the false apostles do. **bring you into bondage**—to himself. *Translate* “brings,” not “bring;” for the case is not merely a supposed case, but a case actually then occurring. Also “devours” (*viz.*, by exactions, Matthew 23. 14; Psalm 53. 4), “takes,” “exalts,” “smites.” **take of you**—So the *Greek* for “take” is used for “take away from” (Revelation 6. 4). **ALFORD translates**, as in ch. 12. 18, “catches you.” **exalt himself**—under the pretext of apostolic dignity. **smite you on the face**—under the pretext of Divine zeal. The height of insolence on their part, and of servile endurance on yours (1 Kings 22. 24; Nehemiah 13. 25; Luke 22. 64; Acts 23. 2; 1 Timothy 3. 3). **21. as concerning reproach**—rather, “by way of dishonour (*i. e.*, self-disparagement) I say it.” as though we . . . weak—in not similarly (*v.* 20) showing our power over you. “An ironical reminiscence of his own abstinence when among them from all these acts of self-exaltation at their expense” [as if such abstinence was weakness]. [ALFORD.] The “we” is emphatically contrasted with the false teachers who so oppressively displayed their power. I speak so as though WE had been weak when with you, because we did not show our power this way. Howbeit (we are not really weak; for), whereinssoever any is bold, &c., I am bold also. **22. Hebrews . . . Israelites . . . the seed of Abraham**—A climax. “Hebrews,” referring to the language and nationality; “Israelites,” to the theocracy and descent from Israel, the “prince who prevailed with God” (Romans 9. 4); “the seed of Abraham,” to the claim to a share in the Messiah (Romans 11. 1; 9. 7). Cf. Philippians 3. 5, “An Hebrew of the Hebrews,” not an Hellenist or Greek-speaking Jew, but a Hebrew in tongue, and sprung from Hebrews. **23. I speak as a fool**—rather, as *Greek*, “I speak as if beside myself;” stronger than “as a fool.” I am more—*viz.*, in respect to the credentials and manifestations of my ministry, more faithful and self-denying; and richer in tokens of God’s recognition of my ministry. Old authorities read the order thus, “In prisons above measures, in stripes more abundantly” (*English Version*, less accurately, “more frequent”). Acts 16. 23, &c., records one case of his imprisonment with stripes. **CLEMENT** (1 *Epistle to Corinthians*) describes him as having suffered bonds seven times. **in death oft**—(Ch. 4. 10; Acts 9. 23; 13. 50; 14. 5, 6, 19; 17. 5, 13.) **24. Deuteronomy 25. 3** ordained that not more than forty stripes should be inflicted. To avoid exceeding this number, they gave one short of it: thirteen strokes with a treble lash. [BENGEL.] This is one of those minute agreements with Jewish usage, which a forger would have not been likely to observe. **25. The beating by Roman magistrates at Philippi** (Acts 16. 23) is the only one recorded in Acts, which does not profess to give a complete journal of his life, but only a sketch of it in connection with the design of the book, *viz.*, to give an outline of the history of the Gospel Church from its foundation at Jerusalem, to the period of its reaching Rome, the capital of the Gentile world. **once was I stoned**—(Acts 14. 19.) **thrice . . . shipwreck**—before the shipwreck at Melita (Acts 27). Probably in some of his voyages from Tarsus, where he stayed for some time after his conversion, and from which, as being a seafaring place, he was likely to make missionary voyages to adjoining places (Acts 9. 30; 11. 25; Galatians 1. 21). **a night and a day . . . in the deep**—probably in part swimming or in an open boat. **26. In**—rather, “By:” connected with *v.* 23, but now not with “in,” as there, and as in *v.* 27, where again he passes to the idea of surrounding circumstances or environments. [ALFORD, ELICOTT, &c.] **waters**—rather, as *Greek*, “rivers,” *viz.*, perils by the flooding of rivers, as on the road often traversed by Paul between Jerusalem and Antioch, crossed as it is by the torrents rushing down from Lebanon. So the traveller soon lost his life. **robbers**—perhaps in his journey from Perga to Antioch in Pisidia. Pisidia was notorious for robbers; as indeed were all the mountains that divided the high land of Asia from the sea. **the heathen—Gentiles. in the city**—Damascus, Acts 9. 24, 25; Jerusalem, Acts 9. 29; Ephesus, Acts 19. 23. **false**

brethren—(Galatians 2. 4.) **27. fastings—voluntary**, in order to kindle devotions (Acts 13. 2, 3; 14. 23; 1 Corinthians 9. 27); for they are distinguished from “hunger and thirst,” which were *involuntary*. [GROTIUS.] See, however, *Note*, ch. 6. 5. The context refers solely to hardships, not to self-imposed devotional mortification. “Hunger and thirst” are not synonymous with “foodlessness” (as the *Greek* of “fasting” means), but are its consequences **cold . . . nakedness**—“cold” resulting from “nakedness,” or insufficient clothing, as the *Greek* often means as “hunger and thirst” result from “foodlessness.” (Cf. Acts 28. 2; Romans 8. 35.) “When we remember that he who endured all this was a man constantly suffering from infirm health (2 Corinthians 4. 7-12; 12. 7-10; Galatians 4. 13, 14), such heroic self-devotion seems almost superhuman.” [CONYBEARE and HOWSON.] **28. without**—“Beside” trials falling on me *externally*, just recounted, there is “that which cometh upon me (*lit.*, the impetuous concourse to me of business; properly, a crowd rising up against one again and again, and ready to bear him down), the care of all the churches” (including those not yet seen in the flesh, Colossians 2. 1): an *internal* and more weighty anxiety. But the oldest MSS., for “that which cometh,” read, “the pressure:” “the pressing care-taking” or “inspection that is upon me daily.” ALFORD translates. “Omitting what is BESIDES;” *viz.*, those other trials besides those recounted. But the *Vulgate*, *ESTIUS*, and *BENGEL*, support *English Version*. **the care**—The *Greek* implies, “my anxious solicitude for all the churches.” **29. I . . . weak**—in condescending sympathy with the weak (1 Corinthians 9. 22). “Care generates sympathy, which causes the minister of Christ personally to enter into the feelings of all his people, as if he stood in their position, so as to accommodate himself to all.” [CALVIN.] **offended**—by some stumbling-block put in his way by others: the “weak” is most liable to be “offended.” **I burn not**—The “I” in the *Greek* is emphatic, which it is not in the former clause, “I am not weak.” I not only enter into the feeling of the party offended, but I burn with indignation at the offender, I myself taking up his cause as my own. “Who meets with a stumbling-block and I am not disturbed even more than himself.” [NEANDER.] **30. glory of . . . infirmities**—A striking contrast! *Glorying* or *boasting* of what others make matter of shame, *viz.*, *infirmities*; for instance, his humbling mode of escape in a basket (*v.* 33). A character utterly incompatible with that of an enthusiast (cf. ch. 12. 5, 9, 10). **31. This solemn asseveration** refers to what follows. The persecution at Damascus was one of the first and greatest, and having no human witness of it to adduce to the Corinthians, as being a fact that happened long before and was known to few, he appeals to God for its truth. Luke (Acts 9. 25) afterwards recorded it (cf. Galatians 1. 20). [BENGEL.] It may ALSO refer to the revelation in ch. 12. 1, standing in beautiful contrast to his humiliating escape from Damascus. **32. governor—Greek**, “Ethnarch:” a Jewish officer to whom heathen rulers gave authority over Jews in large cities where they were numerous. He was in this case under Aretas, king of Arabia. Damascus was in a Roman province. But at this time, 38 or 39 A. D., three years after St. Paul’s conversion, 38 A. D., Aretas, against whom the emperor Tiberius as the ally of Herod Agrippa had sent an army under Vitellius, had got possession of Damascus on the death of the emperor, and the consequent interruption of Vitellius’ operations. His possession of it was put an end to immediately after by the Romans. [NEANDER.] Rather, it was granted by Caligula (38 A. D.) to Aretas, whose predecessors had possessed it. This is proved by our having no Damascus coins of Caligula or Claudius, though we have of their immediate imperial predecessors and successors. [ALFORD.]

CHAPTER XII.

Ver. 1-21. REVELATIONS IN WHICH HE MIGHT GLORY BUT HE RATHER GLORIES IN INFIRMITIES, AS CALLING FORTH CHRIST’S POWER: SIGNS OF HIS APOSTLESHIP

HIS DISINTERESTEDNESS: NOT THAT HE IS EXCUSING HIMSELF TO THEM; BUT HE DOES ALL FOR THEIR GOOD, LEST HE SHOULD FIND THEM NOT SUCH AS HE DESIRED, AND SO SHOULD HAVE TO BE SEVERE AT HIS COMING. 1. He proceeds to illustrate the "glorying in infirmities" (ch. 11. 30). He gave one instance which might expose him to ridicule (ch. 11. 33); he now gives another, but this one connected with a glorious revelation of which it was the sequel: but he dwells not on the glory done to himself, but on the *infirmity* which followed it, as displaying Christ's power. The oldest MSS. read, "I MUST NEEDS boast (or glory) though it be not expedient; for I will come." The "for" gives a proof that it is "not expedient to boast." I will take the case of revelations, in which if anywhere boasting might be thought harmless. "Visions" refers to things *seen*: "revelations," to things *heard* (cf. 1 Samuel 9. 15) or *revealed* in any way. In "visions" their signification was not always vouchsafed; in "revelations" there was always an unveiling of truths before hidden (Daniel 2. 19, 31). All parts of Scripture alike are matter of *inspiration*; but not all of *revelation*. There are degrees of revelation; but not of *inspiration*. of—*i. e.*, from the Lord; Christ, v. 2. 2. *Translate*, "I know," not "I knew." a man—meaning *himself*. But he purposely thus distinguishes between the *rapt and glorified* person of v. 2, 4, and *himself* the infirmity-laden victim of the "thorn in the flesh" (v. 7). Such glory belonged not to *him*, but the *weakness* did. Nay he did not even know whether he was in or out of the body when the glory was put upon him, so far was the glory from being *his*. [ALFORD.] His spiritual self was his highest and truest self: the flesh with its infirmity merely his temporary self (Romans 7. 25). Here, however, the latter is the prominent thought. *In Christ*—a Christian (Romans 18. 7). *above*—rather, simply "fourteen years ago." This Epistle was written 55–57 A. D. Fourteen years before will bring the vision to 41–43 A. D., the time of his second visit to Jerusalem (Acts 22. 17). He had long been intimate with the Corinthians, yet had never mentioned this revelation before: it was not a matter lightly to be spoken of. *I cannot tell*—rather as *Greek*, "I know not." If *in the body*, he must have been caught up bodily; if *out of the body*, as seems to be Paul's opinion, his spirit must have been caught up out of the body. At all events he recognizes the possibility of conscious receptivity in disembodied spirits. *caught up*—(Acts 8. 39.) *to the third heaven*—"even to," &c. These *raptures* (note the plural, "visions," "revelations") had two degrees: first he was *caught up* "to the third heaven," and from thence to "Paradise" (v. 4) [CLEMENS ALEXANDRINUS, *Stromata* 5. 427], which seems to denote an inner recess of the third heaven [BENGEL] (Luke 23. 43; Revelation 2. 7). St. Paul was permitted not only to "hear" the things of Paradise, but to *see* also in some degree the things of the third heaven (cf. "visions," v. 1). The occurrence *TWICE* of "whether in the body, &c., I know not, God knoweth," and of "lest I should be exalted above measure," marks two stages in the revelation. "Ignorance of the *mode* does not set aside the certain knowledge of the *fact*. The apostles were ignorant of many things." [BENGEL.] The first heaven is that of the clouds, the *air*; the second, that of the stars, the *sky*; the third is spiritual (Ephesians 4. 10). 3. *Translate*, "I know," *out of*—Most of the oldest MSS. read "apart from." 4. *unspeakable*—not in themselves, otherwise Paul could not have heard them; but as the explanation states, "which it is not lawful . . . to utter." [ALFORD.] They were designed for Paul's own consolation, and not for communication to others. Some heavenly words are communicable (Exodus 24. 6; Isaiah 6. 3). These were not so. St. Paul had not the power adequately to utter; nor if he had, would he have been permitted; nor would earthly men comprehend them (John 3. 12; 1 Corinthians 2. 9). A man may hear and know more than he can speak. *of myself*—concerning myself. Self is put in the background, except in respect to his infirmities his glorying in his other self, to which the revelations were vouchsafed, was not in order to give glory to his fleshly self but to bring out in

contrast the "infirmities" of the latter, that Christ might have all the glory. 6. *For*—Not but that I might glory as to "myself" (v. 5); "FOR if I should desire to glory, I shall not be a fool;" for I have things to glory, or boast of which are good matter for glorying of (not mere external fleshly advantages which when he gloried in (ch. 11.) he termed such glorying "folly," ch. 11. 1, 16, 17). *think of me*—*Greek*, "form his estimate respecting me." *heareth of me*—*Greek*, "heareth ought from me." Whatever haply he heareth from me in person. If on account of healing a cripple (Acts 14. 12, 13), and shaking off a viper (Acts 28.), the people thought him a god, what would they have not done, if he had disclosed those revelations? [ESTIUS.] I wish each of you to estimate me by "what he sees" my *present* acts and "hears" my teaching to be; not by my boasting of *past* revelations. They who allow themselves to be thought of more highly than is lawful, defraud themselves of the honour which is at God's disposal [BENGEL] (John 5. 41; 12. 43). 7. *exalted above measure*—*Greek*, "overmuch uplifted." How dangerous must self-exaltation be, when even the apostle required so much restraint! [BENGEL.] *abundance*—*Greek*, "the excess;" exceeding greatness. *given . . . me*—*viz.*, by God (Job 5. 6; Philipians 1. 29). *thorn in the flesh*—(Numbers 33. 55; Ezekiel 28. 24.) ALFORD thinks it to be the same bodily affliction as in Galatians 4. 13, 14. It certainly was something personal, affecting him individually, and not as an apostle: causing at once *acute pain* (as "thorn" implies) and *shame* ("buffet:" as slaves are *buffeted*, 1 Peter 2. 20). *messenger of Satan*—who is permitted by God to afflict His saints, as Job (Job 2. 7; Luke 13. 16). *to buffet me*—In *Greek*, *present*: to buffet me even now continuously. After experiencing the state of the blissful angels, he is now exposed to the influence of an evil angel. The chastisement from hell follows soon upon the revelation from heaven. As his *sight and hearing* had been ravished with heavenly "revelations," so his *touch* is pained with the "thorn in the flesh." 8. *For*—"concerning this thing." *thrice*—To his first and second prayer no answer came. To his third the answer came, which satisfied his faith and led him to bow his will to God's will. So Paul's master, Jesus, *thrice* prayed on the Mount of Olives, in resignation to the Father's will. The thorn seems (from v. 9, and *Greek*, v. 7, "that he may buffet me") to have continued with Paul when he wrote, lest still he should be "overmuch lifted up." *the Lord*—Christ. Escape from the cross is not to be sought even indirectly from Satan (Luke 4. 7). "Satan is not to be asked to spare us." [BENGEL.] 9. *said—lit.*, "He hath said:" implying that his answer is enough. [ALFORD.] *is sufficient*—The trial must endure, but the grace shall also endure and never fail thee [ALFORD] (Deuteronomy 33. 25). The Lord puts the words into Paul's mouth, that following them up he might say, "O Lord, thy grace is sufficient for me." [BENGEL.] *my strength*—*Greek*, "power." *is made perfect*—has its most perfect manifestation. *In weakness*—Do not ask for sensible strength, for my power is perfected in man's "strengthlessness" (so the *Greek*). The "for" implies, thy "strengthlessness" (the same *Greek* as is translated "weakness;" and in v. 10, "infirmities") is the very element in which my "power" (which moves coincident with "my grace") exhibits itself more perfectly. So that Paul instead of desiring the infirmity to "depart," "rather" henceforth "*glories in infirmities*, that the power of Christ may rest (*Greek*, 'tabernacle upon;') cover my infirmity all over as with a tabernacle; cf. *Greek*, John 1. 12) upon" him. This effect of Christ's assurance on him appears, ch. 4. 7; 1 Corinthians 2. 8, 4; cf. 1 Peter 4. 14. The "my" is omitted in some of the oldest MSS.; the sense is the same, "power" (referring to God's power) standing absolutely, in contrast to "weakness" (put absolutely, for man's weakness). Paul often repeats the word "weakness" or infirmity" (chs. 11., 12., and 13.) as being Christ's own word. The Lord has more need of our weakness than of our strength: our strength is often His rival; our weakness, His servant, drawing on His resources, and showing forth His glory. Man's extremity is God's opportunity; man's security is Satan's oppor-

tunity God's way is not to take His children out of trial, but to give them strength to bear up against it (Psalm 88. 7; John 17. 15). **10. take pleasure in**—Too strongly. Rather as the *Greek*, "I am well contented in." **infirmities**—the *genus*. Two pairs of *species* follow, partly coming from "Satan's messenger," partly from men. **reproaches**—"insults," **when**—in all the cases just specified. **then**—then especially. **strong**—"powerful" in "the power of Christ" (v. 9; ch. 13. 4; Hebrews 11. 34). **11. in glorying**—Omitted in the oldest MSS. "I am become a fool." He sounds a retreat. [BENGEL.] **ye**—Emphatic. "It is ye who have compelled me; for I ought to have been commended by you," instead of having to commend myself. **am I behind**—rather as *Greek*, "was I behind," when I was with you? **the very chiefest**—rather, as in ch. 11. 5, "those overmuch apostles." **though I be nothing**—in myself (1 Corinthians 15. 9, 10). **12. Truly, &c.**—There is understood some such clause as this, "And yet I have not been commended by you." **in all patience, in signs, &c.**—The oldest MSS. omit "in." "Patience" is not one of the "signs," but the element in which they were wrought: endurance of opposition which did not cause me to leave off working. [ALFORD.] *Translate*, "In . . . patience, by signs," &c. His mode of expression is modest, putting himself, the worker, in the background, "were wrought," not "*I* wrought." As the *signs* have not been transmitted to us, neither has the apostleship. The apostles have no literal successors (cf. Acts 1. 21, 22). **mighty deeds**—palpable works of Divine omnipotence. The silence of the apostles in fourteen Epistles, as to miracles, arises from the design of those Epistles being hortatory, not controversial. The passing allusions to miracles in seven Epistles prove that the writers were not enthusiasts to whom *miracles* seem the most important thing. *Doctrines* were with them the important matter, save when convincing adversaries. In these seven Epistles the mention of miracles is not *obtrusive*, but marked by a calm air of assurance, as of facts *acknowledged on all hands*, and therefore unnecessary to dwell on. This is a much stronger proof of their reality, than if they were formally and obtrusively asserted. Signs and wonders is the regular formula of the Old Testament, which New Testament readers would necessarily understand of supernatural works. Again, in the Gospels the miracles are so inseparably and congruously tied up with the history, that you cannot deny the former without denying the latter also. And then you have a greater difficulty than ever, *viz.*, to account for the rise of Christianity; so that the infidel has something infinitely more difficult to believe than that which he rejects, and which the Christian more rationally accepts. **13. wherein you were inferior**—*i. e.*, were treated with less consideration by me than were other churches. **I myself**—*I made a gain of you* neither myself, nor by those others whom I sent, Titus, &c. (v. 17, 18). **wrong**—His declining support from the Corinthians might be regarded as the denial to them of a privilege, and a mark of their spiritual inferiority, and of his looking on them with less confidence and love (cf. ch. 11. 9, 11). **14. the third time**—See *Introduction* to First Corinthians. His *second* visit was probably a short one (1 Corinthians 16. 7), and attended with humiliation through the scandalous conduct of some of his converts (cf. v. 21; ch. 2. 1). It was probably paid during his three years' sojourn at Ephesus, from which he could pass so readily by sea to Corinth (cf. ch. 1. 15, 16; 13. 1, 2). The context here implies nothing of a *third preparation* to come; but, "I am coming, and the third time, and will not burden you this time any more than I did at my *two previous visits*." [ALFORD.] **not yours, but you**—(Philippians 4. 17.) **children . . . parents**—St. Paul was their spiritual father (1 Corinthians 4. 14, 15). He does not, therefore, seek earthly *treasure* from them, but *lays up* the best *treasure* (*viz.*, spiritual) "for their souls" (v. 15). **15. I will . . . spend**—all I have. **be spent**—all that I am. This is more than even natural parents do. They "*lay up treasures* for their children." But I spend not merely my *treasures*, but *myself*. **for you**—*Greek*, "for your souls;" not for your mere bodies. **the less I be loved**—Love

rather descends than ascends. [BENGEL.] Love him as a true friend who seeks your good more than your good will. **16. I did not burden you**—The "I" in the *Greek* is emphatic. A possible insinuation of the Corinthians is hereby anticipated and refuted: "But, you may say, granted that I did not burden you *myself*; nevertheless, being crafty, I caught you (in my net) with guile;" *viz.*, made a gain of you *by means of others* (1 Thessalonians 2. 8). **17. Paul's reply**: You know well I did not. My associates were as disinterested as myself. An important rule to all who would influence others for good. **I desired Titus**—*viz.*, to go unto you. Not the mission mentioned ch. 8. 6, 17, 22; but a mission previous to this Epistle, probably that from which he had just returned announcing to Paul their penitence (ch. 7. 6, &c.). **a brother**—rather "OUR (*ill.*, *the*) brother;" one well known to the Corinthians, and perhaps a Corinthian; probably one of the two mentioned ch. 8. 18, 22. **same spirit**—inwardly. **steps**—outwardly. **19. Again**—The oldest MSS. read, "*This long time* ye think that we are excusing ourselves unto you? (Nay.) It is *before God* (as opposed to 'unto you') that we speak in Christ" (ch. 2. 17). *English Version* *Greek* text was a correction from ch. 8. 1; 5. 12. **20. For**—Assigning cause why they needed to be thus spoken to "for their edification;" *viz.*, his fear that at his coming he should find them "not such as he would," and so he should be found by them "such as they would not" like, *viz.*, severe in punishing misconduct. **debates**—*Greek*, "strifes," "contentions." **envyings**—The oldest MSS. read "envying," *singular*. **strifes**—"factions," "intrigues," "factionous schemes." [WAHL.] *Ambitious self-seeking*; from a *Greek* root, "*to work for hire*." **backbitings, whisperings**—open "slandering," and "whispering backbitings" (Galatians 5. 20). **swellings**—arrogant elation; puffing up of yourselves. Jude 16, "great swelling words" (2 Peter 2. 18). **21. my God**—his God, however trying the humiliation that was in store for him. **will humble me**—The indicative implies that the supposition *will actually be so*. The faithful pastor is "humbled" at, and "bewails" the falls of his people, as though they were his own. **sinned already**—before my last coming [BENGEL], *i. e.*, before the second visit which he paid, and in which he had much at Corinth to rebuke. **have not repented**—shall not have repented. [ALFORD.] **uncleanness**—for example, of married persons (1 Thessalonians 4. 7). **fornication**—among the unmarried.

CHAPTER XIII.

Ver. 1-14. HE THREATENS A SEVERE PROOF OF HIS APOSTOLIC AUTHORITY, BUT PREFERS THEY WOULD SPARE HIM THE NECESSITY FOR IT. **This is the third time I am coming to you**—not merely preparing to come to you. This proves an *intermediate visit* between the two recorded in Acts 18. 1, &c.; 20. 2. **In the mouth of two or three witnesses shall every word be established**—Quoted from Deuteronomy 19. 15, LXX. "I will judge not without examination, nor will I abstain from punishing upon due evidence." [CONYBEARE and HOWSON.] I will no longer be among you "in all patience" towards offenders (ch. 12. 12). The apostle in this case, where ordinary testimony was to be had, does not look for an immediate revelation, nor does he order the culprits to be cast out of the Church before his arrival. Others understand the "two or three witnesses" to mean *his two or three visits* as establishing either (1.) the truth of the facts alleged against the offenders, or (2.) the reality of his threats. I prefer the first explanation to either of the two latter. 2. Rather, "I have already said (at my second visit), and tell you (now) beforehand, AS (I did) WHEN I WAS PRESENT THE SECOND TIME, so also NOW in my absence (the oldest MSS. omit the 'I write,' which here wrongly follows in *English Version* *Greek* text) to them which heretofore have sinned (*viz.*, before my second visit, ch. 12. 21), and to all others" (who have sinned since my second visit, or are in danger of sinning), &c. The *English Version*, "*as if I were present the second time*," *viz.*, this next time, is quite inconsistent with v. 1, "this is the third time I am coming to you," as Paul could not have called the same journey at once "the

second" and "the third time" of his coming. The antithesis between "the second time" and "now" is palpable. **if I come again, &c.—i. e., whenever I come again** (Acts 20. 2). These were probably the very words of his former threat which he now repeats again. **3. Since**—The reason why he will not spare: Since ye challenge me to give a "proof" that Christ speaks in me. It would be better if ye would "*prove your own selves*" (v. 5). This disproves the assertion of some that Scripture nowhere asserts the infallibility of its writers when writing it. **which—"who" (Christ). is not weak**—in relation to you, by me and in this very Epistle, in exercising upon you strong discipline. **mighty in you**—has given many proofs of His power in miracles, and even in punishing offenders (ch. 5. 11, 20, 21). Ye have no need to put me to the proof in this, as long ago Christ has exhibited great proofs of His power by me among you (ch. 12. 12). [GROTIUS.] It is therefore not me, but Christ, whom ye wrong: it is His patience that ye try in despising my admonitions, and derogating from my authority. [CALVIN.] **4. though**—Omitted in some of the oldest MSS.; then *translata*, "For He was even crucified," &c. **through weakness—Greek, "from weakness;" i. e.,** His assumption of our weakness was the source, or necessary condition, from which the possibility of His crucifixion flowed (Hebrews 2. 14; Philipians 2. 7, 8). **by—Greek, "from;" "owing to,"** the power of God—the Father (Romans 1. 4; 8. 4; Ephesians 1. 20). **weak in him—i. e.,** in virtue of our union with Him, and after His pattern, weakness predominates in us for a time (exhibited in our "infirmities" and weak "bodily presence," ch. 10. 10; 12. 5, 9, 10; and also in our not putting into immediate exercise our power of punishing offenders, just as Christ for a time kept in abeyance His power). **we shall live with him**—not only hereafter with Him, free from our present infirmities, in the resurrection life (Philipians 3. 21), but presently in the exercise of our apostolic authority against offenders, which flows to us *in respect to you* from the power of God, however "weak" we now seem to you. "With Him," *i. e.,* even as He now exercises His power in His glorified resurrection life, after His weakness for a time. **5. Examine—Greek, "Try (make trial of) yourselves."** **prove your own selves**—This should be your first aim, rather than "seeking a proof of Christ speaking in me" (v. 3). **your own selves**—I need not speak much in proof of Christ being in me, your minister (v. 3), for if ye try *your own selves* ye will see that Christ is also in you [CHRYSOSTOM] (Romans 8. 10). Finding Christ dwelling in yourselves by faith, ye may well believe that He speaks in me, by whose ministry ye have received this faith. [ESTIUS.] To doubt it would be the sin of Israel, who, after so many miracles and experimental proofs of God's presence, still cried (Exodus 17. 7), "Is the Lord among us or not?" (cf. Mark 8. 11)? **except ye be reprobates**—The Greek softens the expression, "*somewhat reprobates*," *i. e.,* not abiding the "proof" (alluding to the same word in the context); *failing when tested*. Image from metals (Jeremiah 6. 30; Daniel 5. 27; Romans 1. 28). **6. we . . . not reprobates**—not *unable to abide the "proof"* to which ye put us (v. 6). "I trust that" your own Christianity will be recognized by you (observe, "ye shall know," answers to "*know your own selves*," v. 5) as sufficient "proof" that ye are not

reprobates, but that "Christ speaks in me," without needing a proof from me more trying to yourselves. If ye doubt my apostleship, ye must doubt your own Christianity, for ye are the fruits of my apostleship. **7. I pray**—The oldest MSS. read, "we pray." **not that we should appear approved**—not to gain credit for ourselves, your ministers, by your Christian conduct; but for your good. [ALFORD.] The antithesis to "reprobates" leads me to prefer explaining with BENIGL, "We do *not* pray that we may appear *approved*," by restraining you when ye do evil; "but that ye should do what is *right*" (*English Version*, "honest"). **though we be as reprobates**—though we be thereby deprived of the occasion for exercising our apostolic power (*viz.*, in punishing), and so may appear "as reprobates" (*incapable of affording proof* of Christ speaking in us). **8. Our apostolic power is given us** that we may use it not against, but for the furtherance of, the truth. Where you are free from fault, there is no scope for its exercise: and this I desire. Far be it from me to use it against the innocent, merely in order to increase my own power (v. 10). **9. are glad—Greek, "rejoice,"** when we are weak—having no occasion for displaying our power; and so seeming "weak," as being compassed with "infirmities" (ch. 10. 10; 11. 29, 30). **ye . . . strong—"mighty" in faith and the fruits of the Spirit. and—Not in the oldest MSS. we wish—Greek, "pray for." your perfection—lit., "perfect restoration;" lit.,** that of a dislocated limb. Cf. v. 11, "Be perfect," the same Greek word; also in 1 Corinthians 1. 10, "perfectly joined together;" Ephesians 4. 12, "the perfecting of the saints." **10. Therefore**—Because I wish the "sharpness" to be in my letters rather than in deeds. [CHRYSOSTOM.] **edification . . . not to destruction—for building up . . . not for casting down.** To "use sharpness" would seem to be casting down, rather than building up; therefore he prefers not to have to use it. **11. farewell**—meaning in Greek also "rejoice;" thus in bidding farewell he returns to the point with which he set out, "we are helpers of your joy" (ch. 1. 24; Philipians 4. 4). **Be perfect**—Become perfect by filling up what is lacking in your Christian character (Ephesians 4. 13). **be of good comfort**—(Ch. 1. 6; 7. 8-13; 1 Thessalonians 4. 18.) **14. The benediction** which proves the doctrine of the Divine Trinity in unity. "The grace of Christ" comes first, for it is only by it we come to "the love of God" the Father (John 14. 6). The variety in the order of Persons proves that "in this Trinity none is afore or after other." [ATHANAS, *Creed*.] **communio**—joint fellowship, or participation, in the same Holy Ghost, which joins in one catholic Church, His temple, both Jews and Gentiles. Whoever has "the fellowship of the Holy Ghost," has also "the grace of our Lord Jesus Christ," and "the love of God;" and *vice versa*. For the three are inseparable, as the three Persons of the Trinity itself. [CHRYSOSTOM.] The doctrine of the Trinity was not revealed clearly and fully till Christ came, and the whole scheme of our redemption was manifested in Him, and we know the Holy Three in One more in their relations to us (as set forth summarily in this benediction), than in their mutual relations to one another (Deuteronomy 29. 29). **Amen**—Omitted in the oldest MSS. Probably added subsequently for the exigencies of public joint worship.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS. INTRODUCTION.

THE internal and external evidence for *St. Paul's authorship* is conclusive. The style is characteristically Pauline. The superscription, and allusions to the apostle of the Gentiles in the first person, throughout the Epistle, establish the same truth (ch. 1. 1, 13-24; 2. 1-14). His authorship is also upheld by the unanimous testimony of the ancient Church: of IRENEUS, *adversus Hæreses* 3. 7, 2 (Galatians 3. 19); POLYCARP (Philipians, ch. 3.) quotes Galatians 4. 23 and 6. 7. JUSTIN MARTYR, or whoever wrote the *Oratio ad Græcos*, alludes to Galatians 4. 12 and 5. 21.

The Epistle was written "TO THE CHURCHES OF GALATIA" (ch. 1. 2), a district of Asia Minor, bordering on Phrygia, Pontus, Bithynia, Cappadocia, and Paphlagonia. The inhabitants (Gallo-græci, contracted into Galati, another form of the name Kelts) were Gauls in origin, the latter having overrun Asia Minor, after they had pillaged Delphi, about B. C. 280, and at last permanently settled in the central parts, thence called Gallo-græcia or Galatia. Their character, as shown in this Epistle, is in entire consonance with that ascribed to the Gallic race by all writers. CÆSAR, B. G., 4. 5, "The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted." So THIERRY [quoted by ALFORD], "Frank, impetuous, impressible, eminently intelligent, but at the same time extremely changeable, inconstant, fond of show, perpetually quarrelling, the fruit of excessive vanity." They received St. Paul at first with all joy and kindness; but soon wavered in their allegiance to the Gospel and to him, and hearkened as eagerly now to Judaizing teachers as they had before to him (ch. 4. 14-16). The apostle himself had been the first preacher among them (Acts 18. 6; Galatians 1. 8; 4. 13 [see Note; "on account of infirmity of flesh I preached unto you at the first:" implying that sickness detained him among them], 19); and had then probably founded churches, which at his subsequent visit he "strengthened" in the faith (Acts 18. 23). His first visit was about A. D. 51, during his second missionary journey. JOSEPHUS, *Antiquities*, 18. 62, testifies that many Jews resided in Ancyra in Galatia. Among these and their brethren, doubtless, as elsewhere, he began his preaching. And though subsequently the majority in the Galatian churches were Gentiles (ch. 4. 8, 9), yet these were soon infected by Judaizing teachers, and almost suffered themselves to be persuaded to undergo circumcision (ch. 1. 6; 2. 1, 3; 5. 2, 8; 6. 12, 13). Accustomed as the Galatians had been, when heathen, to the mystic worship of Cybele (prevailing in the neighbouring region of Phrygia), and the theosophistic doctrines connected with that worship, they were the more readily led to believe that the full privileges of Christianity could only be attained through an elaborate system of ceremonial symbolism (ch. 4. 9-11; 5. 7-12). They even gave ear to the insinuation that Paul himself observed the law among the Jews, though he persuaded the Gentiles to renounce it, and that his motive was to keep his converts in a subordinate state, excluded from the full privileges of Christianity, which were enjoyed by the circumcised alone (ch. 5. 11; 4. 18, cf. with 2. 17); and that in "becoming all things to all men," he was an interested flatterer (ch. 1. 10), aiming at forming a party for himself: moreover, that he falsely represented himself as an apostle divinely commissioned by Christ, whereas he was but a messenger sent by the Twelve and the Church at Jerusalem, and that his teaching was now at variance with that of St. Peter and James, "pillars" of the Church, and therefore ought not to be accepted.

His PURPOSE, then, in writing this Epistle was (1.) to defend his apostolic authority (ch. 1. 11-19; 2. 1-14); (2.) to counteract the evil influence of the Judaizers in Galatia (ch. 3. and 4.), and to show that their doctrine destroyed the very essence of Christianity, by lowering its spirituality to an outward ceremonial system; (3.) to give exhortation for the strengthening of Galatian believers in faith towards Christ, and in the fruits of the Spirit (ch. 5. and 6). He had already face to face, testified against the Judaizing teachers (ch. 1. 9; 4. 16; Acts 18. 23); and now that he has heard of the continued and increasing prevalence of the evil, he writes *with his own hand* (ch. 6. 11: a labour which he usually delegated to an amanuensis) this Epistle to oppose it. The sketch he gives in it of his apostolic career confirms and expands the account in Acts, and shows his independence of human authority, however exalted. His protest against Peter in ch. 2. 14-21, disproves the figment, not merely of papal, but even of that apostle's supremacy: and shows that Peter, save when specially inspired, was fallible like other men.

There is much in common between this Epistle and that to the Romans on the subject of justification by faith only, and not by the law. But the Epistle to the Romans handles the subject in a didactic and logical mode, without any special reference; this Epistle, in a controversial manner, and with special reference to the Judaizers in Galatia.

The STYLE combines the two extremes, sternness (ch. 1.; 3. 1-5) and tenderness (ch. 4. 19, 20), the characteristics of a man of strong emotions, and both alike well suited for acting on an impressible people such as the Galatians were. The beginning is abrupt, as was suited to the urgency of the question and the greatness of the danger. A tone of sadness, too, is apparent, such as might be expected in the letter of a warm-hearted teacher who had just learned that those whom he loved were forsaking his teachings for those of perverters of the truth, as well as giving ear to calumnies against himself.

The TIME OF WRITING was *after* the visit to Jerusalem recorded in Acts 15. 1, &c., i. e., A. D. 50, if that visit be, as seems probable, identical with that in ch. 2. 1, &c. Further, as ch. 1. 9 ("as we said *before*"), and 4. 16 ("Have [ALFORD] I become your enemy?" viz., at my second visit, whereas I was welcomed by you at my first visit), refer to his second visit (Acts 18. 23), this Epistle must have been written after the date of that visit (the autumn of A. D. 54). Ch. 4. 18, "Ye know how . . . I preached . . . at the first" (*Greek*, "at the former time"), implies that Paul, at the time of writing, had been *twice* in Galatia; and ch. 1. 6, "I marvel that ye are *so soon* removed," implies that he wrote not long after having left Galatia for the second time; probably in the early part of his residence at Ephesus (Acts 18. 23; 19. 1, &c., from A. D. 54, the autumn, to A. D. 57, Pentecost). [ALFORD.] CONYBEARE and HOWSON, from the similarity between this Epistle and that to the Romans, the same line of argument in both occupying the writer's mind, think it was *not* written till his stay at Corinth (Acts 20. 2, 3), during the winter of 57-58, whence he wrote his Epistle to the Romans; and certainly, in the theory of the earlier writing of it from Ephesus, it does seem unlikely that the two Epistles to the Corinthians, so dissimilar, should intervene between those so similar as the Epistles to the Galatians and Romans; or that the Epistle to the Galatians should intervene between the second to the Thessalonians and the first to the Corinthians. The decision between the two theories rests on the words, "*so soon*." If these be not considered inconsistent with little more than three years having elapsed since his second visit to Galatia, the argument, from the similarity to the Epistle to the Romans, seems to me conclusive. This to the Galatians seems written on the urgency of the occasion, tidings having reached him at Corinth from Ephesus of the Judaizing of many of his Galatian converts, in an admonitory and controversial tone, to maintain the great principles of Christian liberty and justification by faith only; that to the Romans is a more deliberate and systematic exposition of the same central truths of theology, subsequently drawn up in writing to a Church with which he was personally unacquainted. See Note, ch. 1. 8, for BIRKS' view. PALEY (*Horæ Paulinæ*) well remarks how perfectly adapted the conduct of the argument is to the historical circumstances under which the Epistle was written! Thus, that to the Galatians, a Church which Paul had founded, he puts mainly upon *authority*; that to the Romans to whom he was not personally known entirely upon *argument*.

CHAPTER I.

Ver. 1-24. SUPERScription. GREETINGS. THE CAUSE OF HIS WRITING IS THEIR SPEEDY FALLING AWAY FROM THE GOSPEL HE TAUGHT. DEFENCE OF HIS TEACHING: HIS APOSTOLIC CALL INDEPENDENT OF MAN. Judaizing teachers had persuaded the Galatians that St. Paul had taught them the new religion imperfectly, and at second hand—that the founder of their Church himself possessed only a deputed commission, the seal of truth and authority being in the apostles at Jerusalem: moreover, that whatever he might profess among them, he had himself at other times, and in other places, given way to the doctrine of circumcision. To refute this, he appeals to the history of his conversion, and to the manner of his conferring with the apostles when he met them at Jerusalem; that so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached among the Gentiles, which preaching was communicated, not by them to him, but by himself to them. [PALEY.] Such an apologetic Epistle could not be a later forgery, the objections which it meets only coming out incidentally, not being obtruded as they would be by a forger; and also being such as could only arise in the earliest age of the Church, when Jerusalem and Judaism still held a prominent place. **1. apostle**—in the earliest Epistles, the two to the Thessalonians, through humility, he uses no title of authority; but associates with him "Silvanus and Timotheus;" yet here, though "brethren" (v. 2) are with him, he does not *name* them, but puts his own name and apostleship prominent; evidently because his apostolic commission needs now to be vindicated against deniers of it. **of**—*Greek*, "from." Expressing the *origin* from which his mission came, "not from *men*," but from Christ and the Father (understood) as the source. "By" expresses the immediate operating agent in the call. Not only was the call *from* God as its ultimate source, but *by* Christ and the Father as the immediate agent in calling him (Acts 22. 15, and 26. 16-18). The laying on of Ananias' hands (Acts 9. 17) is no objection to this; for that was but a sign of the fact, not an assisting cause. So the Holy Ghost calls him specially (Acts 13. 2, 3); he was an apostle *before* this special mission. **man**—singular; to mark the contrast to "Jesus Christ." The opposition between "Christ" and "man," and His name being put in closest connection with God the Father, imply His Godhead. **raised him from the dead**—implying that, though he had not seen Him in His humiliation as the other apostles (which was made an objection against him), he had seen and been *constituted an apostle by Him in His resurrection power* (Matthew 28. 18; Romans 1. 4, 5). Cf. as to the ascension, the consequence of the resurrection, and the cause of His giving "apostles," Ephesians 4. 11. He rose again, too, for our *justification* (Romans 4. 25); thus St. Paul prepares the way for the prominent subject of the Epistle, justification in Christ, not by the law. **2. all the brethren**—I am not alone in my doctrine; all my colleagues in the Gospel-work, travelling with me (Acts 19. 29, Galus and Aristarchus at Ephesus Acts 20. 4, Sopater, Secundus, Timotheus, Tychicus, Trophimus, some, or all of these), join with me. Not that these were *joint authors* with St. Paul of the Epistle; but joined him in the *sentiments and salutations*. The phrase, "all the brethren," accords with a date when he had many travelling companions, he and they having to bear jointly the collection to Jerusalem. [CONYBEARE and HOWSON.] **the churches**—Pessinus and Ancyra were the principal cities; but doubtless there were many other churches in Galatia (Acts 18. 23; 1 Corinthians 16. 1). He does not attach any honourable title to the churches here, as elsewhere, being displeased at their Judaizing. See 1 Corinthians; 1 Thessalonians, &c. The first Epistle of Peter is addressed to Jewish Christians sojourning in Galatia (1 Peter 1. 1), among other places mentioned. It is interesting thus to find the apostle of the circumcision, as well as the apostle of the uncircumcision, once at issue (ch. 2. 7-15), co-operating to build up the same churches. **3. from . . . from**—Omit

the second "from." The *Greek* joins God the Father and our Lord Jesus Christ in closest union, by there being but the one preposition. **4. gave himself**—(ch. 2. 20)—*note* death, as an offering. Found only in this and the Pastoral Epistles. The *Greek* is different in Ephesians 5. 25 (*Note*) **for our sins**—which enslaved us to the present evil world. **deliver us from this**—*Greek*, "out of the," &c. The Father and Son are each said to "deliver us," &c. (Colossians 1. 13); but the Son, not the Father, "*gave Himself for*" us in order to do so, and make us citizens of a better world (Philippians 3. 20). The Galatians in desiring to return to legal bondage are, he implies, renouncing the *deliverance* which Christ wrought for us. This he more fully repeats, ch. 3. 13. "Deliver" is the very word used by the Lord as to His deliverance of Paul himself (Acts 26. 17); an undesigned coincidence between St. Paul and Luke. **world**—*Greek*, "age;" *system* or *course* of the world, regarded from a religious point of view. The present age opposes the "glory" (v. 5) of God, and is under the authority of the Evil One. The "ages of ages" (*Greek*, v. 5) are opposed to "the present evil age," **according to the will of God and the Father**—*Greek*, "Of Him who is at once God [the sovereign Creator] and our Father" (John 6. 32, 39; 10. 18, end). Without merit of ours. His sovereignty as "God," and our filial relation to Him as "our FATHER," ought to keep us from blending our own legal notions (as the Galatians were doing) with His will and plan. This paves the way for his argument. **5. be glory**—rather, as *Greek*, "Be the glory;" the glory which is peculiarly and exclusively His. Cf. Ephesians 3. 21, *Note*. **6.** Without the usual expressions of thanksgiving for their faith, &c., he vehemently plunges into his subject, zealous for "the glory" of God (v. 5), which was being disparaged by the Galatians falling away from the pure Gospel of the "grace" of God. **I marvel**—implying that he had hoped better things from them, whence his sorrowful surprise at their turning out so different from his expectations. **so soon**—after my last visit; when I hoped and thought you were untainted by the Judaizing teachers. If this Epistle was written from Corinth, the interval would be a little more than three years, which would be "soon" to have fallen away, if they were apparently sound at the time of his visit. Ch. 4. 18, 20 may imply that he saw no symptom of unsoundness *then*, such as he hears of in them *now*. But *English Version* is probably not correct there. See *Note*, also see *Introduction*. If from Ephesus, the interval would be not more than one year. BIRKS holds the Epistle to have been written from Corinth after his *FIRST* visit to Galatia; for this agrees best with the "so soon" here; with ch. 4. 18, "It is good to be zealously affected always in a good thing, and not only when I am present with you." If they had persevered in the faith during three years of his first absence, and only turned aside after his second visit, they could not be charged justly with adhering to the truth only when he was present; for his first absence was longer than both his visits, and they would have obeyed longer in his "*absence*" than in his "*presence*." But if their decline had begun immediately after he left them, and before his return to them, the reproof will be just. But see *Note*, ch. 4. 13. **removed**—*translate*, "are being removed," i. e., ye are *suffering yourselves so soon* (whether from the time of my last visit, or from the time of the first temptation held out to you) [PARÆUS] *to be removed* by Jewish seducers. Thus he softens the censure by implying that the Galatians were tempted by seducers from without, with whom the chief guilt lay; and the present, "ye are *being* removed," implies that their seduction was only in process of being effected, not that it was actually effected. WAHL, ALFORD, &c., take the *Greek* as middle voice, "Ye are removing" or "passing over." "Shifting your ground." [CONYBEARE and HOWSON.] But thus the point of St. Paul's oblique reference to their misleaders is lost; and in Hebrews 7. 12 the *Greek* is used passively, justifying its being taken so here. On the impulsiveness and fickleness of the Gauls, whence the Galatians sprang (another form of Kelts, the progenitors of the Erse, Gauls, Cymri, and Belgians),

as Introduction and CÆSAR, B. G., 3. 19. from him that called you—God the Father (v. 15; ch. 5. 8; Romans 8. 30; 1 Corinthians 1. 9; 1 Thessalonians 2. 12; 5. 24). into—rather, as Greek, "IN the grace of Christ," as the element in which, and the instrument by which, God calls us to salvation. Cf. Note, 1 Corinthians 7. 15; Romans 5. 15, "the gift by (Greek, 'in') grace (Greek, 'the grace') of (the) one man." "The grace of Christ," is Christ's gratuitously purchased and bestowed justification, reconciliation, and eternal life. another—rather, as Greek, "a second and different Gospel," i. e., into a so-called Gospel, different altogether from the only true Gospel. 7. another—A distinct Greek word from that in v. 6. Though I called it a Gospel (v. 6), it is not really so. There is really but one Gospel, and no other Gospel. but—translate, "Only that there are some that trouble you," &c. (ch. 5. 10, 12). All I meant by the "different Gospel" was nothing but a perversion by "some" of the one Gospel of Christ. would pervert—Greek, "wish to pervert;" they could not really pervert the Gospel, though they could pervert Gospel professors (cf. ch. 4. 9, 17, 21; 6. 12, 13; Colossians 2. 18). Though acknowledging Christ, they insisted on circumcision and Jewish ordinances, and professed to rest on the authority of other apostles, viz., Peter and James. But Paul recognizes no Gospel, save the pure Gospel. 8. But—However weighty they may seem "who trouble you." Translate as Greek, "Even though we," viz., I and the brethren with me, weighty and many as we are (v. 1, 2). The Greek implies a case supposed which never has occurred. angel—in which light ye at first received me (cf. ch. 4. 14; 1 Corinthians 13. 1), and whose authority is the highest possible next to that of God and Christ. A new revelation, even though seemingly accredited by miracles, is not to be received if it contradict the already existing revelation. For God cannot contradict Himself (Deuteronomy 13. 1-3; 1 Kings 13. 18; Matthew 24. 24; 2 Thessalonians 2. 9). The Judaizing teachers sheltered themselves under the names of the great apostles, James, John, and Peter; "Do not bring these names up to me, for even if an angel," &c. Not that he means, the apostles really supported the Judaizers; but he wishes to show, when the truth is in question, respect of persons is inadmissible. [CHRYSOSTOM.] preach—i. e., "should preach." any other gospel . . . than—The Greek expresses not so much "any other Gospel different from what we have preached," as, "any Gospel BESIDE that which we preached." This distinctly opposes the traditions of the Church of Rome, which are at once besides and against (the Greek includes both ideas) the written Word, our only attested rule. 9. said before—when we were visiting you (so "before" means, 2 Corinthians 13. 2). Cf. ch. 5. 2, 3, 21. Translate, "If any man preacheth unto you any Gospel BESIDE that which," &c. Observe the indicative, not the subjunctive or conditional mood, is used, "preacheth," lit., "furnisheth you with any Gospel." The fact is assumed, not merely supposed as a contingency, as in v. 8, "preach," or "should preach." This implies that he had already observed (viz., during his last visit) the machinations of the Judaizing teachers; but his surprise (v. 6) now at the Galatians being misled by them, implies that they had not apparently been so then. As in v. 8 he had said, "which we preached," so here, with an augmentation of the force, "which ye received;" acknowledging that they had truly accepted it. accursed—The opposite appears, ch. 6. 16. 10. For—Accounting for the strong language he has just used. do I now—Resuming the "now" of v. 9. "Am I now persuading men" [ALFORD], i. e., conciliating? Is what I have just now said a sample of men-pleasing, of which I am accused? His adversaries accused him of being an interested flatterer of men, "becoming all things to all men," to make a party for himself, and so observing the law among the Jews (for instance, circumcising Timothy), yet persuading the Gentiles to renounce it (ch. 5. 11) (in order to flatter those, really keeping them in a subordinate state, not admitted to the full privileges which the circumcised alone enjoyed). NEANDER explains the "now" thus: Once, when a Pharisee, I was actuated only by a regard to human authority and to please men, Luke 16.

15; John 5. 44), but now I teach as responsible to God alone (1 Corinthians 4. 3). or God?—Regard is to be had to God alone. for if I yet pleased men—The oldest MSS. omit "for." "If I were still pleasing men," &c. (Luke 6. 26; John 15. 19; 1 Thessalonians 2. 4; James 4. 4; 1 John 4. 6). On "yet," cf. ch. 5. 11. servant of Christ—and so pleasing Him in all things (Titus 2. 9; Colossians 3. 22). 11. certify—I made known to you as to the Gospel which was preached by me, that it is not after man, i. e., not of, by, or from man (v. 1, 12). It is not according to man; not influenced by mere human considerations, as it would be, if it were of human origin. brethren—He not till now calls them so. 12. Translate, "For not even did I myself (any more than the other apostles) receive it from man, nor was I taught it (by man)." "Received it," implies the absence of labour in acquiring it. "Taught it," implies the labour of learning. by the revelation of Jesus Christ—translate, "By revelation of (i. e., from) Jesus Christ." By His revealing it to me. Probably this took place during the three years, in part of which he sojourned in Arabia (v. 17, 18), in the vicinity of the scene of the giving of the law; a fit place for such a revelation of the Gospel of grace, which supersedes the ceremonial law (ch. 4. 25). He, like other Pharisees who embraced Christianity, did not at first recognize its independence of the Mosaic law, but combined both together. Ananias, his first instructor, was universally esteemed for his legal piety, and so was not likely to have taught him to sever Christianity from the law. This severance was partially recognized after the martyrdom of Stephen. But St. Paul received it by special revelation (1 Corinthians 11. 23; 15. 3; 1 Thessalonians 4. 15). A vision of the Lord Jesus is mentioned (Acts 22. 18), at his first visit to Jerusalem (v. 18); but this seems to have been subsequent to the revelation here meant (cf. v. 15-18), and to have been confined to giving a particular command. The vision "fourteen years before" (2 Corinthians 12. 1), &c. was in A. D. 43, still later, six years after his conversion. Thus Paul is an independent witness to the Gospel. Though he had received no instruction from the apostles, but from the Holy Ghost, yet when he met them his Gospel exactly agreed with theirs. 13. heard—even before I came among you. conversation—"my former way of life." Jews' religion—the term "Hebrew," expresses the language. "Jew," the nationality, as distinguished from the Gentiles. "Israelite," the highest title, the religious privileges, as a member of the theocracy. the Church—Here singular, marking its unity, though constituted of many particular churches, under the one Head, Christ. of God—added to mark the greatness of his sinful alienation from God (1 Corinthians 15. 19). wasted—laid it waste: the opposite of "building it up." 14. profited—Greek, "I was becoming a proficient;" "I made progress." above—beyond. my equals—Greek, "Of mine own age, among my countrymen." traditions of my fathers—viz., those of the Pharisees, Paul being "a Pharisee, and son of a Pharisee" (Acts 23. 6; 26. 5). "My fathers," show that it is not to be understood generally of the traditions of the nation. 15. separated—"set me apart:" in the purposes of His electing love (cf. Acts 9. 15; 22. 14), in order to show in me His "pleasure," which is the farthest point that any can reach in inquiring the causes of his salvation. The actual "separating" or "setting apart" to the work marked out for him, is mentioned Acts 13. 2; Romans 1. 1. There is an allusion, perhaps, in the way of contrast, to the derivation of Pharisee from Hebrew, pharash, "separated." I was once a so-called Pharisee or Separatist, but God had separated me to something far better. from . . . womb—Thus merit in me was out of the question, in assigning causes for His call (Romans 9. 11). Grace is the sole cause (Psalm 22. 9; 71. 3; Isaiah 49. 1, 5; Jeremiah 1. 5; Luke 1. 15). called me—on the way to Damascus (Acts 9). 16. reveal his Son in me—within me, in my inmost soul, by the Holy Spirit (ch. 2. 20). Cf. 2 Corinthians 4. 6, "Shined in our hearts." The revealing of His Son by me to the Gentiles (so translate for "heathen") was impossible, unless He had first revealed His Son in me; at first on my conversion, but especially

the subsequent revelation from Jesus Christ (v. 12), whereby I learnt the Gospel's independence of the Mosaic law. **that I might preach**—The present in the *Greek*, which includes the idea "that I *may* preach Him," implying an office still *continuing*. This was the main commission entrusted to him (ch. 2. 7, 9). **immediately**—connected chiefly with "I went into Arabia" (v. 17). It denotes the sudden fitness of the apostle. So Acts 9. 20, "*Straightway* he preached Christ in the synagogue." **I conferred not**—*Greek*, "I had not further (*viz.*, in addition to revelation) recourse to . . . for the purpose of consulting." The Divine revelation was sufficient for me. [BENGE.] **flesh and blood**—(Matthew 16. 17.) **17. went I up**—Some of the oldest MSS. read, "went away," to Jerusalem—the seat of the apostles. **into Arabia**—This journey (not recorded in Acts) was during the whole period of his stay at Damascus, called by St. Luke (Acts 9. 23), "many (*Greek*, a considerable number of) days." It is curiously confirmatory of the legitimacy of taking "many days" to stand for "three years," that the same phrase exactly occurs in the same sense (1 Kings 2. 38, 39). This was a country of the *Gentiles*; here doubtless he preached as he did before and after (Acts 9. 20, 22) at Damascus: thus he shows the independence of his apostolic commission. He also here had that comparative retirement needed, after the first fervour of his conversion, to prepare him for the great work before him. Cf. Moses (Acts 7. 29, 30). His familiarity with the scene of the giving of the law, and the meditations and revelations which he had there, appear in ch. 4. 24, 25; Hebrews 12. 18. See *Note*, v. 12. The Lord from heaven communed with him, as He on earth in the days of His flesh communed with the other apostles. **returned again**—*Greek* "returned back again." **18. after three years**—dating from my conversion, as appears by the contrast to "immediately" (v. 16). This is the same visit to Jerusalem as in Acts 9. 26, and at this visit occurred the vision (Acts 22. 17, 18). The incident which led to his leaving Damascus (Acts 9. 25; 2 Corinthians 11. 33) was not the main cause of his going to Jerusalem. So that there is no discrepancy in the statement here that he went "to see Peter;" or rather, as *Greek*, "to make the acquaintance of;" "to become personally acquainted with." The two oldest MSS. read, "Cephas," the name given Peter elsewhere in the Epistle, the *Hebrew* name; as *Peter* is the *Greek* (John 1. 42). Appropriate to the view of him here as the apostle especially of the Hebrews. It is remarkable that Peter himself, in his Epistles, uses the *Greek* name *Peter*, perhaps to mark his antagonism to the Judaizers who would cling to the Hebrew form. He was prominent among the apostles, though James, as bishop of Jerusalem, had the chief authority there (Matthew 16. 18). **fifteen days**—only fifteen days; contrasting with the long period of *three years*, during which, previously, he had exercised an independent commission in preaching: a fact proving on the face of it, how little he owed to Peter in regard to his apostolical authority or instruction. The *Greek* for "to see," at the same time implies, *visiting a person important to know*, such as Peter was. The plots of the Jews prevented him staying longer (Acts 9. 29). Also, the vision directing him to depart to the *Gentiles*, for that the people of Jerusalem would not receive his testimony (Acts 22. 17, 18). **abode**—or "tarried." [ELLIOTT, &c.] **19. Cf.** Acts 9. 27, 28, wherein Luke, as an historian, describes more generally what St. Paul, the subject of the history, himself details more particularly. The history speaks of "apostles;" and St. Paul's mention of a *second* apostle besides Peter, reconciles the Epistle and the history. At Stephen's martyrdom, and the consequent persecution, the other ten apostles, agreeably to Christ's directions, seem to have *soon* (though not *immediately*, Acts 8. 14) left Jerusalem to preach elsewhere. James remained in charge of the mother Church, as its bishop. Peter, the apostle of the circumcision, was present during Paul's fifteen days' stay; but he, too, presently after (Acts 9. 32), went on a circuit through Judea. **James, the Lord's brother**—This designation, to distinguish him from James the son of Zebedee, was appropriate whilst that

apostle was alive. But before St. Paul's second visit to Jerusalem (ch. 2. 1; Acts 15.), he had been beheaded by Herod (Acts 12. 2). Accordingly, in the subsequent mention of James here (ch. 2. 9, 12), he is not designated by this distinctive epithet: a minute, undesigned coincidence, and proof of genuineness. James was the Lord's brother, not in our strict sense, but in the sense, "cousin," or "kinsman" (Matthew 23. 10; John 20. 17). His brethren are never called "sons of Joseph," which they would have been had they been the Lord's brothers strictly. However, cf. Psalm 69. 8, "I am an alien to *my mother's children*." In John 7. 3, 5, the "brethren" who believed not in Him may mean His *near relations*, not including the two of His brethren, *i. e.*, relatives (James and Jude) who were among the Twelve apostles. Acts 1. 14, "His brethren," refer to Simon and Josès, and others (Matthew 13. 55) of His kinsmen, who were not apostles. It is not likely there would be two pairs of brothers named alike, of such eminence as James and Jude; the likelihood is that the apostles James and Jude, are also the writers of the Epistles, and the brethren of Jesus. James and Josès were sons of Alpheus and Mary, sister of the Virgin Mary. **20. Solemn asseveration** that his statement is true that his visit was but for fifteen days, and that he saw no apostle save Peter and James. Probably it had been reported by Judaizers that he had received a long course of instructions from the apostles in Jerusalem from the first; hence his earnestness in asserting the contrary facts. **21. I came into . . . Syria and Cilicia**—"preaching the faith" (v. 23), and so, no doubt, founding the churches in Syria and Cilicia, which he subsequently confirmed in the faith (Acts 15. 23, 41). He probably went first to Casarea, the main seaport, and thence by sea to Tarsus of Cilicia, his native place (Acts 9. 30), and thence to Syria; Cilicia having its geographical affinities with Syria, rather than with Asia Minor, as the Taurus mountains separate it from the latter. His placing "Syria" in the order of words before "Cilicia," is due to Antioch being a more important city than Tarsus, as also to his longer stay in the former city. Also "Syria and Cilicia," from their close geographical connection, became a generic geographical phrase, the more important district being placed first. [CONYBEARE and HOWSON.] This sea journey accounts for his being "unknown by face to the churches of Judea" (v. 22). He passes by in silence his second visit, with alms, to Judea and Jerusalem (Acts 11. 30); doubtless because it was for a limited and special object, and would occupy but a few days (Acts 12. 25), as there raged at Jerusalem at the time a persecution in which James, the brother of John, was martyred, and Peter was in prison, and James seems to have been the only apostle present (Acts 12. 17); so it was needless to mention this visit, seeing that he could not at such a time have received the instructions which the Galatians alleged he had derived from the primary fountains of authority, the apostles. **22. So far** was I from being a disciple of the apostles, that I was even *unknown in the churches of Judea* (excepting Jerusalem, Acts 9. 26-29), which were the chief scene of their labours. **23. Translate as Greek**, "They were hearing:" tidings were brought them from time to time. [CONYBEARE and HOWSON.] **he which persecuted us in times past**—"our former persecutor." [ALFORD.] The designation by which he was known among Christians still better than by his name "Saul," **destroyed**—*Greek*, "was destroying." **24. in me**—"in my case." "Having understood the entire change, and that the former wolf is now acting the shepherd's part, they received occasion for joyful thanksgiving to God in respect to me." [THEODORET.] How different, he implies to the Galatians, *their spirit from yours!*

CHAPTER II.

Ver. 1-21. HIS CO-ORDINATE AUTHORITY AS APOSTLE OF THE CIRCUMCISION RECOGNIZED BY THE APOSTLES. PROVED BY HIS REBUKING PETER FOR TEMPORIZING AT ANTIOCH: HIS REASONING AS TO THE INCONSISTENCY OF JUDAIZING WITH JUSTIFICATION BY FAITH. 1. *Three*

side, "After fourteen years;" viz., from Paul's conversion inclusive. [ALFORD.] In the fourteenth year from his conversion. [BIRKS.] The same visit to Jerusalem as in Acts 15. (A. D. 50), when the council of the apostles and Church decided that Gentile Christians need not be circumcised. His omitting allusion to that decree is, (1.) because his *design* here is to show the Galatians his own independent apostolic authority, whence he was not likely to support himself by their decision. Thus we see that general councils are not above apostles. (2.) Because he argues the point upon principle, not authoritative decisions. (3.) The decree did not go the length of the position maintained here: the council did not impose Mosaic ordinances; the apostle maintains, the Mosaic institution itself is at an end. (4.) The Galatians were Judaizing, not because the Jewish law was imposed by authority of the Church as *necessary to Christianity*, but because they thought it necessary to be observed by those who aspired to *higher perfection* (ch. 3. 3; 4. 21). The decree would not at all disprove their view, and therefore would have been useless to quote. St. Paul meets them by a far more direct confutation, "Christ is of *no effect* unto you whosoever are justified by the law" (ch. 5. 4). [PALEY.] Titus . . . *also*—Specified on account of what follows as to him, in v. 3. Paul and Barnabas, and others, were deputed by the Church of Antioch (Acts 15. 2) to consult the apostles and elders at Jerusalem on the question of circumcision of Gentile Christians. 2. *by revelation*—Not from being absolutely dependent on the apostles at Jerusalem, but by independent Divine "revelation." Quite consistent with his at the same time, being a deputy from the Church of Antioch, as Acts 15. 2 states. He by this *revelation* was led to suggest the sending of the deputation. Cf. the case of Peter being led by vision, and at the same time by Cornelius' messengers, to go to Cæsarea, Acts 10. 1. . . *communicated unto them*—viz., "to the apostles and elders" (Acts 15. 2): to the apostles in particular (v. 9). *privately*—that he and the apostles at Jerusalem might decide previously on the principles to be adopted and set forward before the public council (Acts 15). It was necessary that the Jerusalem apostles should know beforehand that the Gospel Paul preached to the Gentiles was the same as theirs, and had received Divine confirmation in the results it wrought on the Gentile converts. He and Barnabas related to the *multitude*, not the nature of the doctrine they preached (as Paul did privately to the apostles), but only the miracles vouchsafed in *proof of God's sanctioning* their preaching to the Gentiles (Acts 15. 12). *to them . . . of reputation*—James, Cephas, and John, and probably some of the "elders;" v. 6, "those who seemed to be somewhat," *lest*, &c.—"lest I should be running, or have run, in vain;" i. e., that they might see that I am not running, and have not run, in vain. Paul does not *himself* fear lest he be running, or had run, in vain; but lest he should, if he gave them no explanation, *seem* so to them. His race was the swift-running proclamation of the Gospel to the Gentiles (cf. "run," *Margin*, for "Word . . . have free course," 2 Thessalonians 3. 1). His running would have been in vain, had circumcision been necessary, since he did not require it of his converts. 3. *But*—So far were they from regarding me as running in vain, that "*not even* Titus who was with me, who was a Greek (and therefore uncircumcised), was compelled to be circumcised." So the *Greek* should be *translated*. The "false brethren," v. 4 ("certain of the sect of the Pharisees which believed," Acts 15. 5), demanded his circumcision. The apostles, however, constrained by the firmness of Paul and Barnabas (v. 5), did not compel or insist on his being circumcised. Thus they virtually sanctioned Paul's course among the Gentiles, and admitted his independence as an apostle: the point he desires to set forth to the Galatians. Timothy, on the other hand, as being a proselyte of the gate, and son of a Jewess (Acts 16. 1), he circumcised (Acts 16. 3). Christianity did not interfere with Jewish usages, regarded merely as social ordinances, though no longer having their religious significance, in the case of Jews and proselytes, whilst the Jewish polity and temple still stood; after the overthrow of the latter, those usages

naturally ceased. To have insisted on Jewish usages for Gentile converts, would have been to make them essential parts of Christianity. To have rudely violated them at first in the case of *Jews*, would have been inconsistent with that charity which (in matters indifferent) is made all things to all men, that by all means it may win some (1 Corinthians 9. 22; cf. Romans 14. 1-7, 13-23). Paul brought Titus about with him as a living example of the power of the Gospel upon the uncircumcised heathen. 4. *And that*—i. e., What I did concerning Titus (viz., my not permitting him to be circumcised) was not from contempt of circumcision, but "on account of the false brethren" (Acts 15. 1-24) who, had I yielded to the demand for his being circumcised, would have perverted the case into a proof that I deemed circumcision necessary. *unawares*—"in an underhand manner brought in." *privily*—stealthily. *to spy out*—as foes in the guise of friends, wishing to destroy and rob us of—*our liberty*—from the yoke of the ceremonial law. If they had found that we circumcised Titus through fear of the apostles, they would have made that a ground for insisting on imposing the legal yoke on the Gentiles. *bring us into bondage*—The *Greek* future implies the *certainly* and *continuance* of the bondage as the result. 5. *Greek*, "To whom not even for an hour did we yield by subjection." ALFORD renders the *Greek* article, "*with THE* subjection required of us." The sense rather is, We would willingly have yielded for *love* [BEN-GEL] (if no principle was at issue), but not in the way of *subjection*, where "the truth of the Gospel" (v. 14; Colossians 1. 5) was at stake (viz., the fundamental truth of justification by faith only, without the works of the law contrasted with another Gospel, ch. 1. 6). Truth precise unaccommodating, abandons nothing that belongs to itself, admits nothing that is inconsistent with it. [BEN-GEL.] *might continue with you*—Gentiles. We defended for your sakes your true faith and liberties, which you are now renouncing. 6. *Greek*, "From those who," &c. He meant to complete the sentence with "I derived no special advantage;" but he alters it into "they . . . added nothing to me." *seemed to be somewhat*—i. e., not that they *seemed* to be what they *were not*, but "*were reputed as persons of some consequence*," not insinuating a doubt but that they were justly so reputed. *accepteth*—so as to show any partiality; "respecteth no man's person" (Ephesians 6. 9). *in conference added*—or "imparted;" the same *Greek* as in ch. 1. 16, "I conferred not with flesh and blood." As I did not by conference impart to them aught at my conversion, so they now did not impart aught additional to me, above what I already knew. This proves to the Galatians his independence as an apostle. 7. *contrariwise*—on the contrary. So far from adding any new light to ME, THEY gave in THEIR adhesion to the new path on which Barnabas and I, by independent revelation, had entered. So far from censuring, they gave a hearty approval to my independent course, viz., the innovation of preaching the Gospel without circumcision to the Gentiles. *when they saw*—from the effects which I showed them, were "wrought" (v. 8; Acts 15. 12). *was committed unto me*—*Greek*, "I was entrusted with, &c., as Peter was with," &c. *gospel of the uncircumcision*—i. e., of the Gentiles, who were to be converted without circumcision being required. *circumcision . . . unto Peter*—Peter had originally opened the door to the Gentiles (Acts 10. and 15. 7). But in the ultimate apportionment of the spheres of labour, the Jews were assigned to him (cf. 1 Peter 1. 1). So Paul on the other hand wrote to the Hebrews (cf. also Colossians 4. 11), though his main work was among the Gentiles. The non-mention of Peter in the list of names, presciently through the Spirit, given in Romans 16., shows that Peter's residence at Rome, much more primacy, was then unknown. The same is palpable from the sphere here assigned to him. 8. *he*—God (1 Corinthians 12. 6). *wrought effectually*—i. e., made the preached word efficacious to conversion, not only by sensible miracles, but by the secret mighty power of the Holy Ghost. *in Peter*—ELLICOTT, &c., translates, "For Peter." GROTIVS translates as English Version do—with a view to. was

GALATIANS II.

mighty—translate as before, the *Greek* being the same, wrought effectually." *in me*—"for (or 'in') me also."

9. *James*—Placed first in the oldest MSS., even before Peter, as being bishop of Jerusalem, and so presiding at the council (Acts 15). He was called "the Just," from his strict adherence to the law, and so was especially popular among the Jewish party, though he did not fall into their extremes; whereas Peter was somewhat estranged from them through his intercourse with the Gentile Christians. To each apostle was assigned the sphere best suited to his temperament: to St. James, who was tenacious of the law, the Jerusalem Jews; to Peter, who had opened the door to the Gentiles, but who was Judaically disposed, the Jews of the dispersion; to Paul, who, by the miraculous and overwhelming suddenness of his conversion, had the whole current of his early Jewish prejudices turned into an utterly opposite direction, the Gentiles. Not separately and individually, but collectively the apostles together represented Christ, the One Head, in the apostleship. The Twelve foundation stones of various colours are joined together to the one great foundation stone on which they rest (1 Corinthians 3. 11; Revelation 21. 14, 19, 20). John had got an intimation in Jesus' lifetime of the admission of the Gentiles (John 12. 20-24). *seemed*—i. e., were reputed to be (Note, v. 2, 6) pillars, i. e., weighty supporters of the Church (cf. Proverbs 9. 1; Revelation 3. 12). *perceived the grace . . . given unto me*—(2 Peter 3. 15.) *gave to me and Barnabas the right hands of fellowship*—recognizing me as a *colleague* in the apostleship, and that the Gospel I preached by special revelation to the Gentiles was the same as theirs. Cf. the phrase, Lamentations 5. 6; Ezekiel 17. 18. *heathen*—the Gentiles.

10. *remember the poor*—of the Jewish Christians in Judea, then distressed. Paul and Barnabas had already done so (Acts 11. 28-30). *the same*—the very thing. 1 . . . *was forward*—or "zealous" (Acts 24. 17; Romans 15. 25; 1 Corinthians 16. 1; 2 Corinthians 8. and 9). Paul was zealous for good works, whilst denying justification by them.

11. *Peter*—"Cephas" in the oldest MSS. Paul's withstanding Peter is the strongest proof that the former gives of the independence of his apostleship in relation to the other apostles, and upsets the Romish doctrine of St. Peter's supremacy. The apostles were not always inspired; but were so always in *writing* the Scriptures. If then the inspired men who *wrote* them were not invariably at other times infallible, much less were the uninspired men who kept them. The Christian fathers may be trusted generally as witnesses to facts, but not implicitly followed in matters of opinion. *come to Antioch*—then the citadel of the Gentile Church: where first the Gospel was preached to *idolatrous Gentiles*, and where the name "Christians" was first given (Acts 11. 20, 26), and where Peter is said to have been subsequently bishop. The question at Antioch was not whether the Gentiles were admissible to the Christian covenant without becoming circumcised—that was the question settled at the Jerusalem council just before—but whether the Gentile Christians were to be admitted to *social intercourse with the Jewish Christians* without conforming to the Jewish institution. The Judaizers, soon after the council had passed the resolutions recognizing the equal rights of the Gentile Christians, repaired to Antioch, the scene of the gathering in of the Gentiles (Acts 11. 20-26), to witness, what to Jews would look so extraordinary, the receiving of men to communion of the Church without circumcision. Regarding the proceeding with prejudice, they explained away the force of the Jerusalem decision; and probably also desired to watch whether the Jewish Christians among the Gentiles violated the law, which that decision did not verbally sanction *them* in doing, though giving the Gentiles latitude (Acts 15. 19). *to be blamed*—rather, "(self) condemned;" his act at one time condemning his contrary acting at another time. 12. *certain*—men: perhaps James' view (in which he was not infallible, any more than Peter) was that the Jewish converts were still to observe Jewish ordinances, from which he had decided with the council the *Gentiles* would be free (Acts 15. 19). NEANDER, however, may be

right in thinking these self-styled delegates from James were not really from him. Acts 15. 24 favours this. "Certain from James," may mean merely that they came from the Church at Jerusalem under James' bishopric. Still James' leanings were to legalism, and this gave him his influence with the Jewish party (Acts 21. 18-26). *eat with . . . Gentiles*—as in Acts 10. 10-20, 48, according to the command of the vision (Acts 11. 3-17). Yet after all, this same Peter, through fear of man (Proverbs 29. 25), was faithless to his own so distinctly avowed principles (Acts 15. 7-11). We recognize the same old nature in him as led him, after faithfully witnessing for Christ, yet for a brief space, to deny him. "Ever the first to recognize, and the first to draw back from great truths." [ALFORD.] An undesigned coincidence between the Gospels and the Epistle in the consistency of character as portrayed in both. It is beautiful to see how earthly misunderstandings of Christians are lost in Christ. For in 2 Peter 3. 15, Peter praises the very Epistles of Paul which he knew contained his own condemnation. Though apart from one another, and differing in characteristics, the two apostles were one in Christ. *withdrew*—Greek, "began to withdraw," &c. This implies a *gradual drawing back*. "Separated," *entire severance*. 13. *the other*—Greek, "the rest." *Jews*—Jewish Christians. *dissembled likewise*—Greek, "Joined in hypocrisy," viz., in living as though the law were necessary to justification, through fear of man, though they knew from God their Christian liberty of eating with Gentiles, and had availed themselves of it already (Acts 11. 2-17). The case was distinct from that in 1 Corinthians chs. 8.-10.; Romans 14. It was not a question of liberty, and of bearing with others' infirmities, but one affecting the essence of the Gospel, whether the Gentiles are to be virtually "compelled to live as do the Jews," in order to be justified (v. 14). *Barnabas also*—"Even Barnabas:" one least likely to be led into such an error, being with Paul in first preaching to the idolatrous Gentiles; showing the power of bad example and numbers. In Antioch, the capital of Gentile Christianity, and the central point of Christian missions, the controversy first arose, and in the same spot it now broke out afresh; and here Paul had first to encounter the party that afterwards persecuted him in every scene of his labours (Acts 15. 30-35.) 14. *walked not uprightly*—*lit.*, "straight;" "were not walking with straightforward steps." Cf. ch. 6. 16. *truth of the Gospel*—which teaches that justification by legal works and observances is inconsistent with redemption by Christ. Paul alone here maintained the truth against Judaism, as afterwards against heathenism (2 Timothy 4. 16, 17). *Peter*—"Cephas" in the oldest MSS. *before . . . all*—(1 Timothy 5. 20.) *If thou, &c.*—"If thou, although being a Jew (and therefore one who might seem to be more bound to the law than the Gentiles), livest (habitually, without scruple and from conviction, Acts 15. 10, 11) as a Gentile (freely eating of every food, and living in other respects also as if legal ordinances in no way justify, v. 12), and not as a Jew, how is it that (so the oldest MSS. read, for "why") thou art compelling (virtually, by thine example) the Gentiles to live as do the Jews?" (*lit.*, to Judaize, i. e., to keep the ceremonial customs of the Jews: What had been formerly obedience to the law, is now mere Judaism). The high authority of Peter would constrain the Gentile Christians to regard Judaizing as necessary to all, since Jewish Christians could not consort with Gentile converts in communion without it. 15, 16. Connect these verses together, and read with most of the oldest MSS. "But" in the beginning of v. 16: "We (I and thou, Peter) by nature (not by proselytism), Jews, and not sinners as (Jewish language termed the Gentiles) from among the Gentiles, YET (*lit.*, BUT) knowing that, &c., even we (resuming the 'we' of v. 15, 'we also,' as well as the Gentile sinners; casting away trust in the law), have believed," &c. *not justified by the works of the law*—as the GROUND of justification. "The works of the law" are those which have the law for their object—which are wrought to fulfil the law. [ALFORD.] *but by—translating*, "But only (in no other way save) through faith in Jesus Christ," as the MEAN and instrument of justification.

Edn. Jesus Christ In the second case, read with the oldest MSS., "Christ Jesus," the *Messiahship* coming into prominence in the case of *Jewish* believers, as "Jesus" does in the first case, referring to the general proposition. **justified by the faith of Christ—i. e.,** by Christ, the object of faith, as the ground of our justification. **for by the works of the law shall no flesh be justified**—He rests his argument on this as an axiom in theology, referring to Psalm 143. 2, "Moses and Jesus Christ; The law and the promise; Doing and believing; Works and faith; Wages and the gift; The curse and the blessing—are represented as diametrically opposed." [BENGEL.] The moral law is, in respect to justification, *more legal* than the ceremonial, which was an elementary and preliminary Gospel: So "Sinai" (ch. 4. 24), which is more famed for the Decalogue than for the ceremonial law, is made pre-eminently the type of legal bondage. Thus, justification by the law, whether the moral or ceremonial, is excluded (Romans 3. 20). **17. Greek,** "But if, seeking to be justified in (i. e., in believing union with) Christ (who has in the Gospel theory fulfilled the law for us), we (you and I) ourselves also were found (in your and my former communion with Gentiles) sinners (such as from the Jewish standpoint that now we resume, we should be regarded, since we have cast aside the law, thus having put ourselves in the same category as the Gentiles, who, being without the law, are, in the Jewish view, 'sinners,' v. 15), is therefore Christ, the minister of sin?" (Are we to admit the conclusion, in this case inevitable, that Christ having failed to justify us by faith, so has become to us the minister of sin, by putting us in the position of "sinners," as the Judaic theory, if correct, would make us, along with all others who are "without the law," Romans 2. 14; 1 Corinthians 9. 21; and with whom, by eating with them, we have identified ourselves?) The Christian mind revolts from so shocking a conclusion, and so, from the theory which would result in it. The whole sin lies, not with Christ, but with him who would necessitate such a blasphemous inference. But his false theory, though "*seeking*" from Christ, we have not "found" salvation (in contradiction to Christ's own words, Matthew 7. 7), but "have been ourselves also (like the Gentiles) found" to be "sinners," by having entered into communion with Gentiles (v. 12). **18. Greek,** "For if the things which I overthrew (by the faith of Christ), those very things I build up again (*viz.*, legal righteousness, by subjecting myself to the law), I prove myself (*lit.*, 'I commend myself') a transgressor." Instead of commending yourself as you ought to do (v. 12, end), you merely commend yourself as a transgressor. The "I" is intended by Paul for *Peter* to take to himself, as it is *his* case, not Paul's own, that is described. A "transgressor" is another word for "sinner" (in v. 17), for "sin is the *transgression* of the law." You, Peter, by now asserting the law to be obligatory, are proving yourself a "sinner," or "transgressor," in your having set it aside by living as the Gentiles, and with them. Thus you are debarred by transgression from justification by the law, and you debar yourself from justification by Christ, since in your theory He becomes a minister of sin. **19.** Here Paul seems to pass from his *exact words* to Peter, to the *general purport* of his argument on the question. However, his direct address to the Galatians seems not to be resumed till ch. 3. 1, "O foolish Galatians," &c. **For**—But I am not a "transgressor" by forsaking the law. "For," &c. Proving his indignant denial of the consequence that "Christ is the minister of sin" (v. 17), and of the premises from which it would follow. Christ, so far from being the minister of sin and death, is the establisher of righteousness and life. I am entirely in Him. [BENGEL.] **I**—here emphatical. *Paul himself*, not *Peter*, as in the "I" (v. 18). **through the law**—which was my "schoolmaster to bring me to Christ" (ch. 3. 24); both by its terrors (ch. 3. 18; Romans 8. 20) driving me to Christ, as the refuge from God's wrath against sin, and, when spiritually understood, teaching that itself is not permanent, but must give place to Christ, whom it prefigures as its scope and end (Romans 10. 4); and drawing me to Him by its promises (in the prophe-

cies which form part of the Old Testament law) of a better righteousness, and of God's law written in the heart (Deuteronomy 10. 15-19; Jeremiah 31. 33; Acts 10. 43). **and dead to the law—*lit.*,** "I died to the law," and so *am* dead to it, i. e., am passed from under its power, in respect to non-justification or condemnation (Colossians 2. 20; Romans 6. 14; 7. 4, 6); just as a woman once married and bound to a husband, ceases to be so bound to him when death interposes, and may be lawfully married to another husband. So by believing union to Christ in His death, we, being considered dead with him, are severed from the law's past power over us (cf. ch. 6. 14; 1 Corinthians 7. 39; Romans 6. 6-11; 1 Peter 2. 24). **live unto God**—(Romans 6. 11; 2 Corinthians 5. 15; 1 Peter 4. 1, 2). **20. I am crucified—*lit.*,** "I have been crucified with Christ." This more particularizes the foregoing. "I am dead" (v. 19; Philippians 3. 10). **nevertheless I live; yet not I—*Greek*** "nevertheless I live, no longer (indeed) I." Though crucified I live; (and this) no longer that old man such as I once was (cf. Romans 7. 17). No longer Saul the Jew (ch. 5. 24; Colossians 3. 11, but "another man," cf. 1 Samuel 10. 6). **ELLICOTT, &c., translate,** "And it is no longer I that live, but Christ that liveth in me." But the plain antithesis between "crucified" and "live," requires the *translation*, "Nevertheless." **the life which I now live—as** contrasted with my life before conversion. **in the flesh**—my life seems to be a mere animal life "in the flesh," but this is not my true life; "it is but the mask of life under which lives another, *viz.*, Christ, who is my true life." [LUTHER.] **I live by the faith, &c.—*Greek*,** "in faith (*viz.*, that of (i. e., which rests on) the Son of God." "In faith," answers by contrast to "in the flesh." **Faith**, not *the flesh*, is the real element in which I live. The phrase, "the Son of God," reminds us that His Divine Sonship is the source of His life-giving power. **loved me**—His eternal gratuitous love is the link that unites me to the Son of God, and His "giving Himself for me," is the strongest proof of that love. **21. I do not frustrate the grace of God—I do not make it void,** as thou, Peter, art doing by Judaizing. **for—justifying** the strong expression "frustrate," or "make void," **is dead in vain—*Greek*,** "Christ died needlessly," or "without just cause." Christ's having died, shows that the law has no power to justify us; for if the law can justify or make us righteous, the death of Christ is superfluous. [CHRYSOSTOM.]

CHAPTER III.

Ver. 1-29. REPROOF OF THE GALATIANS FOR ABANDONING FAITH FOR LEGALISM. JUSTIFICATION BY FAITH VINDICATED: THE LAW SHOWN TO BE SUBSEQUENT TO THE PROMISE: BELIEVERS ARE THE SPIRITUAL SEED OF ABRAHAM, WHO WAS JUSTIFIED BY FAITH. THE LAW WAS OUR SCHOOLMASTER TO BRING US TO CHRIST, THAT WE MIGHT BECOME CHILDREN OF GOD BY FAITH. **1. that ye should not obey the truth**—Omitted in the oldest MSS. **bewitched—fascinated** you so that you have lost your wits. THEMISTIUS says the Galatians were naturally very acute in intellect. Hence, St. Paul wonders they could be so misled in this case. **you**—Emphatical. "You, before whose eyes Jesus Christ hath been graphically set forth (*lit.*, in writing, *viz.*, by vivid portraiture in preaching) among you, crucified" (so the sense and *Greek* order require rather than *English Version*). As Christ was "crucified," so ye ought to have been by faith "crucified with Christ," and so "dead to the law" (ch. 2. 19, 20). Reference to the "eyes" is appropriate, as *fascination* was supposed to be exercised through the eyes. The sight of Christ crucified ought to have been enough to counteract all fascination. **2.** "Was it by the works of the law that ye received the Spirit (manifested by outward miracles, v. 5; Mark 16. 17; Hebrews 2. 4; and by spiritual graces, v. 14; Galatians 4. 5, 6; Ephesians 1. 13), or by the hearing of faith?" The "only" implies, "I desire, omitting other arguments, to rest the question on *this alone*," I who was your teacher, desire now to "learn" this one thing from you. The epithet "Holy" is not prefixed to "Spirit," because that epithet is a joyous one, whereas this Epistle is

stern and reproof. [BENGEL.] **hearing of faith**—Faith consists not in *working*, but in *receiving* (Romans 10. 16, 17). **3. begun**—the Christian life (Philippians 1. 6). **in the Spirit**—Not merely was Christ crucified, “graphically set forth” in my preaching, but also “the Spirit” confirmed the word preached, by imparting His spiritual gifts. “Having thus begun” with the receiving His *spiritual* gifts, “are ye now *being* made perfect” (so the *Greek*), *i. e.*, are ye *seeking* to be made perfect with *fleshly* ordinances of the law? [ESTIUS.] Cf. Romans 2. 28; Philippians 3. 3; Hebrews 9. 10. Having begun in the Spirit, *i. e.*, the Holy Spirit ruling your spiritual life as its “essence and active principle” [ELLICOTT], in contrast to “the flesh,” the element in which the law works. [ALFORD.] Having begun your Christianity in the Spirit, *i. e.*, in the Divine life that proceeds from faith, are ye seeking after something higher still (the perfecting of your Christianity) in the sensual and the earthly, which cannot possibly elevate the inner life of the Spirit, *viz.*, outward ceremonies? [NEANDER.] No doubt the Galatians thought that they were going more deeply into the Spirit; for the flesh may be easily mistaken for the Spirit, even by those who have made progress, unless they continue to maintain a pure faith. [BENGEL.] **4. Have ye suffered so many things**—*viz.*, persecution from Jews and from unbelieving fellow-countrymen, incited by the Jews, at the time of your conversion. **in vain**—*fruitlessly, needlessly*, since ye might have avoided them by professing Judaism. [GROTIUS.] Or, snail ye, by falling from grace, lose the reward promised for all your sufferings, so that they shall be “in vain” (ch. 4. 11; 1 Corinthians 15. 2, 17–19, 29–32; 2 Thessalonians 1. 5–7; 2 John 8)? **yet**—rather, “If it be *really* (or ‘indeed’) in vain.” [ELLICOTT, &c.] “If, as it must be, what I have said, ‘in vain,’ is really the fact.” [ALFORD.] I prefer understanding it as a mitigation of the preceding words. I hope better things of you, for I trust you will return from legalism to grace; if so, as I confidently expect, you will not have “suffered so many things in vain.” [ESTIUS.] For “God has given you the Spirit, and has wrought mighty works among you” (v. 5; Hebrews 10. 32–36). [BENGEL.] **5. He . . . that ministereth**—or “supplieth,” God (2 Corinthians 9. 10). He who *supplied and supplies* to you the Spirit *still*, to the present time. These miracles do not prove grace to be in the heart (Mark 9. 38, 39). He speaks of these miracles as a matter of *unquestioned notoriety* among those addressed; an undesigned proof of their genuineness (cf. 1 Corinthians 12). **worketh miracles among you**—rather, “*in you*,” as ch. 2. 8; Matthew 14. 2; Ephesians 2. 2; Philippians 2. 13; at your conversion and since. [ALFORD.] **doeth he it by the works of the law**—*i. e.*, as a consequence *resulting from* (so the *Greek*) the works of the law (cf. v. 2). This cannot be, because the law was then unknown to you when you received those gifts of the Spirit. **6.** The answer to the question in v. 5 is here taken for granted, *It was by the hearing of faith*; following this up, he says, “Even as Abraham *believed*,” &c. (Genesis 15. 4–6; Romans 4. 3). God supplies unto you the Spirit as the result of faith, not works, just as Abraham obtained justification by faith, not by works (v. 6, 8, 11; ch. 4. 22, 26, 28). Where justification is, there the Spirit is, so that if the former comes *by faith*, the latter must also. **7. they which are of faith**—as the source and starting-point of their spiritual life. The same phrase is in the *Greek* of Romans 3. 26. **the same—these, and these alone**, to the exclusion of all the other descendants of Abraham. **children—Greek**, “sons” (v. 29). **8. And—Greek**, “Moreover,” **foreseeing**—One great excellency of Scripture is, that in it all points liable ever to be controverted, are, with prescient wisdom, decided in the most appropriate language. **would justify**—rather, “justifieth.” Present indicative. It is now, and at all times, God’s *one* way of justification. **the heathen**—rather, “the Gentiles;” or “the nations,” as the same *Greek* is translated at the end of the verse. God justifieth the *Jews*, too, “by faith, not by works.” But he specifies the *Gentiles* in particular here, as it was *their* case that was in question, the Galatians being Gentiles. **preached before the Gospel**—“announced beforehand the Gospel.” For the

“promise” was substantially the Gospel by anticipation. Cf. John 8. 56; Hebrews 4. 2. A proof that “the old fathers did not look only for transitory promises” (Article VII., Church of England). Thus the Gospel, in its essential germ, is older than the law, though the full development of the former is subsequent to the latter. **In thee**—not “in thy seed,” which is a point not here raised; but strictly “in thee,” as followers of thy faith, it having first shown the way to justification before God [ALFORD]; or “in thee,” as Father of the promised seed, *viz.*, Christ (a. 16), who is the Object of faith (Genesis 22. 18; Psalm 72. 17), and imitating thy faith (see *Note*, v. 9). **all nations—or as above, “all the Gentiles”** (Genesis 12. 3; 18. 18; 22. 18). **be blessed**—an act of grace, not something earned by works. The blessing of justification was to Abraham by faith in the promise, not by works. So to those who follow Abraham, the father of the faithful, the blessing, *i. e.*, justification, comes purely by faith in Him who is the subject of the promise. **9. they—and they alone. of faith**—*Note* v. 7, beginning. **with—together with. faithful**—Implying what it is in which they are “blessed together with him,” *viz.*, faith, the prominent feature of his character, and of which the result to all who like Him have it, is justification. **10.** Confirmation of v. 9. They who depend on the works of the law cannot share the blessing, for they are under the curse “written,” Deuteronomy 27. 26, LXX. **PERFECT obedience** is required by the words, “in all things,” **CONTINUAL obedience** by the word, “continueth.” No man renders this obedience (cf. Romans 3. 19, 20). It is observable. Paul quotes Scripture to the Jews who were conversant with it, as in Epistle to the Hebrews, as *said or spoken*, but to the Gentiles, as *written*. So Matthew, writing for Jews, quotes it as *said*, or *spoken*; Mark and Luke, writing for Gentiles, as *written* (Matthew 1. 22; Mark 1. 2; Luke 2. 22, 23). [TOWNSON.] **11. by the law—Greek**, “in the law.” Both *in* and *by* are included. The syllogism in this verse and v. 12, is, according to Scripture, The just shall live by faith. But the law is not of faith, but of doing, or works (*i. e.*, does not make faith, but works, the conditional ground of justifying). Therefore “in,” or “by the law, no man is justified before God” (whatever the case may be before men, Romans 4. 2),—not even if he could, which he cannot, keep the law, because the Scripture element and conditional mean of justification is *faith*. **The just shall live by faith**—(Romans 1. 17; Habakkuk 2. 4.) Not as BENGEL and ALFORD, “He who is just by faith shall live.” The *Greek* supports *English Version*. Also the contrast is between “live *by faith*” (*viz.*, as the ground and source of his justification), and “live *in them*,” *viz.*, in his doings or works (v. 12), as the *conditional element wherein* he is justified. **12. doeth**—Many depended on the law, although they did not keep it; but without doing, saith Paul, it is of no use to them (Romans 2. 13, 17, 23; 10. 5). **13.** Abrupt exclamation, as he breaks away impatiently from those who would involve us again in the curse of the law, by seeking justification in it, to “Christ,” who “has redeemed us from its curse.” The “us” refers primarily to the Jews, to whom the law principally appertained, in contrast to “the Gentiles” (v. 14; cf. ch. 4. 3, 4). But it is not restricted solely to the Jews, as ALFORD thinks; for these are the representative people of the world at large, and their “law” is the embodiment of what God requires of the whole world. The curse of its non-fulfilment affects the Gentiles through the Jews; for the law represents that righteousness which God requires of all, and which, since the Jews failed to fulfil, the Gentiles are equally unable to fulfil. Verse 10, “As many as are of the works of the law, are under the curse,” refers plainly, not to the *Jews only*, but to all, even Gentiles (as the Galatians), who seek justification by the law. The Jews’ law represents the universal law which condemned the Gentiles, though with less clear consciousness on their part (Romans 2). The revelation of God’s “wrath” by the law of conscience, in some degree prepared the Gentiles for appreciating redemption through Christ when revealed. The curse had to be removed from off the heathen, too, as well as the Jews, in order that the blessing, through Abraham, might flow to them. Accordingly, the “we,” in “that we might

receive the promise of the Spirit," plainly refers to both Jews and Gentiles. **redeemed us—bought us off** from our former bondage (ch. 4, 5), and "from the curse" under which all life who trust to the law and the works of the law for justification. The Gentile Galatians, by putting themselves under the law, were involving themselves in the curse from which Christ has redeemed the Jews primarily, and through them the Gentiles. The ransom-price He paid was His own precious blood (1 Peter 1, 18, 19; cf. Matthew 20, 28; Acts 20, 28; 1 Corinthians 6, 20; 7, 23; 1 Timothy 2, 6; 2 Peter 2, 1; Revelation 5, 9). **being made—Greek**, "having become." **a curse for us**—Having become what we were, in our behalf, "a curse," that we might cease to be a curse. Not merely *accursed* (in the concrete), but *a curse* in the abstract, bearing the universal curse of the whole human race. So 2 Corinthians 5, 21, "Sin for us," not *sinful*, but bearing the whole sin of our race, regarded as one vast aggregate of sin. See *Note* there. "Anathema" means "set apart to God," to His glory, but to the person's own destruction. "Curse," an execration. **written**—Deuteronomy 21, 23. Christ's bearing the particular curse of hanging on the tree, is a sample of the general curse which He representatively bore. Not that the Jews put to death malefactors by hanging; but after having put them to death otherwise, in order to brand them with peculiar ignominy, they hung the bodies on a tree, and such malefactors were accursed by the law (cf. Acts 5, 30; 10, 39). God's providence ordered it so that to fulfil the prophecy of the curse and other prophecies, Jesus should be crucified, and so hang on the tree, though that death was not a Jewish mode of execution. The Jews accordingly, in contempt, call Him "the hanged one," *Tolvi*, and Christians, "worshippers of the hanged one;" and make it their great objection that He died the accursed death. [TRYPHO, in *Judaean Martyr*, p. 249; 1 Peter 2, 24.] Hung between heaven and earth as though unworthy of either! 14. The intent of "Christ becoming a curse for us:" "To the end that upon the Gentiles the blessing of Abraham (*i. e.*, promised to Abraham, *viz.*, justification by faith) might come in Christ Jesus" (cf. v. 8). **that we might receive the promise of the Spirit**—the promised Spirit (Joel 2, 28, 29; Luke 24, 49). This clause follows not the clause immediately preceding (for our receiving the Spirit is not the result of the blessing of Abraham coming on the Gentiles), but "Christ hath redeemed us," &c. **through faith**—not by works. Here he resumes the thought in v. 2. "The Spirit from without, kindles within us some spark of faith whereby we lay hold of Christ, and even of the Spirit Himself, that He may dwell within us." [FLACIUS.] 15. I speak after the manner of men—I take an illustration from a merely human transaction of every-day occurrence, but a man's covenant—whose purpose it is far less important to maintain. If it be confirmed—when once it hath been ratified, no man disannulleth—"none setteth aside," not even the author himself, much less any second party. None does so who acts in common equity. Much less would the righteous God do so. The law is here, by personification, regarded as a second person, distinct from, and subsequent to, the promise of God. The promise is everlasting, and more peculiarly belongs to God. The law is regarded as something extraneous, afterwards introduced, exceptional, and temporary (v. 17-19, 21-24). **addeth**—none addeth new conditions "making" the covenant "of none effect" (v. 17). So legal Judaism could make no alteration in the fundamental relation between God and man, already established by the promises to Abraham; it could not add as a new condition the observance of the law, in which case the fulfilment of the promise would be attached to a condition impossible for man to perform. The "covenant" here is one of free grace, a promise afterwards carried into effect in the Gospel. 16. This verse is parenthetical. The covenant of promise was not "spoken" (so *Greek* for "made") to Abraham alone, but "to Abraham and his seed;" to the latter especially; and this means Christ (and that which is inseparable from Him, the literal Israel, and the spiritual, His body, the Church). Christ not having come when the law was given, the covenant could not have been then fulfilled but awaited

the coming of Him, the Seed, to whom it was spoken. **promises**—plural, because the same promise was often repeated (Genesis 12, 8, 7; 15, 5, 18; 17, 7; 22, 18), and because it involved many things; earthly blessings to the literal children of Abraham in Canaan, and spiritual and heavenly blessings to his spiritual children; but both promised to Christ, "the Seed" and representative Head of the literal and spiritual Israel alike. In the spiritual seed there is no distinction of Jew or Greek; but to the literal seed, the promises still in part remain to be fulfilled (Romans 11, 26). The covenant was not made with "many seeds" (which if there had been, a pretext might exist for supposing there was one seed before the law, another under the law; and that those sprung from one seed, say the Jewish, are admitted on different terms, and with a higher degree of acceptability, than those sprung from the Gentile seed), but with the one seed; therefore, the promise that in Him "all the families of the earth shall be blessed" (Genesis 12, 3), joins in this one Seed, Christ Jew and Gentile, as fellow-heirs on the same terms of acceptability, *viz.*, by grace through faith (Romans 4, 13) not to some by promise, to others by the law, but to all alike, circumcised and uncircumcised, constituting but one seed in Christ (Romans 4, 16). The law, on the other hand, contemplates the Jews and Gentiles as distinct seeds. God makes a covenant, but it is one of promise; whereas the law is a covenant of works. Whereas the law brings in a mediator, a third party (v. 19, 20), God makes His covenant of promise with the one seed, Christ (Genesis 17, 7), and embraces others only as they are identified with, and represented by, Christ. **one . . . Christ**—not in the exclusive sense, the man Christ Jesus, but "Christ" (*Jesus* is not added, which would limit the meaning), including His people who are part of Himself, the Second Adam, and Head of redeemed humanity. Verses 28, 29 prove this, "Ye are all ONE in Christ Jesus" (*Jesus* is added here as the person is indicated). "And ye be Christ's, ye are Abraham's SEED, heirs according to the promise." 17. **this I say**—"this is what I mean," by what I said in v. 15. **confirmed . . . of God**—"ratified by God" (v. 15). **in Christ**—rather, "unto Christ" (cf. v. 16). However, *Vulgate* and the old *Italian* versions translate as *English Version*. But the oldest MSS. omit the words altogether, **the law which was—Greek**, "which came into existence 430 years after" (Exodus 12, 40, 41). He does not, as in the case of "the covenant," add "enacted by God" (John 1, 17). The dispensation of "the promise" began with the call of Abraham from Ur into Canaan, and ended on the last night of his grandson Jacob's sojourn in Canaan, the land of promise. The dispensation of the law, which engenders bondage, was beginning to draw on from the time of his entrance into Egypt, the land of bondage. It was to Christ in him, as in his grandfather Abraham, and his father Isaac, not to him or them as persons, the promise was spoken. On the day following the last repetition of the promise orally (Genesis 46, 1-6), at Beersheba, Israel passed into Egypt. It is from the end, not from the beginning of the dispensation of promise, that the interval of 430 years between it and the law is to be counted. At Beersheba, after the covenant with Abimelech, Abraham called on the everlasting God, and the well was confirmed to him and his seed as an everlasting possession. Here God appeared to Isaac. Here Jacob received the promise of the blessing, for which God had called Abraham out of Ur, repeated for the last time, on the last night of his sojourn in the land of promise. **cannot—Greek**, "doth not disannul," make . . . of none effect—The promise would become so, if the power of conferring the inheritance be transferred from it to the law (Romans 4, 14). 18. **the inheritance**—all the blessings to be inherited by Abraham's literal and spiritual children, according to the promise made to him and to his Seed, Christ, justification and glorification (ch. 4, 7, Romans 8, 17; 1 Corinthians 6, 9). **but God, &c.**—The *Greek* order requires rather, "But to Abraham it was by promise that God hath given it." The conclusion is *Therefore the inheritance is not of, or from, the law* (Romans 4, 14). 19. "Wherefore then serveth the law?" as it is a

no avail for justification, is it either useless, or contrary to the covenant of God? [CALVIN.] added—to the original covenant of promise. This is not inconsistent with v. 15, "No man addeth thereto;" for there the kind of addition meant, and therefore denied, is one that would add new conditions, inconsistent with the grace of the covenant of promise. The law, though misunderstood by the Judaizers as doing so, was really added for a different purpose, viz., "because of (or as the Greek, 'for the sake of') the transgressions," i. e., to bring out into clearer view the transgressions of it (Romans 7. 7-9); to make men more fully conscious of their sins, by being perceived as transgressions of the law, and so to make them long for the promised Saviour. This accords with v. 23, 24; Romans 4. 15. The meaning can hardly be "to check transgressions," for the law rather stimulates the corrupt heart to disobey it (Romans 5. 20; 7. 13). till the seed—during the period up to the time when the seed came. The law was a preparatory dispensation for the Jewish nation (Romans 5. 20; Greek, "the law came in additionally and incidentally"), intervening between the promise and its fulfilment in Christ. come—(Cf. "faith came," v. 23.) the promise—(Romans 4. 21.) ordained—Greek, "constituted" or "disposed," by angels—as the instrumental enactors of the law. [ALFORD.] God delegated the law to angels as something rather alien to Him and severe (Acts 7. 53; Hebrews 2. 2, 3; cf. Deuteronomy 33. 2, "He came with ten thousands of saints," i. e., angels, Psalm 68. 17). He reserved "the promise" to Himself, and dispensed it according to His own goodness. in the hand of a mediator—viz., Moses. Deuteronomy 5. 5, "I stood between the Lord and you:" the very definition of a mediator. Hence the phrase often recurs, "By the hand of Moses." In the giving of the law, the "angels" were representatives of God; Moses, as mediator, represented the people. 20. "Now a mediator cannot be of one (but must be of two parties whom he mediates between); but God is one" (not two: owing to His essential unity not admitting of an intervening party between Him and those to be blessed; but as the ONE Sovereign, His own representative, giving the blessing directly by promise to Abraham, and, in its fulfilment, to Christ, "the Seed," without new condition, and without a mediator such as the law had). The conclusion understood is, Therefore a mediator cannot appertain to God; and consequently, the law, with its inseparable appendage of a mediator, cannot be the normal way of dealing of God, the one, and unchangeable God, who dealt with Abraham by direct promise, as a sovereign, not as one forming a compact with another party, with conditions and a mediator attached thereto. God would bring man into immediate communion with Him, and not have man separated from Him by a mediator that keeps back from access, as Moses and the legal priesthood did (Exodus 19. 12, 13, 17, 21-24; Hebrews 12. 19-24). The law that thus interposed a mediator and conditions between man and God, was an exceptional state limited to the Jews, and parenthetically preparatory to the Gospel, God's normal mode of dealing, as He dealt with Abraham, viz., face to face directly; by promise and grace, and not conditions; to all nations united by faith in the one seed (Ephesians 2. 14, 16, 18), and not to one people to the exclusion and severance from the ONE common Father, of all other nations. It is no objection to this view, that the Gospel, too, has a mediator (1 Timothy 2. 5). For Jesus is not a mediator separating the two parties in the covenant of promise or grace, as Moses did, but ONE in both nature and office with both God and man (cf. "God in Christ," v. 17): representing the whole universal manhood (1 Corinthians 15. 22, 45, 47), and also bearing in Him "all the fulness of the Godhead." Even His mediatorial office is to cease when its purpose of reconciling all things to God shall have been accomplished (1 Corinthians 15. 24); and God's ONENESS (Zechariah 14. 9), as "all in all," shall be fully manifested. Cf. John 1. 17, where the two mediators—Moses, the severing mediator of legal conditions, and Jesus, the uniting mediator of grace—are contrasted. The Jews began their worship by setting the Schemah, opening thus, "Jehovah our God is

ONE Jehovah;" which words their Rabbis (as JAROSIUS interpret as teaching not only the unity of God, but the future universality of His Kingdom on earth (Zechariah 14. 9). St. Paul (Romans 3. 30) infers the same truth from the ONENESS of God (cf. Ephesians 4. 4-6). He, as being ONE, unites all believers, without distinction, to Himself (v. 8, 16, 28; Ephesians 1. 10; 2. 14; cf. Hebrews 2. 11) in direct communion. The unity of God involves the unity of the people of God, and also His dealing directly without intervention of a mediator. 21. "Is the law (which involves a mediator) against the promises of God (which are without a mediator, and rest on God alone and immediately)? God forbid." life—The law, as an externally prescribed rule, can never internally impart spiritual life to men naturally dead in sin, and change the disposition. If the law had been a law capable of giving life, "verily (in very reality, and not in the mere fancy of legalists) righteousness would have been by the law" (for where life is, there righteousness, its condition, must also be). But the law does not pretend to give life, and therefore not righteousness; so there is no opposition between the law and the promise. Righteousness can only come through the promise to Abraham, and through its fulfilment in the Gospel of grace. 22. But—as the law cannot give life or righteousness. [ALFORD.] Or the "But" means, So far is righteousness from being of the law, that the knowledge of sin is rather what comes of the law. [BENGEL.] the Scripture—which began to be written after the time of the promise, at the time when the law was given. The written letter was needed so as PERMANENTLY to convict man of disobedience to God's command. Therefore he says, "the Scripture," not the "Law." Cf. v. 8, "Scripture," for "the God of the Scripture." concluded—"shut up," under condemnation, as in a prison. Cf. Isaiah 24. 22, "As prisoners gathered in the pit and shut up in the prison." Beautifully contrasted with "the liberty wherewith Christ makes free," which follows, v. 7, 9, 25, 26; ch. 5. 1; Isaiah 61. 1. all—Greek neuter, "the universe of things:" the whole world, man, and all that appertains to him. under sin—(Romans 8. 9, 19; 11. 32.) the promise—the inheritance promised (v. 18). by faith of Jesus Christ—i. e., which is by faith in Jesus Christ. might be given—The emphasis is on "given:" that it might be a free gift; not something earned by the works of the law (Romans 6. 23). to them that believe—to them that have "the faith of (in) Jesus Christ" just spoken of. 23. faith—viz., that just mentioned (v. 22), of which Christ is the object. kept—Greek, "kept in ward:" the effect of the "shutting up" (v. 22; ch. 4. 2; Romans 7. 6). unto—with a view to the faith," &c. We were, in a manner, morally forced to it, so that there remained to us no refuge but faith. Cf. the phrase, Psalm 78. 50; Margin, 31. 8. which should afterwards, &c.—"which was afterwards to be revealed." 24. "So that the law hath been (i. e., hath turned out to be) our schoolmaster (or 'tutor,' lit., 'pedagogue': this term, among the Greeks, meant a faithful servant entrusted with the care of the boy from childhood to puberty, to keep him from evil, physical and moral, and accompany him to his amusements and studies) to guide us unto Christ," with whom we are no longer "shut up" in bondage, but are freemen. "Children" (lit., infants) need such tutoring (ch. 4. 8). might be—rather, "that we may be justified by faith;" which we could not be till Christ, the object of faith, had come. Meanwhile the law, by outwardly checking the sinful propensity which was constantly giving fresh proof of its refractoriness—as thus the consciousness of the power of the sinful principle became more vivid, and hence the sense of need both of forgiveness of sin and freedom from its bondage was awakened—the law became a "schoolmaster to guide us unto Christ." [NEANDER.] The moral law shows us what we ought to do, and so we learn our inability to do it. In the ceremonial law we seek, by animal sacrifices, to answer for our not having done it, but find dead victims no satisfaction for the sins of living men, and that outward purifying will not cleanse the soul; and that therefore we need an infinitely better Sacrifice, the anti-type of all the legal sacrifices. Thus delivered up to the

partial law, we see how awful is the doom we deserve: thus the law at last leads us to Christ, with whom we find righteousness and peace. "*Sin, sin!*" is the word heard again and again in the Old Testament. Had it not there for centuries rung in the ear, and fastened on the conscience, the joyful sound, 'grace for grace,' would not have been the watchword of the New Testament. This was the end of the whole system of sacrifices." [THOLUCK.] 25. "But now that faith is come," &c. Moses the lawgiver cannot bring us into the heavenly Canaan, though he can bring us to the border of it. At that point he is superseded by Joshua, the type of Jesus, who leads the true Israel into their inheritance. The law leads us to Christ, and there its office ceases. 26. *children*—(*Greek*, "sons," *by*—*Greek*, "through faith." "Ye all" (Jews and Gentiles alike) are no longer *children* requiring a tutor, but sons emancipated and walking at liberty. 27. *baptized into Christ*—(Romans 6. 3.) *have put on Christ*—ye did, in that very act of being baptized into Christ, *put on*, or clothe yourselves with, Christ: so the *Greek* expresses. Christ is to you the *toga virilis* (the Roman garment of the full-grown man, assumed when ceasing to be a child). [BENGEL.] GATAKER defines a Christian, "One who has put on Christ." The argument is, By baptism ye have put on Christ; and therefore, He being the Son of God, ye become sons by adoption, by virtue of His Sonship by generation. This proves that baptism, where it answers to its ideal, is not a mere empty sign, but a means of spiritual transference from the state of legal condemnation to that of living union with Christ, and of sonship through Him in relation to God (Romans 12. 14). Christ alone can, by baptizing with His Spirit, make the inward grace correspond to the outward sign. But as He promises the blessing in the faithful use of the means, the Church has rightly presumed, in charity, that such is the case, nothing appearing to the contrary. 28. There is in this sonship by faith in Christ, no class privileged above another, as the Jews under the law had been above the Gentiles (Romans 10. 12; 1 Corinthians 12. 13; Colossians 3. 11). *bond nor free*—Christ alike belongs to both by faith; whence he puts "bond" before "free." Cf. Notes, 1 Corinthians 7. 21, 22; Ephesians 6. 8. *neither male nor female*—rather, as *Greek*, "there is not male and female." There is no distinction into male and female. Difference of sex makes no difference in Christian privileges. But under the law the male sex had great privileges. Males alone had in their body circumcision, the sign of the covenant (contrast baptism applied to male and female alike); they alone were capable of being kings and priests, whereas all of either sex are now "kings and priests unto God" (Revelation 1. 6); they had prior right to inheritances. In the resurrection the relation of the sexes shall cease (Luke 20. 35). *one*—*Greek*, "one man;" masculine, not neuter, viz., "one new man" in Christ (Ephesians 2. 15). 29. *and heirs*—The oldest MSS. omit "and." Christ is "Abraham's seed" (v. 16): ye are "one in Christ" (v. 28), and one with Christ, as having "put on Christ" (v. 27); therefore ye are "Abraham's seed," which is tantamount to saying (whence the "and" is omitted), ye are "heirs according to the promise" (not "by the law," v. 18); for it was to Abraham's seed that the inheritance was promised (v. 16). Thus he arrives at the same truth which he set out with (v. 7). But one new "seed" of a righteous succession could be found. One single faultless grain of human nature was found by God Himself, the source of a new and imperishable seed: "the seed" (Psalm 22. 30) who receive from Him a new nature and name (Genesis 3. 15; Isaiah 53. 10, 11; John 12. 24). In Him the lineal descent from David becomes extinct. He died without posterity. But He lives and shall reign on David's throne. No one has a legal claim to sit upon it but Himself, He being the only living direct representative (Ezekiel 21. 27). His spiritual seed derive their birth from the travail of His soul, being born again of His word, which is the incorruptible seed (John 1. 12; Romans 9. 8; 1 Peter 1. 23).

CHAPTER IV.

Ver. 1-31. THE SAME SUBJECT CONTINUED: ILLUSTRATION.

TION OF OUR SUBJECTION TO THE LAW ONLY TILL CHRIST CAME, FROM THE SUBJECTION OF AN HEIR TO HIS GUARDIAN TILL HE IS OF AGE. ST. PETER'S GOOD-WILL TO THE GALATIANS SHOULD LEAD THEM TO THE SAME GOOD-WILL TO HIM AS THEY HAD AT FIRST SHOWN. THEIR DESIRE TO BE UNDER THE LAW SHOWN BY THE ALLEGORY OF ISAAC AND ISHMAEL TO BE INCONSISTENT WITH THEIR GOSPEL LIBERTY. 1-7. The fact of God's sending His Son to redeem us who were under the law (v. 4), and sending the Spirit of His Son into our hearts (v. 6), confirms the conclusion (ch. 3. 29) that we are "heirs according to the promise." the heir—(Ch. 3. 29.) It is not, as in earthly inheritances, the death of the father, but our Father's sovereign will simply that makes us heirs. child—*Greek*, "one under age." differeth nothing, &c.—i. e., has no more freedom than a slave (so the *Greek* for "servant" means). He is not at his own disposal. lord of all—by title and virtual ownership (cf. 1 Corinthians 3. 21, 22). 2. tutors and governors—rather, "guardians (of the person) and stewards" (of the property). Answering to "the law was our schoolmaster" or "tutor" (ch. 3. 24). until the time appointed of the Father—in His eternal purposes (Ephesians 1. 9-11). The *Greek* is a legal term, expressing a time defined by law, or testamentary disposition. 3. we—the Jews primarily, and inclusively the Gentiles also. For the "we" in v. 5 plainly refers to both Jew and Gentile believers. The Jews in their bondage to the law of Moses, as the representative people of the world, include all mankind virtually amenable to God's law (Romans 2. 14, 15; cf. ch. 3. 18, 23, Notes). Even the Gentiles were under "bondage," and in a state of discipline suitable to nonage, till Christ came as the Emancipator. were in bondage—as "servants" (v. 1). under the elements—or "rudiments;" rudimentary religion teaching of a non-Christian character: the elementary lessons of outward things (lit., "of the [outward] world"); such as the legal ordinances mentioned, v. 10 (Colossians 2. 8, 20). Our childhood's lessons. [CONYBEARE and HOWSON.] Lit., The letters of the alphabet (Hebrews 5. 12). 4. the fulness of the time—viz., "the time appointed by the Father" (v. 2). Cf. Note, Ephesians 1. 10; Luke 1. 57 Acts 2. 1; Ezekiel 5. 2. "The Church has its own ages." [BENGEL.] God does nothing prematurely, but, foreseeing the end from the beginning, waits till all is ripe for the execution of His purpose. Had Christ come directly after the fall, the enormity and deadly fruits of sin would not have been realized fully by man, so as to feel his desperate state and need of a Saviour. Sin was fully developed. Man's inability to save himself by obedience to the law, whether that of Moses, or that of conscience, was completely manifested; all the prophecies of various ages found their common centre in this particular time; and Providence, by various arrangements in the social and political, as well as the moral, world, had fully prepared the way for the coming Redeemer. God often permits physical evil long before he teaches the remedy. The small pox had for long committed its ravages before inoculation, and then vaccination, was discovered. It was essential to the honour of God's law to permit evil long before he revealed the full remedy. Cf. "the set time" (Psalm 102. 13). was come—*Greek*, "came." sent forth—*Greek*, "Sent forth out of heaven from Himself." [ALFORD and BENGEL.] The same verb is used of the Father's sending forth the Spirit (v. 6). So in Acts 7. 12 Cf. with this verse, John 8. 42; Isaiah 48. 16. his—Emphatical. "His own Son." Not by adoption, as we are (v. 5); nor merely His Son by the anointing of the Spirit which God sends into the heart (v. 6; John 1. 18). made of a woman—"made" is used as in 1 Corinthians 15. 45, "The first man, Adam, was made a living soul." *Greek*, "made to be (born) of a woman." The expression implies a special interposition of God in His birth as man, viz., causing Him to be conceived by the Holy Ghost. So EARIUS made under the law—"made to be under the law." Not merely as GROTIUS and ALFORD explain, "Born subject to the law as a Jew." But "made" by His Father's appointment, and His own free-will, "subject to the law," to keep it all, ceremonial and moral, perfectly for us as

GALATIANS IV.

a representative Man, and to suffer and exhaust the penalty of our whole race's violation of it. This constitutes the significance of His circumcision, His being presented in the temple (Luke 2. 21, 22, 27; cf. Matthew 5. 17), and His baptism by John, when He said (Matthew 3. 15), "Thus it becometh us to fulfil all righteousness." 5. *To—Greek, "That He might redeem."* them . . . *under the law*—Primarily the Jews; but as these were the representative people of the world, the *Gentiles*, too, are included in the redemption (ch. 3. 13). *receive*—The *Greek* implies the *suitableness* of the thing as long ago predestined by God. "Receive as something *destined or due*" (Luke 23. 41; 2 John 8). Herein God makes of sons of men sons of God, inasmuch as God made of the Son of God the Son of man. [ST. AUGUSTINE on Psalm 52.] 6. *because ye are sons, &c.*—The gift of the Spirit of prayer is the consequence of our adoption. The Gentile Galatians might think, as the Jews were under the law before their adoption, that so they, too, must first be under the law. St. Paul, by anticipation, meets this objection by saying, YE ARE sons, therefore ye need not be as children (v. 1) under the tutorship of the law, as being already in the free state of "sons" of God by faith in Christ (ch. 3. 26), no longer in your nonage (as "children," v. 1). The Spirit of God's only Begotten Son in your hearts, sent from, and leading you to cry to, the Father, attests your sonship by adoption; for the Spirit is the "earnest of your inheritance" (Romans 8. 15, 16; Ephesians 1. 13). "It is because ye are sons that God sent forth" (the *Greek* requires this translation, not "*hath sent forth*") INTO OUR (so the oldest MSS. read for "your," in *English Version*) hearts the Spirit of His Son, crying, "Abba, Father" (John 1. 12). As in v. 5 he changed from "them," the third person, to "we," the first person, so here he changes from "ye," the second person, to "our," the first person: this he does to identify their case as Gentiles, with his own and that of his believing fellow-countrymen, as Jews. In another point of view, though not the immediate one intended by the context, this verse expresses, "Because ye are sons (already in God's electing purpose of love), God sent forth the Spirit of His Son into your hearts," &c.: God thus, by sending His Spirit in due time, actually conferring that sonship which He already regarded as a present reality ("are") because of His purpose, even before it was actually fulfilled. So Hebrews 2. 13, where "the children" are spoken of as existing in His purpose, before their actual existence. *the Spirit of his Son*—By faith ye are one with the Son, so that what is His is yours; His Sonship ensures your sonship; His Spirit ensures for you a share in the same. "If any man have not the Spirit of Christ, he is none of His" (Romans 8. 9). Moreover, as the Spirit of God proceeds from God the Father, so the Spirit of the Son proceeds from the Son; so that the Holy Ghost, as the Creed saith, "proceedeth from the Father and the Son." The Father was not *begotten*: the Son is *begotten* of the Father; the Holy Ghost *proceeding* from the Father and the Son. *crying*—Here the SPIRIT is regarded as the *agent* in praying, and the believer as *His organ*. In Romans 8. 15, "The Spirit of adoption" is said to be that whereby we cry, "Abba, Father:" but in Romans 8. 26, "The SPIRIT ITSELF maketh intercession for us with groanings which cannot be uttered." The believers' prayer is His prayer: hence arises its acceptability with God. *Abba, Father*—The Hebrew says, "Abba" (a *Hebrew* term), the Greek, "Father" ("*Pater*," a *Greek* term in the original), both united together in one Sonship and one cry of faith, "Abba, Father." So "Even so ('*Nai*,' *Greek*), Amen" (*Hebrew*), both meaning the same (Revelation 1. 7). Christ's own former cry is the believers' cry, "Abba, Father" (Mark 14. 36). 7. *Wherefore*—Conclusion inferred from v. 4-6. *thou*—Individualizing and applying the truth to each. Such an individual appropriation of this comforting truth God grants in answer to them who cry, "Abba, Father." *heir of God through Christ*—The oldest MSS. read, "an heir through God." This combines on behalf of man, the whole before-mentioned agency of THE TRINITY: the Father sent His Son and the Spirit; the Son has freed us from the law; the Spirit has completed

our sonship. Thus the redeemed are heirs THROUGH the Triune God, not through the law, nor through fleshly descent [WINDISCHMANN in ALFORD] (ch. 3. 18 confirms this). *heir*—Confirming ch. 3. 29; cf. Romans 8. 17. 8-11. Appeal to them not to turn back from their privileges as free sons, to legal bondage again. *then*—when ye were "servants" (v. 7). *ye knew not God*—Not opposed to Romans 1. 21. The heathen *originally knew* God, as Romans 1. 21 states, but did not choose to retain God in their knowledge, and so corrupted the original truth. They *might still have known* Him, in a measure, from His works, but as a matter of fact they knew Him not, so far as His eternity, His power as the Creator, and His holiness, are concerned. *are no gods—i. e.*, have no existence, such as their worshippers attribute to them, in the nature of things, but only in the corrupt imaginations of their worshippers (*notes*, 1 Corinthians 8. 4; 10. 19, 20; 2 Chronicles 13. 9). Your "service" was a different bondage from that of the Jews, which was a true service. Yet theirs, like yours, was a burdensome yoke; how then is it ye wish to resume the yoke after that God has transferred both Jews and Gentiles to a free service? 9. *known God, or rather are known of God*—They did not first know and love God, but God first, in His electing love, knew and loved them as His, and therefore attracted them to the saving knowledge of Him (Matthew 7. 23; 1 Corinthians 8. 3; 2 Timothy 2. 19; cf. Exodus 33. 12, 17; John 15. 16; Philippians 3. 12). God's great grace in this made their fall from it the more heinous. *how*—expressing indignant wonder at such a thing being possible, and even actually occurring (ch. 1. 6). "How is it that ye turn back again?" &c. *weak*—powerless to justify. In contrast to the justifying power of faith (ch. 3. 24; cf. Hebrews 7. 18). *beggarly*—contrasted with the riches of the inheritance of believers in Christ (Ephesians 1. 18). The state of the "child" (v. 1) is weak, as not having attained manhood; "beggarly," as not having attained the inheritance elements—"rudiments." It is as if a schoolmaster should go back to learning the A B C. [BENGEL.] *again*—There are two *Greek* words in the original. "Ye desire again, *beginning afresh*, to be in bondage." Though the Galatians, as Gentiles, had never been under the Mosaic yoke, yet they had been under "the elements of the world" (v. 3): the common designation for the Jewish and Gentile systems alike, in contrast to the Gospel (however superior the Jewish was to the Gentile). Both systems consisted in outward worship, and cleaved to sensible forms. Both were in bondage to the elements of sense, as though these could give the justification and sanctification which the inner and spiritual power of God alone could bestow. *ye desire—or "will."* Will-worship is not acceptable to God (Colossians 2. 18, 23). 10. To regard the observance of certain days as in itself meritorious as a work, is alien to the free spirit of Christianity. This is not incompatible with observing the Sabbath or the Christian Lord's day as obligatory, though *not as a work* (which was the Jewish and Gentile error in the observance of days), but as a holy mean appointed by the Lord for attaining the great end, holiness. The whole life alike belongs to the Lord in the Gospel view, just as the whole world, and not the Jews only, belong to Him. But as in Paradise, so now one portion of time is needed wherein to draw off the soul more entirely from secular business to God (Colossians 2. 16). "Sabbaths, new moons, and set feasts" (1 Chronicles 23. 31; 2 Chronicles 31. 8), answer to "days, months, times." "Months," however, may refer to the first and seventh months, which were sacred on account of the number of feasts in them. *times—Greek, "seasons," viz.*, those of the three great feasts, the Passover, Pentecost, and Tabernacles. *years*—The sabbatical year was about the time of writing this Epistle, A. D. 48. [BENGEL.] 11. *lest—Greek, "lest haply."* My fear is not for my own sake, but for yours. 12. *be as I am*—"As I have in my life among you cast off Jewish habits, so do ye; for I am become as ye are," viz., in the non-observance of legal ordinances. "The fact of my laying them aside among Gentiles, shows that I regard them as not at all contributory

ing to justification or sanctification. Do you regard them in the same light, and act accordingly." His observing the law among the Jews was not inconsistent with this, for he did so only in order to win them, without compromising principle. On the other hand, the Galatian Gentiles, by adopting legal ordinances, showed that they regarded them as needful for salvation. This St. Paul combats. **ye have not injured me at all—viz.,** at the period when I first preached the Gospel among you, and when I made myself as you are, *viz.,* living as a Gentile, not as a Jew. *You at that time did me no wrong;* "ye did not despise my temptation in the flesh" (v. 14); nay, you "received me as an angel of God." Then in v. 16, he asks, "Have I then, *since* that time, become your enemy by telling you the truth?" 13. **how through infirmity**—rather, as *Greek*, "Ye know that because of an infirmity of my flesh I preached," &c. He implies that bodily sickness, having detained him among them, contrary to his original intention, was the occasion of his preaching the Gospel to them. **at the first—*lit.*, "at the former time:"** implying that at the time of writing he had been twice in Galatia. See my *Introduction*; also v. 16, and ch. 5. 21, *Notes*. His sickness was probably the same as recurred more violently afterward, "the thorn in the flesh" (2 Corinthians 12. 7), which also was overruled to good (2 Corinthians 12. 3, 10), as the "infirmity of the flesh" here. 14. **my temptation**—The oldest MSS. read, "your temptation." My infirmity, which was, or might have been, a "temptation," or *trial*, to you, ye despised not, *i. e.*, ye were not tempted by it to despise me and my message. Perhaps, however, it is better to punctuate and explain as LACHMANN, connecting it with v. 13, "And (ye know) your temptation (*i. e.*, the temptation to which ye were exposed through the infirmity) which was in my flesh. Ye despised not (through natural pride), nor rejected (through spiritual pride), but received me," &c. "Temptation does not mean here, as we now use the word, *tendency to an evil habit*, but **BODILY TRIAL**," as an angel of God—as a heaven-inspired and sent messenger from God: angel means messenger (Malachi 2. 7). Cf. the phrase, 2 Samuel 19. 27, a Hebrew and Oriental one for a person to be received with the highest respect (Zechariah 12. 8). An angel is free from the flesh, infirmity, and temptation. as Christ—being Christ's representative (Matthew 10. 40). Christ is Lord of angels. 15. **Where, &c.—Of what value was your congratulation** (so the *Greek* for "blessedness" expresses) of yourselves, on account of your having among you me, the messenger of the Gospel, considering how entirely you have veered about since? Once you counted yourselves blessed in being favoured with my ministry. **ye would have plucked out your own eyes**—one of the dearest members of the body—so highly did you value me: a proverbial phrase for the greatest self-sacrifice (Matthew 5. 29). CONYBEARE and HOWSON think that this particular form of proverb was used with reference to a weakness in St. Paul's eyes, connected with a nervous frame, perhaps affected by the brightness of the vision described, Acts 22. 11; 2 Corinthians 12. 1-7. "You would have torn out your own eyes to supply the lack of mine." The Divine power of Paul's words and works, contrasting with the feebleness of his person (2 Corinthians 10. 10), powerfully at first impressed the Galatians, who had all the impulsiveness of the Celtic race from which they sprang. Subsequently they soon changed with the fickleness which is equally characteristic of Kelts. 16. *Translate*, "Am I then, become your enemy (an enemy in your eyes) by telling you the truth" (ch. 2. 5, 14)? He plainly did not incur their enmity at his first visit, and the words here imply that he had *since then*, and before his now writing, incurred it; so that the occasion of his telling them the unwelcome truth, must have been at his second visit (Acts 18. 23; see my *Introduction*). The fool and sinner hate a reproof. The righteous love faithful reproof (Psalm 141. 5; Proverbs 9. 8). 17. **They—your flatterers:** in contrast to Paul himself, who tells them the truth. **zealously**—zeal in proselytism was characteristic especially of the Jews, and so of Judaizers (ch. 1. 14; Matthew 23. 15; Romans 10. 2). **affect you—*i. e.*, court you**

(2 Corinthians 11. 2). **not well**—not in a good way, or for a good end. Neither the cause of their zealous courting of you, nor the manner, is what it ought to be. **they would exclude you**—"they wish to shut you out" from the kingdom of God (*i. e.*, they wish to persuade you that as uncircumcised Gentiles, you are shut out from it), "that ye may zealously court them," *i. e.*, become circumcised, as zealous followers of themselves. ALFORD explains it, that their wish was to shut out the Galatian from the general community, and attract them as a separate clique to their own party. So the English word "exclusive," is used. 18. **good to be zealously affected**—rather, to correspond to "zealously court" in v. 18, "to be zealously courted." I do not find fault with them for zealously courting you, nor with you for being zealously courted; provided it be "in a good cause" (*translate so*, "it is a good thing" (1 Corinthians 9. 20-23). My reason for saying the "not well" (v. 17: the *Greek* is the same as that for "good," and "in a good cause," in v. 28) is that their zealous courting of you is not in a good cause. The older interpreters, however, support *English Version* (cf. ch. 1. 14). **always—*translate*** and arrange the words thus, "At all times, and not only when I am present with you." I do not desire that I exclusively should have the privilege of zealously courting you. Others may do so in my absence with my full approval, if only it be in a good cause, and if Christ be faithfully preached (Philippians 1. 15-18). 19. **My little children**—(1 Timothy 1. 18; 2 Timothy 2. 1; 1 John 2. 1.) My relation to you is not merely that of one zealously courting you (v. 17, 18), but that of a father to his children (1 Corinthians 4. 15). **I travail in birth—*i. e.*, like a mother in pain till the birth of her child. again—a second time.** The former time was when I was "present with you" (v. 18; cf. *Note*, v. 13). Christ be formed in you—that you may live nothing but Christ, and think nothing but Christ (ch. 2. 20), and glory in nothing but Him, and His death, resurrection, and righteousness (Philippians 3. 8-10; Colossians 1. 27). 20. *Translate as Greek*, "I could wish." If circumstances permitted (which they do not), I would gladly be with you [M. STUART.] **now**—as I was twice already. Speaking face to face is so much more effective towards loving persuasion than writing (2 John 12; 3 John 13, 14). **change my voice**—as a mother (v. 19): adapting my tone of voice to what I saw in person your case might need. This is possible to one present, but not to one in writing. [GROTIUS and ESTIUS.] **I stand in doubt of you**—rather, "I am perplexed about you," *viz.*, how to deal with you, what kind of words to use, gentle or severe, to bring you back to the right path. 21. **desire**—of your own accord madly courting that which must condemn and ruin you. **do ye not hear**—do ye not consider the mystic sense of Moses' words? [GROTIUS.] The law itself sends you away from itself to Christ. [ESTIUS.] After having sufficiently maintained his point by argument, the apostle confirms and illustrates it by an inspired allegorical exposition of historical facts, containing in them general laws and types. Perhaps his reason for using allegory was to confute the Judaizers with their own weapons: subtle, mystical, allegorical interpretations, unauthorized by the Spirit, were their favourite arguments, as of the Rabbins in the synagogues. Of the Jerusalem Talmud, *Tractatu Succa, cap. Hechalil*. St. Paul meets them with an allegorical exposition, not the work of fancy, but sanctioned by the Holy Spirit. History, if properly understood, contains in its complicated phenomena, simple and continually-recurring Divine laws. The history of the elect people, like their legal ordinances had, besides the literal, a typical meaning (cf. 1 Corinthians 10. 1-4; 15. 45, 47; Revelation 11. 8). Just as the extraordinarily-born Isaac, the gift of grace according to promise, supplanted, beyond all human calculations, the naturally-born Ishmael, so the new theocratic race, the spiritual seed of Abraham by promise, the Gentile, as well as Jewish believers, were about to take the place of the natural seed, who had imagined that to them exclusively belonged the kingdom of God. 22. (Genesis 16. 8-16; 21. 2.) **Abraham**—whose sons ye wish to be (cf. Romans 9. 7-9). **a bond maid . . . a free woman**—rather, as *Greek*, *the*

bond maid . . . the free woman. 23. after the flesh—born according to the usual course of nature: in contrast to Isaac, who was born "by virtue of the promise" (so the *Greek*), as the efficient cause of Sarah's becoming pregnant out of the course of nature (Romans 4. 19). Abraham was to lay aside all confidence in the flesh (after which Ishmael was born), and to live by faith alone in the promise (according to which Isaac was miraculously born, contrary to all calculations of flesh and blood). 24. are an allegory—rather, "are allegorical," i. e., have another besides the literal meaning. these are the two covenants—these (women) are (i. e., mean. Omit 'the' with all the oldest MSS.) two covenants." As among the Jews the bondage of the mother determined that of the child, the children of the free covenant of promise, answering to Sarah, are free; the children of the legal covenant of bondage are not so. one from—i. e., taking his origin from Mount Sinai. Hence, it appears, he is treating of the moral law (ch. 3. 19) chiefly (Hebrews 12. 18). Paul was familiar with the district of Sinai in Arabia (ch. 1. 17), having gone thither after his conversion. At the gloomy scene of the giving of the Law, he learned to appreciate, by contrast, the grace of the Gospel, and so to cast off all his past legal dependencies. which gendereth—i. e., bringing forth children unto bondage. Cf. the phrase (Acts 3. 25), "children of the covenant which God made . . . saying unto Abraham." Agar—i. e., Hagar. 25. Translate, 'For this word, Hagar, is (imports) Mount Sinai in Arabia' (i. e., among the Arabians—in the Arabian tongue). So CHRYSOSTOM explains. HARAUT, the traveller, says that to this day the Arabians call Sinai, "Hadschar," i. e., Hagar, meaning a rock or stone. Hagar twice fled into the desert of Arabia (Genesis 16. and 21.): from her the mountain and city took its name, and the people were called Hagarenes. Sinai, with its rugged rocks, far removed from the promised land, was well suited to represent the law which inspires with terror, and the spirit of bondage. answereth—i. e., "stands in the same rank with;" "she corresponds to," &c. Jerusalem which now is—i. e., the Jerusalem of the Jews, having only a present temporary existence, in contrast with the spiritual Jerusalem of the Gospel, which in germ, under the form of the promise, existed ages before, and shall be forever in ages to come. and—The oldest MSS. read, "For she is in bondage." As Hagar was in bondage to her mistress, so Jerusalem that now is, is in bondage to the law, and also to the Romans: her civil state thus being in accordance with her spiritual state. [BENGEL.] 26. This verse stands instead of the sentence which we should expect, to correspond to v. 24, "One from Mount Sinai," viz., the other covenant from the heavenly mount above, which is (answers in the allegory to) Sarah. Jerusalem . . . above—Hebrews 12. 22, "the heavenly Jerusalem." "New Jerusalem, which cometh down out of heaven from my God" (Revelation 3. 12; 21. 2). Here "the Messianic theocracy, which before Christ's second appearing is the Church, and after it, Christ's kingdom of glory." [MEYER.] free—as Sarah was; opposed to "she is in bondage" (v. 25). all—Omitted in many of the oldest MSS., though supported by some. "Mother of us," viz., believers who are already members of the invisible Church, the heavenly Jerusalem, hereafter to be manifested (Hebrews 12. 22). 27. (Isaiah 54. 1.) thou barren—Jerusalem above: the spiritual Church of the Gospel, the fruit of "the promise," answering to Sarah, who bore not "after the flesh;" as contrasted with the law, answering to Hagar, who was fruitful in the ordinary course of nature. Isaiah speaks primarily of Israel's restoration after her long-continued calamities but his language is framed by the Holy Spirit so as to reach beyond this to the spiritual Zion: including not only the Jews, the natural descendants of Abraham and children of the law, but also the Gentiles. The spiritual Jerusalem is regarded as "barren" whilst the law trammelled Israel, for she then had no spiritual children of the Gentiles. break forth—into crying. cry—shout for joy. many more—translate as *Greek*, "Many are the children of the desolate (the New Testament Church made up in the greater part from the

Gentiles, who once had not the promise, and so was destitute of God as her husband), more than of her which hath an (*Greek*, THE) husband" (the Jewish Church having God for her husband, Isaiah 54. 5; Jeremiah 2. 2). Numerous as were the children of the legal covenant, those of the Gospel covenant are more so. The force of the *Greek* article is, "Her who has THE husband of which the other is destitute." 28. we—the oldest MSS. and versions are divided between "we" and "ye." "We" better accords with v. 26, "Mother of us." children of promise—not children after the flesh, but through the promise (v. 23, 29, 31). "We are" so, and ought to wish to continue so. 29. persecuted—Ishmael "mocked" Isaac, which contained in it the germ and spirit of persecution (Genesis 21. 9). His mocking was probably directed against Isaac's piety and faith in God's promises. Being the elder by natural birth, he haughtily prided himself above him that was born by promise: as Cain hated Abel's piety. him . . . born after the Spirit—The language, though referring primarily to Isaac, born in a spiritual way (viz., by the promise or word of God, rendered by His Spirit efficient out of the course of nature, in making Sarah fruitful in old age), is so framed as especially to refer to believers justified by Gospel grace through faith, as opposed to carnal men, Judaizers, and legalists. even so it is now—(ch. 5. 11; 6. 12, 17; Acts 9. 29; 13. 45, 49, 50; 14. 1, 2, 19; 17. 5, 13; 18. 5, 6.) The Jews persecuted Paul, not for preaching Christianity in opposition to heathenism, but for preaching it as distinct from Judaism. Except in the two cases of Philippi and Ephesus (where the persons beginning the assault were peculiarly interested in his expulsion), he was nowhere set upon by the Gentiles, unless they were first stirred up by the Jews. The coincidence between Paul's Epistles and Luke's history (the Acts) in this respect, is plainly undesigned, and so a proof of genuineness (see PALEY'S *Horæ Paulinæ*). 30. Genesis 21. 10, 12, where Sarah's words are, "Shall not be heir with my son, even with Isaac." But what was there said literally, is here by inspiration expressed in its allegorical spiritual import, applying to the New Testament believer, who is antitypically "the son of the free woman." In John 8. 35, 36, Jesus refers to this. cast out—from the house and inheritance: literally, Ishmael; spiritually, the carnal and legalists. shall not be heir—The *Greek* is stronger, "must not be heir," or "inherit." 31. So then—The oldest MSS. read, "Wherefore." This is the conclusion inferred from what precedes. In ch. 3. 29 and 4. 7, it was established that we, New Testament believers, are "heirs." If, then, we are heirs, "we are not children of the bond woman (whose son, according to Scripture, was 'not to be heir,' v. 30), but of the free woman" (whose son was, according to Scripture, to be heir). For we are not "cast out" as Ishmael, but accepted as sons and heirs.

CHAPTER V.

Ver. 1-26. PERORATION. EXHORTATION TO STAND FAST IN THE GOSPEL LIBERTY, JUST SET FORTH, AND NOT TO BE LED BY JUDAIZERS INTO CIRCUMCISION, OR LAW-JUSTIFICATION: YET THOUGH FREE, TO SERVE ONE ANOTHER BY LOVE: TO WALK IN THE SPIRIT, BEARING THE FRUIT THEREOF, NOT IN THE WORKS OF THE FLESH. 1. The oldest MSS. read, "In liberty (so ALFORD, MOBERLEY, HUMPHRY and ELLICOTT. But as there is no *Greek* for 'in,' as there is, 1 Corinthians 16. 13; Philippians 1. 27; 4. 1, I prefer translating, 'It is FOR freedom that'), Christ hath made us free (not in, or for, a state of bondage). Stand fast, therefore, and be not entangled again in a yoke of bondage" (viz., the law, ch. 4. 24; Acts 15. 10). On "again," see Note, ch. 4. 9. 2. Behold—i. e., Mark what I say. I Paul—Though you now think less of my authority, I nevertheless give my name and personal authority as enough by itself to refute all opposition of adversaries. if ye be circumcised—Not as ALFORD, "If you w^d go on being circumcised." Rather, "If ye suffer yourselves to be circumcised," viz., under the notion of its being necessary to justification (v. 4; Acts 15. 1). Circumcision here is not regarded simply by itself (for, viewed as a mere

national rite, it was practised for conciliation's sake by Paul himself, Acts 16. 3, but as the symbol of *Judaism and legalism in general*. If this be necessary, then the Gospel of grace is at an end. If the latter be the way of justification, then Judaism is in no way so. **Christ . . . profit . . . nothing**—(Ch. 2. 21.) For righteousness of works and justification by faith cannot co-exist. "He who is circumcised [for justification] is so as fearing the law, and he who fears, disbelieves the power of grace, and he who disbelieves can profit nothing by that grace which he disbelieves. [CHRYSOSTOM.] 3. **For—Greek**, "Yea, more;" "Moreover." I testify . . . to every man—as well as "unto you" (v. 2). **that is circumcised**—that submits to be circumcised. Such a one became a "prose-lyte of righteousness," **the whole law**—impossible for man to keep even in part, much less *wholly* (James 2. 10); yet none can be justified by the law, unless he keep it *wholly* (ch. 3. 10). 4. **Lit.**, "Ye have become void from Christ," i. e., your connection with Christ has become void (v. 2). Romans 7. 2, "Loosed from the law," where the same *Greek* occurs as here. **whosoever of you are justified**—"are being justified," i. e., are endeavouring to be justified. **by the law**—*Greek*, "in the law," as the element in which justification is to take place. **fallen from grace**—ye no longer "stand" in grace (Romans 5. 2). Grace and legal righteousness cannot co-exist (Romans 4. 4, 5; 11. 6). Christ, by circumcision (Luke 2. 21), undertook to obey all the law, and fulfil all righteousness for us; any, therefore, that now seeks to fulfil the law for himself in any degree for justifying righteousness, severs himself from the grace which flows from Christ's fulfilment of it, and becomes "a debtor to do the whole law" (v. 3). The decree of the Jerusalem council had said nothing so strong as this; it had merely decided that Gentile Christians were not bound to legal observances. But the Galatians, whilst not pretending to be so bound, imagined there was an efficacy in them to merit a higher degree of *perfection* (ch. 3. 3). This accounts for St. Paul not referring to the decree at all. He took much higher ground. See PALEY'S *Horæ Paulinæ*. The natural mind loves outward fetters, and is apt to forge them for itself, to stand in lieu of holiness of heart. 5. **For**—Proof of the assertion, "fallen from grace," by contrasting with the case of legalists, the "hope" of Christians. **through the Spirit**—*Greek*, rather, "by the Spirit;" in opposition to *by the flesh* (ch. 4. 29), or fleshly ways of justification, as circumcision and legal ordinances. "We" is emphatical, and contrasted with "whosoever of you would be justified by the law" (v. 4). **the hope of righteousness**—"We wait for the (realization of the) hope (which is the fruit) of the righteousness (i. e., justification which comes) by (lit., from—out of) faith," Romans 5. 1, 4, 5; 8. 24, 25, "*Hope . . . we with patience wait for it.*" This is a farther step than being "justified;" not only are we this, but "wait for the hope" which is connected with it, and is its full consummation. "Righteousness," in the sense of justification, is by the believer once for all already attained; but the consummation of it in future perfection above is the object of *hope* to be waited for: "the crown of righteousness laid up" (2 Timothy 4. 8): "the hope laid up for you in heaven" (Colossians 1. 5; 1 Peter 1. 3). 6. **For**—Confirming the truth that it is "by faith" (v. 5). **in Jesus Christ**—*Greek*, "in Christ Jesus." In union with Christ (the ANOINTED SAVIOUR), that is, *Jesus* of Nazareth, **nor uncircumcision**—This is levelled against those who, being not legalists, or Judaizers, think themselves Christians on this ground alone. **faith which worketh by love**—*Greek*, "working," &c. This corresponds to "a new creature" (ch. 6. 15), as its definition. Thus in v. 5, 6, we have the three, "faith," "hope," and "love." The *Greek* expresses, "Which effectually worketh:" which exhibits its *energy* by love (so 1 Thessalonians 2. 13). Love is not joined with faith in justifying, but is the principle of the works which follow after justification by faith. Let not legalists, upholding circumcision, think that the essence of the law is set at naught by the doctrine of justification by faith only. Nay, "all the law is fulfilled in one word—love," which is the principle on which "faith worketh"

(v. 14). Let them, therefore, seek this "faith," which will enable them truly to fulfil the law. Again, let not those who pride themselves on uncircumcision think that, because the law does not justify, they are free to walk after "the flesh" (v. 13). Let them, then, seek that "love" which is inseparable from true faith (James 2. 8, 12–22). Love is utterly opposed to the enmities which prevailed among the Galatians (v. 15, 20). The Spirit (v. 5) is a Spirit of "faith" and "love" (cf. Romans 14. 17; 1 Corinthians 7. 19). 7. **Translate**, "Ye were running well" in the Gospel race (1 Corinthians 9. 24–26; Philippians 3. 13, 14). **who**, &c.—none whom you ought to have listened to [BEN-GEL]: alluding to the Judaizers (cf. ch. 3. 1). **hinder**—The *Greek* means, *lit.*, "hinder by breaking up a road." **not obey the truth**—not submit yourselves to the true Gospel way of justification. 8. **This persuasion**—*Greek*, "The persuasion," viz., to which you are yielding. There is a play on words in the original, the *Greek* for *persuasion* being akin to "obey" (v. 7). This persuasion which ye have obeyed, cometh not of—i. e., from: Does not emanate from Him, but from an enemy. **that calleth you**—(V. 13; ch. 1. 6; Philippians 3. 14; 1 Thessalonians 5. 24.) The calling is the rule of the whole race. [BEN-GEL.] 9. **A little leaven**—The false teaching of the Judaizers. A small portion of legalism, if it be mixed with the Gospel, corrupts its purity. To add legal ordinances and works in the least degree to justification by faith, is to undermine "the whole." So "leaven" is used of false doctrine (Matthew 16. 12; cf. 13. 33). In 1 Corinthians 5. 6 it means the corrupting influence of one bad person; so BEN-GEL understands it here to refer to the person (v. 7, 8, 10) who misled them. Ecclesiastes 9. 18, "One sinner destroyeth much good" (1 Corinthians 15. 33). I prefer to refer it to false doctrine, answering to "persuasion" (v. 8). 10. *Greek*, "1 (emphatical: 'I on my part') have confidence in the Lord with regard to you (2 Thessalonians 3. 4), that ye will be none otherwise minded" (than what by this Epistle I desire you to be, Philippians 3. 15). **but he that troubleth you**—(Ch. 1. 7; Acts 15. 24; Joshua 7. 25; 1 Kings 18. 17, 18). Some one, probably, was prominent among the seducers, though the denunciation applies to them all (ch. 1. 7; 4. 17). **shall bear**—as a heavy burden. **his—his due and inevitable judgment from God**. St. Paul distinguishes the case of the seduced, who were misled through thoughtlessness, and who, now that they are set right by him, he confidently hopes, in God's goodness, will return to the right way, from that of the seducer who is doomed to judgment. **whosoever he be**—whether great (ch. 1. 8) or small. 11. **Translate**, "If I am still preaching (as I did before conversion) circumcision, why am I still persecuted?" The Judaizing troubler of the Galatians had said, "Paul himself preaches circumcision," as is shown by his having circumcised Timothy (Acts 16. 3; cf. also Acts 20. 6; 21. 24). Paul replies by anticipation of their objection, As regards myself, the fact that I am still persecuted by the Jews, shows plainly that I do not preach circumcision; for it is just because I preach Christ crucified, and not the Mosaic law, as the sole ground of justification, that they persecute me. If for conciliation he lived as a Jew among the Jews, it was in accordance with his principle enunciated (1 Corinthians 7. 18, 20; 9. 20). Circumcision, or uncircumcision, are things indifferent in themselves; their lawfulness or unlawfulness depends on the *animus* of him who uses them. The Gentile Galatians' animus in circumcision could only be their supposition that it influenced favourably their standing before God. Paul's living as a Gentile among Gentiles, plainly showed that, if he lived as a Jew among Jews, it was not that he thought it meritorious before God, but as a matter indifferent, wherein he might lawfully conform as a Jew by birth to those with whom he was, in order to put no needless stumbling-block to the Gospel in the way of his countrymen. **then**—Presuming that I did so, "then," in that case, "the offence of (stumbling-block, 1 Corinthians 1. 23 occasioned to the Jews by) the cross has become done away." Thus the Jews' accusation against Stephen was not that he preached Christ crucified, but that "he spake blasphemous words against this holy place and

law." They would, in some measure, have borne the former, if he had mixed with it justification in part by circumcision and the law, and if he had, through the medium of Christianity, brought converts to Judaism. But if justification in any degree depended on legal ordinances, Christ's crucifixion in that degree was unnecessary, and could profit nothing (v. 2. 4). Worldly Wiseman, of the town of Carnal Policy, turns Christian out of the narrow way of the Cross, to the house of Legality. But the way to it was up a mountain, which, as Christian advanced, threatened to fall on him and crush him, amidst flashes of lightning from the mountain (*Pilgrim's Progress*; Hebrews 12. 18-21). 12. **they . . . which trouble you**—translate, as the *Greek* is different from v. 10, "They who are unsettling you." **were even cut off**—even as they desire your foreskin to be cut off and cast away by circumcision, so would that *they were even cut off* from your communion, being worthless as a castaway foreskin (ch. 1. 7, 8; cf. Philipians 3. 2). The fathers, JEROME, AMBROSE, AUGUSTINE, and CHRYSOSTOM, explain it, "Would that they would even cut themselves off," i. e., cut off not merely the foreskin, but the whole member; if *circumcision* be not enough for them, then let them have *excision* also; an outburst hardly suitable to the gravity of an apostle. But v. 9, 10 plainly point to *excommunication* as the judgment threatened against the troublers; and danger of the bad "leaven" spreading, as the reason for it. 13. The "ye" is emphatical, from its position in the *Greek*, "Ye brethren," &c.; as opposed to those legalists "who trouble you." **unto liberty**—The *Greek* expresses, "On a footing of liberty." The *state* or *condition* in which ye have been called to salvation, is one of liberty. Gospel liberty consists in three things, freedom from the Mosaic yoke, from sin, and from slavish fear. **only, &c.**—translate, "Only turn not *your* liberty into an occasion for the flesh." Do not give the flesh the handle or pretext (Romans 7. 8, "occasion") for its indulgence which it eagerly seeks for; do not let it make Christian "liberty" its pretext for indulgence (v. 16. 17; 1 Peter 2. 16; 2 Peter 2. 19; Jude 4). **but by love serve one another**—*Greek*, "Be servants (be in bondage) to one another." If ye must be *servants*, then *be servants to one another in love*. Whilst free as to legalism, be bound by Love (the article in the *Greek* personifies love in the abstract) to serve one another (1 Corinthians 9. 19). Here he hints at their unloving strifes springing out of lust of power. "For the lust of power is the mother of heresies." [CHRYSOSTOM.] 14. **all the law**—*Greek*, "the whole law," viz., the Mosaic law. *Love to God* is presupposed as the root from which *love to our neighbour* springs; and it is in this tense the latter precept (so "word" means here) is said to be the fulfilling of "all the law" (Leviticus 19. 18). Love is "the law of Christ" (ch. 6. 2; Matthew 7. 12; 22. 39, 40; Romans 13. 9, 10). **is fulfilled**—Not as received text "is being fulfilled," but as the oldest MSS. read, "has been fulfilled;" and so "receives its full perfection," as rudimentary teachings are fulfilled by the more perfect doctrine. The law only united Israelites together; the Gospel unites all men, and that in relation to God. [GROTIUS.] 15. **bite**—backbite the character. **devour**—the substance, by injuring, extortion, &c. (Habakkuk 1. 13; Matthew 23. 14; 2 Corinthians 11. 20). **consumed, &c.**—Strength of soul, health of body, character, and resources, are all consumed by broils. [BENGE.] 16. **This I say then**—Repeating in other words, and explaining the sentiment in v. 13, "What I mean is this." **Walk in the Spirit**—*Greek*, "By (the rule of) the Holy Spirit." Cf. v. 16-18, 22, 25; ch. 6. 1-8, with Romans 7. 22; 8. 11. The best way to keep tares out of a bushel is to fill it with wheat. **the flesh**—the natural man, out of which flow the evils specified (v. 19-21). The spirit and the flesh mutually exclude one another. It is promised, not that we should have no evil lusts, but that we should "not fulfil" them. If the spirit that is in us can be at ease under sin, it is not a spirit that comes from the Holy Spirit. The gentle dove trembles at the sight even of a hawk's feather. 17. **For**—The reason why walking by the Spirit will exclude fulfilling the lusts of the flesh, viz., their mutual contrariety. **the Spirit**—not "lusteth," but

"tendeth (or some such word is to be supplied) against the flesh," so that ye cannot do the things that ye would—The Spirit strives against the flesh and its evil influence; the flesh against the Spirit and His good influence, so that neither the one nor the other can be fully carried out into action. "But" (v. 18) where "the Spirit" prevails, the issue of the struggle no longer continues doubtful (Romans 7. 15-20). [BENGE.] The *Greek* is, "that ye may not do the things that ye would," "The flesh and Spirit are contrary one to the other," so that you must distinguish what proceeds from the Spirit, and what from the flesh; and you must not fulfil what you desire according to the carnal self, but what the Spirit within you desires. [NEANDER.] But the antithesis of v. 18 ("But," &c.), where the conflict is decided, shows, I think, that here v. 17 contemplates the inability both for fully accomplishing the good we "would," owing to the opposition of the flesh, and for doing the evil our flesh would desire, owing to the opposition of the Spirit in the awakened man (such as the Galatians are assumed to be), until we yield ourselves wholly by the Spirit to "walk by the Spirit" (v. 16, 18). 18. "If ye are led (give yourselves up to be led) by (Greek) the Spirit, ye are not under the law." For ye are not working the works of the flesh (v. 19, 21) which bring one "under the law" (Romans 8. 2, 14). The "Spirit makes free from the law of sin and death" (v. 23). The law is made for a fleshly man, and for the works of the flesh (1 Timothy 1. 9), "not for a righteous man" (Romans 6. 14, 15). 19-23. Confirming v. 18, by showing the contrariety between the works of the flesh and the fruit of the Spirit. **manifest**—The hidden *fleshly* principle betrays itself palpably by its works, so that these are not hard to discover, and leave no doubt that they come not from the Spirit. **which are these**—*Greek*, "such as," for instance. **Adultery**—Omitted in the oldest MSS. **lasciviousness**—rather, "wantonness," petulance, capricious insolence; it may display itself in "lasciviousness," but not necessarily or constantly so (Mark 7. 21, 22, where it is not associated with fleshly lusts). [TRENCH.] "Works" (in the plural) are attributed to the "flesh," because they are divided, and often at variance with one another, and even when taken each one by itself, betray their fleshly origin. But the "fruit of the Spirit" (v. 23) is singular, because, however manifold the results, they form one harmonious whole. The results of the flesh are not dignified by the name "fruit;" they are but "works" (Ephesians 5. 9, 11). He enumerates those fleshly works (committed against our neighbour, against God, and against ourselves) to which the Galatians were most prone (the Kelts have always been prone to disputations and internal strifes); and those manifestations of the fruit of the Spirit most needed by them (v. 13, 15). This passage shows that "the flesh" does not mean merely *sensuality*, as opposed to *spirituality*; for "divisions" in the catalogue here do not flow from sensuality. The identification of "the natural (*Greek*, *animal-souled*) man," with the "carnal" or *fleshly* man (1 Corinthians 2. 14), shows that "the flesh" expresses *human nature as estranged from God*. TRENCH observes, as a proof of our fallen state, how much richer is every vocabulary in words for sins, than in those for graces. St. Paul enumerates *seventeen* "works of the flesh," only *nine* manifestations of "the fruit of the Spirit" (cf. Ephesians 4. 31). 20. **witchcraft**—sorcery; prevalent in Asia (Acts 19. 19; cf. Revelation 21). **hatred**—*Greek*, "hatreds." **variance**—*Greek*, "strife;" singular in the oldest MSS. **emulations**—In the oldest MSS. singular, "emulation," or rather, "jealousy;" for the sake of one's own advantage. "Envyings" (v. 21) are even without advantage to the person himself. [BENGE.] **wrath**—*Greek*, plural, "passionate outbreaks." [ALFORD.] **strife**—rather as *Greek*, "factions," "cabals;" derived from a *Greek* root, meaning "a worker for hire;" hence, *unworthy means for compassing ends, factious practices, seditions*—"dissensions," as to secular matters **heresies**—as to sacred things (*Note*, 1 Corinthians 11. 18). Self-constituted parties; from a *Greek* root, to *choose*. A *schism* is a more recent split in a congregation from a difference of opinion. *Heresy* is a schism become inveterate

[AUGUSTINE, *Con. Crescon. Don.*, 2 7.] 21. tell . . . before—*viz.*, before the event. I . . . told you in time past—when I was with you. *you*—who, though maintaining justification by the law, are careless about keeping the law (Romans 2 21-23). *not inherit . . . kingdom of God*—(1 Corinthians 6 9, 10; Ephesians 5 5.) 22. love—the leader of the band of graces (1 Corinthians 13.). *gentleness*—*Greek*, “benignity,” conciliatory to others; whereas “goodness,” though ready to do good, has not such *suavity* of manner. [JEROME.] ALFORD translates, “kindness.” *faith*—“faithfulness,” opposed to “heresies.” [BENGEL.] ALFORD refers to 1 Corinthians 13 7, “Believe all things;” *faith* in the widest sense, toward God and man. “Trustfulness.” [CONYBEARE and HOWSON.] 23. *temperance*—The *Greek* root implies *self-restraint* as to one’s desires and lusts. *against such*—not persons, but things, as in v. 21. *no law*—Confirming v. 18, “Not under the law” (1 Timothy 1 9, 10). The law itself commands love (v. 14); so far is it from being “against such.” 24. The oldest MSS. read, “They that are of Christ Jesus;” they that belong to Christ Jesus; being “led by (His) Spirit” (v. 18). *have crucified the flesh*—They nailed it to the cross once for all when they became Christ’s, on believing and being baptized (Romans 6 3, 4); they keep it *now* in a state of crucifixion (Romans 6 6); so that the Spirit can produce in them, comparatively uninterrupted by it, “the fruit of the Spirit” (v. 22). “Man, by faith, is dead to the former standing-point of a sinful life, and rises to a new life (v. 25) of communion with Christ (Colossians 3 3). The act by which *they have crucified the flesh with its lust*, is already accomplished ideally in principle. But the practice, or outward conformation of the life, must harmonize with the tendency given to the inward life” (v. 25). [NEANDER.] We are to be executioners, dealing cruelly with the body of sin, which has caused the acting of all cruelties on Christ’s body. *with the affections*—*translating*, “with its passions.” Thus they are dead to the law’s condemning power, which is only for the fleshly, and their lusts (v. 23). 25. *in . . . in*—rather, as *Greek*, “If we live (Note, v. 24) BY the Spirit, let us also walk (v. 18; ch. 5 16) BY the Spirit.” Let our life in practice correspond to the ideal inner principle of our spiritual life, *viz.*, our standing by faith as dead to, and severed from, sin, and the condemnation of the law. “Life by (or in) the Spirit” is not an occasional influence of the Spirit, but an abiding state, wherein we are continually alive, though sometimes sleeping and inactive. 26. *Greek*, “Let us not *become*.” Whilst not asserting that the Galatians are “*vain-glorious*” now, he says they are liable to *become* so. *provoking one another*—an effect of “*vain-gloriousness*” on the *stronger*; as “*envying*” is its effect on the *weaker*. A danger common both to the orthodox and Judaizing Galatians.

CHAPTER VI.

Ver. 1-18. EXHORTATIONS CONTINUED; TO FORBEARANCE AND HUMILITY; LIBERALITY TO TEACHERS AND IN GENERAL. POSTSCRIPT AND BENEDICTION. 1. *Brethren*—An expression of kindness to conciliate attention. *Translate as Greek*, “If a man *even* be overtaken” (*i. e.*, caught in the very act [ALFORD and ELLICOTT]; *BEFORE* he expects; unexpectedly). BENGEL explains the “*before*” in the *Greek* compound verb, “If a man be overtaken in a fault *before* ourselves;” If another has *really* been overtaken in a fault *the first*; for often he who is *first* to find fault, is the very one who has *first* transgressed. *a fault*—*Greek*, “a transgression,” “a fall;” such as a falling back into legal bondage. Here he gives monition to those who have not so fallen, “the spiritual,” to be not “*vain-glorious*” (ch. 5 26), but forbearing to such (Romans 15 1). *restore*—The *Greek* is used of a dislocated limb, reduced to its place. Such is the tenderness with which we should treat a fallen member of the Church in restoring him to a better state. *the spirit of meekness*—*the meekness* which is the gift of the *Holy Spirit* working in our spirit (ch. 5 22, 25). “*Meekness*” is that temper of spirit towards God whereby we accept His dealings without disputing; then, towards men, whereby we en-

dure meekly their provocations, and do not withdraw ourselves from the burdens which their sins impose upon us. [TRENCH.] considering *thyselves* Transition from the plural to the singular. When congregations are addressed collectively, each individual should take home the monition *to himself*. *thou also be tempted*—as is likely to happen those who reprove others without meekness (cf. Matthew 7 2-5; 2 Timothy 2 25; James 2 13). 2. If ye, legalists, must “bear burdens,” then instead of legal burdens (Matthew 23 4), “bear one another’s burdens,” *lit.*, “weights.” Distinguished by BENGEL from “burden,” v. 4 (a different *Greek* word, “load”): “weights” exceed the strength of those under them; “burden” is proportioned to the strength. *so fulfil*—or as other old MSS. read, “So ye will fulfil,” *Greek*, “fill up,” “thoroughly fulfil.” the law of Christ—*viz.*, “love” (ch. 5 14). Since ye desire “the law,” then fulfil the law of Christ, which is not made up of various minute observances, but whose sole “burden” is “love” (John 13 34; 15 12); Romans 15 3 gives Christ as the example in the particular duty here. 3. Self-conceit, the chief hindrance to forbearance and sympathy towards our fellow-men, must be laid aside. *something*—possessed of some spiritual pre-eminence, so as to be exempt from the frailty of other men. *when he is nothing*—The *Greek* is subjective: “Being, if he would come to himself, and look on the real fact, nothing” [ALFORD] (v. 2, 6; Romans 12 3; 1 Corinthians 8 2). *deceiveth himself*—*lit.*, “he mentally deceives himself.” Cf. James 1 26, “deceiveth his own heart.” 4. *his own work*—not merely his own *opinion* of himself. *have rejoicing in himself alone*—*translate*, “Have *his* (matter for) glorying in regard to himself alone, and not in regard to another” (*viz.*, not in regard to his neighbour, by comparing himself with whom, he has fancied he has matter for boasting as that neighbour’s superior). Not that really a man by looking to “*himself alone*” is likely to find cause for glorying in himself. Nay, in v. 5, he speaks of a “burden” or *load*, not of matter for glorying, as what really belongs to each man. But he refers to the *idea* those whom he censures *had of themselves*: they *thought* they had cause for “glorying” in themselves, but it all arose from unjust self-conceited comparison of themselves with others, instead of looking at home. The only true glorying, if glorying it is to be called, is in the testimony of a good conscience, glorying in the cross of Christ. 5. For (by this way, v. 4, of proving himself, not depreciating his neighbour by comparison) each man shall bear his own “burden,” or rather, “*load*” (*viz.*, of sin and infirmity), the *Greek* being different from that in v. 2. This verse does not contradict v. 2. There he tells them to bear with others’ “burdens” of infirmity in sympathy; here, that self-examination will make a man to feel he has enough to do with “his own load” of sin, without comparing himself boastfully with his neighbour. Cf. v. 8. Instead of “thinking himself to be something,” he shall feel the “load” of his own sin; and this will lead him to bear sympathetically with his neighbour’s burden of infirmity. *Æsop* says a man carries two bags over his shoulder, the one with his own sins hanging behind, that with his neighbour’s sins in front. 6. From the mention of bearing one another’s burdens, he passes to one way in which those burdens may be borne—by ministering out of their earthly goods to their spiritual teachers. The “*but*” in the *Greek*, beginning of this verse, expresses this: I said, Each shall bear his own burden; BUT I do not intend that he should not think of others, and especially of the wants of his ministers. *communicate unto him*—“impart a share unto him, teacher;” *lit.*, *him that teacheth catechetically*. *in all good things*—in every kind of the good things of *this life*, according as the case may require (Romans 15 27; 1 Corinthians 9 11, 14). 7. *God is not mocked*—The *Greek* verb is *lit.*, to sneer with the nostrils drawn up in contempt. God does not suffer himself to be imposed on by empty words: He will judge according to works, which are seeds sown for eternity of either joy or woe. Excuses for illiberality in God’s cause (v. 6) seem valid before men, but are not so before God (Psalm 50 21). *so weth*—especially

of his resources (2 Corinthians 9. 8). *that—Greek*, “this:” this and nothing else. *reap—at the harvest*, the end of the world (Matthew 13. 39). 8. *Translate*, “He that soweth *unto his own flesh*,” with a view to fulfilling its desires. He does not say, “*His spirit*,” as he does say, “*His flesh*.” For in ourselves we are not spiritual, but carnal. The *flesh* is devoted to *selfishness*. *corruption—i. e.*, destruction (Philippians 3. 19). Cf. as to the deliverance of believers from “corruption” (Romans 8. 21). The use of the term “corruption” instead, implies that *destruction* is not an arbitrary punishment of fleshly-mindedness, but is its *natural* fruit; the corrupt flesh producing corruption, which is another word for destruction: corruption is the fault, and corruption the punishment (*Note*, 1 Corinthians 3. 17; 2 Peter 2. 12). Future life only expands the seed sown here. Men cannot mock God, because they can deceive themselves. They who sow tares cannot reap wheat. They alone reap life eternal who sow to the Spirit (Psalm 126. 6; Proverbs 11. 18; 22. 8; Hosea 8. 7; 10. 12; Luke 16. 25; Romans 8. 11; James 5. 7). 9. (2 Thessalonians 3. 13.) And when we do good, let us also persevere in it without fainting. *in due season—in its own proper season*, God’s own time (1 Timothy 6. 15). *faint not—lit.*, “be relaxed.” Stronger than “be not weary.” *Weary of well-doing* refers to the will; “faint,” to relaxation of the powers. [BENGEL.] No one should faint, as in an earthly harvest sometimes happens. 10. *Translate*, “So then, according as (*i. e.*, in proportion as) we have *season* (*i. e.*, opportunity), let us *work* (a distinct Greek verb from that for “do,” in v. 9) *that which is* (in each case) *good*.” As thou art able, and whilst thou art able, and when thou art able (Ecclesiastes 9. 10). We have now the “season” for *sowing*, as also there will be hereafter the “due season” (v. 9) for *reaping*. The whole life is, in one sense, the “seasonable opportunity” to us; and, in a narrower sense, there occur in it more especially convenient seasons. The latter are sometimes lost in looking for still more convenient seasons (Acts 24. 25). We shall not always have the opportunity “we have” now. Satan is sharpened to the greater zeal in injuring us, by the shortness of his time (Revelation 12. 12). Let us be sharpened to the greater zeal in well-doing by the shortness of ours. *them who are of the household*—Every right-minded man does well to the members of his own family (1 Timothy 5. 8); so believers are to do to those of the household of faith, *i. e.*, those whom *faith* has made members of “the household of God” (Ephesians 2. 19); “the house of God” (1 Timothy 3. 15; 1 Peter 4. 17). 11. Rather, “See in how large letters I have written.” The *Greek* is translated “how great,” Hebrews 7. 4, the only other passage where it occurs in the New Testament. Owing to his weakness of eyes (ch. 4. 15) he wrote in large letters. So JEROME. All the oldest MSS. are written in uncial, *i. e.*, capital letters, the *cursive*, or small letters, being of more recent date. St. Paul seems to have had a difficulty in writing, which led him to make the uncial letters larger than ordinary writers did. The mention of these is as a token by which they would know that he wrote the whole Epistle with his own hand; as he did also the pastoral Epistles, which this Epistle resembles in style. He usually dictated his Epistles to an amanuensis, excepting the concluding salutation, which he wrote himself (Romans 16. 22; 1 Corinthians 16. 21). This letter, he tells the Galatians, he writes with his own hand, no doubt in order that they may see what a regard he had for them, in contrast to the Judaizing teachers (v. 12), who sought only their own ease. If *English Version* be retained, the words, “how large a letter” (*lit.*, “in how large letters”), will not refer to the length of the Epistle *absolutely*, but that it was a large one for *him* to have written with his own hand. NEANDER supports *English Version*, as more appropriate to the earnestness of the apostle and the tone

of the Epistle: “How large” will thus be put for “how many.” 12. Contrast between his zeal in their behalf implied in v. 11, and the zeal for self on the part of the Judaizers. *make a fair show*—(2 Corinthians 5. 12.) *in the flesh—in outward things*. *they*—it is “these” who, &c. *constrain you*—by example (v. 13) and importuning *only lest*—“only that they may not,” &c. (cf. ch. 5. 11). *suffer persecution*—They escaped in a great degree the Jews’ bitterness against Christianity and the offence of the cross of Christ, by making the Mosaic law a necessary preliminary; in fact, making Christian converts into Jewish proselytes. 13. *Translate*, “For not even do they who submit to circumcision, keep the law themselves (Romans 2. 17–23), but they wish you (emphatical) to be circumcised,” &c. They arbitrarily selected circumcision out of the whole law, as though observing it would stand instead of their non-observance of the rest of the law. *that they may glory in your flesh—viz.*, in the outward change (opposed to an inward change wrought by the SPIRIT) which they have effected in bringing you over to their own Jewish-Christian party. 14. *Translate*, “But as for me (in opposition to those gloriers ‘in your flesh,’ v. 13), God forbid that I,” &c. *in the cross*—the atoning death on the cross. Cf. Philippians 3. 8, 7, 8, as a specimen of his glorying. The “cross,” the great object of shame to them, and to all carnal men, is the great object of glorying to me. For by it, the worst of deaths, Christ has destroyed all kinds of death. [AUGUSTINE, *Tract* 38, on John, sec. 4.] We are to testify the power of Christ’s death working in us, after the manner of crucifixion (ch. 5. 24; Romans 6. 5, 6). *our*—He reminds the Galatians by this pronoun, that they had a share in the “Lord Jesus Christ” (the full name is used for greater solemnity), and therefore ought to glory in Christ’s cross, as he did. *the world*—inseparably allied to the “flesh” (v. 13). Legal and fleshly ordinances are merely outward, and “elements of the world” (ch. 4. 3). *is*—rather, as *Greek*, “has been crucified to me” (ch. 2. 20). He used “crucified” for *dead* (Colossians 2. 20, “dead with Christ”), to imply his oneness with Christ crucified (Philippians 3. 10): “the fellowship of His sufferings being made conformable unto His death.” 15. *avail—eth*—The oldest MSS. read, “is” (cf. ch. 5. 6). Not only are they of no *avail*, but they are *nothing*.” So far are they from being matter for “glorying,” that they are “nothing.” But Christ’s cross is “all in all,” as a subject for glorying, in “the new creature” (Ephesians 2. 10, 15, 16). *new creature*—(2 Corinthians 5. 17.) A transformation by the renewal of the mind (Romans 12. 2). 16. *as many*—Contrasting with the “as many,” v. 12. *rule—lit.*, a straight rule, to detect crookedness; so a rule of life. *peace*—from God (Ephesians 2. 14–17; 6. 23). *mercy*—(Romans 15. 9.) *Israel of God*—not the Israel after the flesh, among whom those teachers wish to enrol you; but the spiritual seed of Abraham by faith (ch. 3. 9, 29; Romans 2. 28, 29; Philippians 3. 3). 17. *let no man trouble me*—by opposing my apostolic authority, seeing that it is stamped by a sure seal, *viz.*, “I (in contrast to the Judaizing teacher who gloried in the flesh) bear” (as a high mark of honour from the King of kings). *the marks*—properly, marks branded on slaves to indicate their owners. So St. Paul’s scars of wounds received for Christ’s sake, indicate to whom he belongs, and in whose free and glorious service he is (2 Corinthians 11. 23–25). The Judaizing teachers gloried in the circumcision mark in the flesh of their followers; St. Paul glories in the marks of suffering for Christ on his own body (cf. v. 14; Philippians 3. 10; Colossians 1. 24). *the Lord*—Omitted in the oldest MSS. 18. *Brethren*—Place it, as *Greek* last in the sentence, before the “Amen.” After much rebuke and monition, he bids them farewell with the loving expression of brotherhood as his last parting word (*Note*, ch. 1. 6). *be with your spirit*—which, I trust, will keep down the flesh (1 Thessalonians 5. 23; 2 Timothy 4. 22; Philemon 25).

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

INTRODUCTION.

THE headings (ch. 1. 1), and ch. 3. 1, show that this Epistle claims to be that of St. Paul. This claim is confirmed by the testimonies of IRENÆUS, *Hæreses* 5. 2, 3, and 1. 8, 5; CLEMENS ALEXANDRINUS, *Stromata*, 4. sec. 65, and *Pæd.* 1. sec. 8; ORIGEN, *adv. Cels.* 4. 211. It is quoted by VALENTINUS (120 A. D.), viz., ch. 3. 14-18, as we know from HIPPOLYTUS *Refut. of Hæres.*, p. 193. POLYCARP, *Ep. Philipp.*, ch. 12., testifies to its canonicity. So TERTULLIAN, *adv. Marcion* 5. 17. IGNATIUS, *Eph.* 12, which alludes to the frequent and affectionate mention made by St. Paul of the Christian state, privileges, and persons of the Ephesians in his Epistle.

Two theories, besides the ordinary one, have been held on the question, *to whom* the Epistle is addressed. GROTIUS, after the heretic Marcion, maintains that it was addressed to the Church at Laodicea, and that it is the Epistle to which St. Paul refers, Colossians 4. 16. But the Epistle to the Colossians was probably written *before* that to the Ephesians, as appears from the parallel passages in Ephesians bearing marks of being expanded from those in Colossians; and Marcion seems to have drawn his notion, as to our Epistle, from St. Paul's allusion (Colossians 4. 16) to an Epistle addressed by him to the Laodiceans. ORIGEN and CLEMENT of Alexandria, and even TERTULLIAN, who refers to Marcion, give no sanction to his notion. No single MS. contains the heading, "to the saints that are at Laodicea." The very resemblance of the Epistle to the Ephesians to that to the Colossians, is against the theory; for if the former were really the one addressed to Laodicea (Colossians 4. 16), St. Paul would not have deemed it necessary that the churches of Colosse and Laodicea should interchange Epistles. The greetings, moreover (Colossians 4. 15), which he sends *through the Colossians to the Laodiceans*, are quite incompatible with the idea that Paul wrote an Epistle *to the Laodiceans* at the same time, and by the same bearer, Tychicus (the bearer of our Epistle to the Ephesians, as well as of that to Colosse); for who, under such circumstances, but would send the greetings *directly* in the letter to the party saluted? The letter to Laodicea was evidently written some time *before* that to Colosse. Archbishop USHER has advanced the second theory: That it was an *encyclical* letter headed, as in MS. B., "to the saints that are . . . and to the faithful," the name of each Church being inserted in the copy sent to it; and that its *being sent to Ephesus first*, occasioned its being entitled, as now, the Epistle to the Ephesians. ALFORD makes the following objections to this theory: (1.) It is at variance with the spirit of the Epistle, which is clearly addressed to one set of persons throughout, co-existing in one place, and as one body, and under the same circumstances. (2.) The improbability that the apostle, who in two of his Epistles (2 Corinthians and Galatians) has so plainly specified their encyclical character, should have here omitted such specification. (3.) The still greater improbability that he should have, as on this hypothesis must be assumed, written a circular Epistle to a district, of which Ephesus was the commercial capital, addressed to various churches within that district, yet from its very contents (as by the opponents' hypothesis) not admitting of application to the Church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound. (4.) The inconsistency of this hypothesis with the address of the Epistle, and the universal testimony of the ancient Church. The absence of personal greetings is not an argument for either of the two theories; for similarly there are none in Galatians, Philippians, 1 and 2 Thessalonians, 1 Timothy. The better he knows the parties addressed, and the more general and solemn the subject, the less he seems to give of these individual notices. Writing, as he does in our Epistle, on the constitution and prospects of Christ's universal Church, he refers the Ephesians, as to personal matters, to the bearer of the Epistle, Tychicus (ch. 6. 21, 22). As to the omission of "which are at Ephesus" (ch. 1. 1), in MS. B., so "in Rome" (Romans 1. 7) is omitted in some old MSS.: it was probably done by churches *among whom it was read*, in order to generalize the reference of its contents, and especially where the subject of the Epistle is catholic. The words are found in the margin of B., from a first hand; and are found in all the oldest MSS. and versions.

St. Paul's first visit to Ephesus (on the sea-coast of Lydia, near the river Cayster) is related in Acts 18. 19-21. The work begun by his disputations with the Jews in his short visit, was carried on by Apollos (Acts 18. 24-26), and Aquila and Priscilla (26). At his second visit, after his journey to Jerusalem, and thence to the east regions of Asia Minor, he remained at Ephesus "three years" (Acts 19. 10, the "two years" in which verse are only *part* of the time, and Acts 20. 31); so that the founding and rearing of this Church occupied an unusually large portion of the apostle's time and care; whence his language in this Epistle shows a warmth of feeling, and a free outpouring of thought, and a union in spiritual privileges and hope between him and them (ch. 1. 3, &c.), such as are natural from one so long and so intimately associated with those whom he addresses. On his last journey to Jerusalem, he sailed by Ephesus and summoned the elders of the Ephesian Church to meet him at Miletus, where he delivered his remarkable farewell charge (Acts 20. 18-35).

Our Epistle was addressed to the Ephesians during the early part of his imprisonment at Rome, immediately after that to the Colossians, to which it bears a close resemblance in many passages, the apostle having in his mind generally the same great truths in writing both. It is an undesigned proof of genuineness that the two Epistles, written about the same date, and under the same circumstances, bear a closer mutual resemblance than those written at distant dates and on different occasions. Cf. ch. 1. 7 with Colossians 1. 14; ch. 1. 10 with Colossians 2. 20; ch. 3. 2 with Colossians 1. 25; ch. 5. 19 with Colossians 3. 16; ch. 6. 22 with Colossians 4. 8; ch. 1. 19; 2. 5 with Colossians 2. 12, 13; ch. 4. 2-4 with Colossians 3. 12-15; ch. 4. 16 with Colossians 2. 19; ch. 4. 32 with Colossians 3. 13; ch. 4. 22-24 with Colossians 3. 9, 10; ch. 5. 6-8 with Colossians 3. 6-8; ch. 5. 15, 16 with Colossians 4. 5; ch. 6. 19, 20 with Colossians 4. 3, 4; ch. 5. 22-33; 6. 1-4 with Colossians 3. 18; ch. 4. 24, 25 with Colossians 3. 9; ch. 5. 20-22 with Colossians 3. 17, 18. Tychicus and Onesimus were being sent to Colosse, the former bearing the two Epistles to the two churches respectively, the latter furnished with a letter of recommendation to Philemon, his former master, residing at Colosse. The date was probably about four years after his parting with the Ephesian elders at Miletus (Acts 20.), about 62 A. D., before his imprisonment had become of the more severe kind, which appears in his Epistle to the Philippians. From ch. 6. 19, 20 it is plain he had at the time, though a prisoner, some degree of freedom in preaching, which accords with Acts 28. 23, 30, 31, where he

EPHESIANS I.

represented as receiving at his lodgings all inquirers. His imprisonment began in February 61 A. D., and lasted "two whole years" (Acts 28. 30) at least, and perhaps longer.

The Church of Ephesus was made up of converts partly from the Jews and partly from the Gentiles (Acts 19. 8-16). Accordingly, the Epistle so addresses a Church constituted (ch. 2. 14-22). Ephesus was famed for its idol temple of Artemis or Diana, which, after its having been burnt down by Herostratus on the night that Alexander the Great was born (B. C. 355), was rebuilt at enormous cost, and was one of the wonders of the world. Hence, perhaps, have arisen his images in this Epistle drawn from a beautiful temple: the Church being in true inner beauty that which the temple of the idol tried to realize in outward show (ch. 2. 19-22). The Epistle (ch. 4. 17; 5. 1-13) implies the profligacy for which the Ephesian heathen were notorious. Many of the same expressions occur in the Epistle as in St. Paul's address to the Ephesian elders. Cf. ch. 1. 6, 7 and 2. 7, as to "grace," with Acts 20. 24, 32: this may well be called "the Epistle of the grace of God." [ALFORD.] Also, as to his "bonds," ch. 3. 1, and 4. 1 with Acts 20. 23, 23. Also ch. 1. 11, as to "the counsel of God," with Acts 20. 27. Also ch. 1. 14, as to "the redemption of the purchased possession," with Acts 20. 28. Also ch. 1. 14, 18; ch. 2. 20, and ch. 5. 5, as to "building up" the "inheritance," with Acts 20. 32.

The object of the Epistle is "to set forth the ground, the course, and the aim and end of THE CHURCH OF THE FAITHFUL IN CHRIST. He speaks to the Ephesians as a type or sample of the Church universal." [ALFORD.] Hence, "the Church" throughout the Epistle is spoken of in the singular, not in the plural, "churches." The Church's foundation, its course, and its end, are his theme alike in the larger and smaller divisions of the whole Epistle. "Everywhere the foundation of the Church is in the will of the Father; the course of the Church is by the satisfaction of the Son; the end of the Church is the life in the Holy Spirit." [ALFORD.] Cf. respectively ch. 1. 11; ch. 2. 5; ch. 3. 18. This having been laid down as a matter of doctrine (this part closing with a sublime doxology, ch. 3. 14-21), is then made the ground of practical exhortations. In these latter also (from ch. 4. 1, onward), the same threefold division prevails, for the Church is represented as founded on the counsel of "God the Father, who is above all, through all, and in all," reared by the "one Lord," Jesus Christ, through the "one Spirit" (ch. 4. 4-6, &c.), who give their respective graces to the several members. These last are therefore to exercise all these graces in the several relations of life, as husbands, wives, servants, children, &c. The conclusion is that we must put on "the whole armour of God" (ch. 6. 18).

The sublimity of the STYLE and LANGUAGE corresponds to the sublimity of the subjects, and exceeds almost that of any part of his Epistles. It is appropriate that those to whom he so wrote were Christians long grounded in the faith. The very sublimity is the cause of the difficulty of the style, and of the presence of peculiar expressions occurring, not found elsewhere.

CHAPTER I.

Ver 1-23. INSCRIPTION: ORIGIN OF THE CHURCH IN THE FATHER'S ETERNAL COUNSEL, AND THE SON'S BLOODSHEDDING: THE SEALING OF IT BY THE SPIRIT. THANKSGIVING AND PRAYER THAT THEY MAY FULLY KNOW GOD'S GRACIOUS POWER IN CHRIST TOWARDS THE SAINTS. 1. by—rather, "through the will of God:" called to the apostleship through that same "will" which originated the Church (v. 5. 9, 11; cf. Galatians 1. 4). which are at Ephesus—See Introduction. to the saints . . . and to the faithful—The same persons are referred to by both designations, as the Greek proves: "to those who are saints, and faithful in Christ Jesus." The sanctification by God is here put before man's faith. The twofold aspect of salvation is thus presented, God's grace in the first instance sanctifying us (i. e., setting us apart in His eternal purposes as holy unto Himself); and our faith, by God's gift, laying hold of salvation (2 Thessalonians 2. 13; 1 Peter 1. 2). 2. (Romans 1. 7; 1 Corinthians 1. 3; 2 Corinthians 1. 2; Galatians 1. 3.) 3. The doxologies in almost all the Epistles imply the real sense of grace experienced by the writers and their readers (1 Peter 1. 3). From v. 3 to 14 sets forth summarily the Gospel of the grace of God: the FATHER's work of love, v. 3 (choosing us to holiness, v. 4; to sonship, v. 5; to acceptance, v. 6); the SON's, v. 7 (redemption, v. 7; knowledge of the mystery of His will, v. 9; an inheritance, v. 11); the HOLY SPIRIT'S, v. 13 (sealing, v. 13; giving an earnest of the inheritance, v. 14). the God and Father of . . . Christ—and so the God and Father of us who are in Him (John 20. 17). God is "the God" of the man Jesus, and "the Father" of the Divine Word. The Greek is, "Blessed us," not "hath blessed us;" referring to the past original counsel of God. As in creation (Genesis 1. 22) so in redemption (Genesis 12. 3; Matthew 5. 3-11; 25. 34) God "blesses" his children; and that not in mere words, but in acts. us—all Christians. blessings—Greek, "blessing." "All," i. e., "every possible blessing for time and eternity, which the Spirit has to bestow" (so "spiritual" means; not "spiritual," as the term is now used, as opposed to bodily). In heavenly places—A phrase five times found in this Epistle, and not elsewhere (v. 20; ch. 3. 6; 3. 10; 6. 12); Greek, "in the heavenly places." Christ's ascension is the means of introducing us into the heavenly places, which by our sin were barred against us.

Cf. the change made by Christ, Colossians 1. 20; ch. 1. 20. Whilst Christ in the flesh was in the form of a servant, God's people could not realize fully their heavenly privileges as sons. Now "our citizenship (Greek) is in heaven" (Philippians 3. 20), where our High Priest is ever "blessing" us. Our "treasures" are there (Matthew 6. 20, 21); our aims and affections (Colossians 3. 1, 2); our hope (Colossians 1. 5; Titus 2. 13); our inheritance (1 Peter 1. 4). The gift of the Spirit itself, the source of the "spiritual blessing," is by virtue of Jesus having ascended thither (ch. 4. 8). In Christ—the centre and source of all blessing to us. 4. hath chosen us—Greek, "chose us out for Himself" (viz., out of the world, Galatians 1. 4); referring to His original choice, spoken of as past. in him—The repetition of the idea, "in Christ" (v. 3), implies the paramount importance of the truth that it is in Him, and by virtue of union to Him, the Second Adam, the Restorer ordained for us from everlasting, the Head of redeemed humanity, believers have all their blessings (ch. 3. 11). before the foundation of the world—This assumes the eternity of the Son of God (John 17. 5, 24), as of the election of believers in Him (2 Timothy 1. 9; 2 Thessalonians 2. 13). that we should be holy—Positively (Deuteronomy 14. 2). without blame—Negatively (ch. 5. 27; 1 Thessalonians 3. 13). before him—It is to Him the believer looks, walking as in His presence, before whom he looks to be accepted in the judgment (Colossians 1. 22; cf. Revelation 7. 15). in love—Joined by BENGLI, &c., with v. 5, "in love having predestinated us," &c. But English Version is better. The words qualify the whole clause, "that we should be holy . . . before Him." Love, lost to man by the fall, but restored by redemption, is the root and fruit and sum of all holiness (ch. 5. 2; 1 Thessalonians 3. 12, 13). 5. predestinated—More special in respect to the end and precise means, than "chosen" or elected. We are "chosen" out of the rest of the world; "predestinated" to all things that secure the inheritance for us (v. 11; Romans 8. 29). "Foreordained," by Jesus—Greek "through Jesus," to himself—the Father (Colossians 1. 20). ALFORD explains, "adoption . . . into Himself," i. e., so that we should be partakers of the Divine nature (2 Peter 1. 4). LACHMANN reads, "unto Him." The context favours the explanation of CALVIN, &c.: God has regard to Himself and the glory of His grace (v. 6, 12, 14) as His ultimate end. He had one only begotten Son, and He was pleased

for His own glory, to choose out of a lost world many to become His adopted sons. *Translate*, "unto Himself." **the good pleasure of His will**—So the *Greek* (Matthew 11. 26; Luke 10. 21). We cannot go beyond "the good pleasure of His will" in searching into the causes of our salvation, or of any of His works (v. 9). (Job 33. 13.) Why needest thou philosophize about an imaginary world of optimism? Thy concern is to take heed that thou be not bad. There was nothing in us which deserved His love (v. 1, 9, 11). [BENGEL.] 6. (Ver. 7, 17, 18.) The end aimed at (Psalm 50. 23), *i. e.*, That the glory of His grace may be praised by all His creatures, men and angels, **wherein**—Some of the oldest MSS. read, "*which*." Then *translate*, "which He graciously bestowed on us." But *English Version* is supported by good MSS. and the oldest versions, **us accepted**—A kindred *Greek* word to "grace:" *Charitos, charitosen*: *translate*, "graciously accepted;" "made us subjects of His grace;" "embraced us in the arms of His grace" (Romans 3. 24; 5. 15). **in the Beloved**—Pre-eminently so called (Matthew 3. 17; 17. 5; John 3. 35; Colossians 1. 13). *Greek*, "Son of His love." It is only "in His BELOVED" that He loves us (v. 3; 1 John 4. 9, 10). 7. **In whom**—"the Beloved" (v. 6; Romans 3. 24). **we have**—as a present possession. **redemption**—*Greek*, "*our (lit., the) redemption*;" THE redemption which is the grand subject of all revelation, and especially of the New Testament (Romans 3. 24), *viz.*, from the power, guilt, and penal consequences of sin (Matthew 1. 21). If a man were unable to redeem himself from being a bond servant, his kinsman might redeem him (Leviticus 25. 48). Hence, antitypically the Son of God became the Son of man, that as our kinsman He might redeem us (Matthew 20. 28). Another "redemption" follows, *viz.*, that "of the purchased possession" hereafter (v. 14). **through his blood**—(Ch. 2. 13)—as the instrument; the propitiation, *i. e.*, the consideration (devised by His own love) for which He, who was justly angry (Isaiah 12. 1), becomes propitious to us; the expiation, the price paid to Divine justice for our sin (Acts 20. 28; Romans 3. 25; 1 Corinthians 6. 20; Colossians 1. 20; 1 Peter 1. 18, 19). **the forgiveness of sins**—*Greek*, "the remission of our transgressions;" not merely "*pretermis-sion*," as the *Greek* (Romans 3. 25) ought to be *translated*. This "remission," being the explanation of "redemption," includes not only deliverance from sin's penalty, but from its pollution and enslaving power, negatively; and the reconciliation of an offended God, and a satisfaction unto a just God, positively. **riches of his grace**—(Ch. 2. 7)—"the exceeding riches of His grace." Cf. v. 18, and ch. 3. 16, "according to the riches of His glory:" so that "grace" is His "glory." 8. Rather, "Which He made to abound towards us." **all wisdom and prudence**—"Wisdom" in devising the plan of redeeming mankind; "prudence" in executing it by the means, and in making all the necessary arrangements of Providence for that purpose. St. Paul attributes to the Gospel of God's grace "all" possible "wisdom and prudence," in opposition to the boasts of wisdom and prudence which the unbelieving Jews and heathen philosophers and false apostles arrogated for their teachings. Christ crucified, though esteemed "foolishness" by the world, is "the wisdom of God" (1 Corinthians 1. 18-30). Cf. ch. 3. 10, "the manifold wisdom of God." 9. "He hath abounded," or "made (grace) to abound towards us" (v. 8), in that He made known to us, *viz.*, experimentally, in our hearts, **the mystery**—God's purpose of redemption hidden heretofore in His counsels, but now revealed (ch. 3. 19; Romans 16. 25; Colossians 1. 26, 27). This "mystery" is not like the heathen mysteries, which were imparted only to the initiated few. All Christians are the initiated. Only unbelievers are the uninitiated. **according to his good pleasure**—Showing the cause why "He hath made known to us the mystery," *viz.*, His own loving "good pleasure" toward us; also the time and manner of His doing so, are according to His good pleasure. **purposed**—(V. 11.) **in himself**—God the Father. BENGEL takes it, "in Him," *i. e.*, Christ, as v. 3, 4. But the proper name, "in Christ," v. 10, immediately after, is inconsistent with His being here meant by the pronoun. 10. *Translate*, "Unto the dispensation of the fulness of the times,"

i. e., "which He purposed in Himself" (v. 9) with a view to the economy of (the gracious administration belonging to) the fulness of the times (*Greek*, "fit times," "seasons"). More comprehensive than "the fulness of the time" (Galatians 4. 4). The whole of the Gospel times (plural) is meant, with the benefits to the Church *dispensed* in them severally and successively. Cf. "the ages to come" (ch. 2. 7). "The ends of the ages" (*Greek*, 1 Corinthians 10. 11); "the times (same *Greek* as here, 'the seasons,' or 'fitly appointed times') of the Gentiles" (Luke 21. 24); "the seasons which the Father hath put in His own power" (Acts 1. 7); "the times of restitution of all things which God hath spoken by the prophets since the world began" (Acts 3. 20, 21). The coming of Jesus at the first advent, "in the fulness of time," was one of these "times." The descent of the Holy Ghost "when Pentecost was *fully come*" (Acts 2. 1), was another. The testimony given by the apostles to Him "in due time" ("in its own seasons," *Greek*) (1 Timothy 2. 6) was another. The conversion of the Jews "when the times of the Gentiles are fulfilled," the second coming of Christ, the "restitution of all things," the millennial kingdom, the new heaven and earth, shall be severally instances of "the dispensation of the fulness of the times," *i. e.*, "the dispensation of" the Gospel events and benefits belonging to their respective "times," when severally filled up or completed. God the Father, according to His own good pleasure and purpose, is the Dispenser both of the Gospel benefits, and of their several fitting times (Acts 1. 7). **gather together in one**—*Greek*, "sum up under one head;" "recapitulate." The "good pleasure which He purposed," was "to sum up all things (*Greek*, 'the whole range of things') in Christ" (*Greek*, "the Christ," *i. e.*, His Christ). [ALFORD.] God's purpose is to sum up the whole creation in Christ, the Head of angels, with whom He is linked by His invisible nature, and of men with whom He is linked by His humanity; of Jews and Gentiles; of the living and the dead (ch. 3. 15); of animate and inanimate creation. Sin has disarranged the creature's relation of subordination to God. God means to gather up all together in Christ; or as Colossians 1. 20 saith, "By Him to reconcile all things unto Himself, whether things in earth or things in heaven." ALFORD well says, "The Church of which the apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union; those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation unconsciously; but objectively, all are summed up in Him." 11. **In whom**—By virtue of union to whom. **obtained an inheritance**—*lit.*, "We were made to have an inheritance." [WAHL.] Cf. v. 18, "His inheritance in the saints:" as His inheritance is there said to be in them, so theirs is here said to be in Him (Acts 26. 18). However, v. 12, "That we should be to . . . His glory" (not "that we should have"), favours the translation of BENGEL, ELLICOTT, &c., "We were made an inheritance." So the literal Israel (Deuteronomy 4. 20; 9. 29; 32. 9). "Also" does not mean "we also," nor as *English Version*, "in whom also;" but, besides His having "made known to us His will," we were also "made His inheritance," or "we have also obtained an inheritance." **predestinated**—(V. 5.) The foreordination of Israel as the elect nation, answers to that of the spiritual Israelites, believers, to an eternal inheritance, which is the thing meant here. The "we" here and in v. 12, means Jewish believers (whence the reference to the election of Israel nationally arises), as contrasted with "you" (v. 13) Gentile believers. **purpose**—Repeated from "purposed" (v. 9; ch. 3. 11). The Church existed in the mind of God eternally, before it existed in creation. **counsel of his . . . will**—v. 5, "the good pleasure of His will." Not arbitrary caprice, but infinite wisdom ("counsel") joined with sovereign will. Cf. his address to the same Ephesians, Acts 20. 27, "All the counsel of God" (Isaiah 28. 29). Alike in the natural and spiritual creations, God is not an agent constrained by necessity. "Whosoever counsel is, there is election, or else it is vain; where a will, there must be freedom, or else it is weak." [PEARSON.] 12. (V. 6, 14.) **who first trusted in**

Christ—rather (we Jewish Christians), "who have before hoped in the Christ:" who before the Christ came, looked forward to His coming, waiting for the consolation of Israel. Cf. Acts 26. 6, 7, "I am judged for the hope of the promise made of God unto our fathers: unto which our twelve brides, instantly serving God day and night, hope to come." Acts 26. 20, "the hope of Israel." [ALFORD.] Cf. v. 18; ch. 2. 12, 4. 4. 13. In whom ye also—Ye Gentiles, Supply as *English Version*, "trusted," from v. 12; or "are." The priority of us Jews does not exclude you Gentiles from sharing in Christ (cf. Acts 18. 46). the word of truth—the instrument of sanctification, and of the new birth (John 17. 17; 2 Timothy 2. 15; James 1. 18). Cf. Colossians 1. 5, where also, as here, it is connected with "hope." Also ch. 4. 21. sealed—as God's confirmed children, by the Holy Spirit as the seal (Acts 19. 1-6; Romans 8. 16, 23; *Note*, 2 Corinthians 1. 22; 1 John 3. 24). A seal impressed on a document gives undoubted validity to the contract in it (John 8. 38; 6. 27; cf. 2 Corinthians 3. 3). So the sense of "the love of God shed abroad in the heart by the Holy Ghost" (Romans 5. 5), and the sense of adoption given through the Spirit at regeneration (Romans 8. 15, 16), assure believers of God's good-will to them. The Spirit, like a seal, impresses on the soul at regeneration the image of our Father. The "sealing" by the Holy Spirit is spoken of as *past* once for all. The witnessing to our hearts that we are the children of God, and heirs (v. 11), is the Spirit's *present* testimony, the "earnest of the (coming) inheritance" (Romans 8. 16-18). that Holy Spirit of promise—rather, as the *Greek*, "The Spirit of promise, even the Holy Spirit:" The Spirit promised both in the Old and New Testaments (Joel 2. 28; Zechariah 12. 10; John 7. 38, 39). "The word" promised the Holy Spirit. Those who "believed the word of truth" were sealed by the Spirit accordingly. 14. earnest—the first instalment paid as a pledge that the rest will follow (Romans 8. 23; 2 Corinthians 1. 22). until—rather, "Unto the redemption," &c.; joined thus, "ye were sealed (v. 12) unto," i. e., for the purpose of, and against, the accomplishment of "the redemption," viz., not the redemption in its first stage, made by the blood of Christ, which secures our title, but, in its final completion, when the actual possession shall be ours, the full "redemption of the body" (Romans 8. 23), as well as of the soul, from every infirmity (ch. 4. 80). The deliverance of the creature (the body, and the whole visible creation) from the bondage of corruption, and from the usurping prince of this world, into the glorious liberty of the children of God (Romans 8. 21-23; 2 Peter 3. 13). of the purchased possession—God's people purchased (acquired *Greek*) as His *peculiar* (*Greek*) possession by the blood of Christ (Acts 20. 28). We value highly that which we pay a high price for; so God, His Church (ch. 5. 25, 28; 1 Peter 1. 18; 2. 9; Malachi 3. 17, *Margin*, "my special treasure"). 15. Wherefore—Because ye are in Christ and sealed by His Spirit (v. 13, 14). I also—on my part, in return for God's so great benefits to you. after I heard—ever since I have heard. Not implying that he had only heard of their conversion; an erroneous argument used by some against the address of this Epistle to the Ephesians (*Note*, v. 1); but referring to the report he had heard since he was with them, as to their Christian graces. So in the case of Philemon, his "beloved fellow-labourer" (Philemon 1), he uses the same words (Philemon 4, 5). your faith—rather, as *Greek*, "the faith among you," i. e., which many (not all) of you have. love unto all the saints—of whatever name, simply because they are saints. A distinguishing characteristic of true Christianity (ch. 6. 24). "Faith and love he often joins together. A wondrous pair." [CHRYSOSTOM.] Hope is added, v. 18. 16. (Colossians 1. 9.) of you—Omitted in the oldest MSS. Then the translation may be as *English Version* still, or as ALFORD, "Making mention of them" (your "faith and love"). 17. A fit prayer for all Christians. the God of our Lord Jesus—Appropriate title here; as in v. 20-22 he treats of God's raising Jesus to be Head over all things to the Church. Jesus Himself called the Father "My God" (Matthew 27. 46). the Father of glory—(Cf. Acts 7. 2.)

The Father of that infinite glory which shines in the face of Christ, who is "the glory" (the true *Shekinah*); through whom also "the glory of the inheritance" (v. 18) shall be ours (John 17. 24; 2 Corinthians 3. 7 to 4. 6). the spirit of wisdom—whose attribute is infinite wisdom, and who works wisdom in believers (Isaiah 11. 2). and revelation—whose function it is to reveal to believers spiritual mysteries (John 16. 14, 15; 1 Corinthians 2. 10). in the knowledge—rather, as *Greek* (see *Note*, 1 Corinthians 13. 12), "in the full knowledge of Him," viz., God. 18. understanding—The oldest MSS., versions, and fathers, read "heart." Cf. the contrary state of the unbelieving, the heart being in fault (ch. 4. 18; Matthew 13. 15). *Translate*, "Having the eyes of your heart enlightened" (ch. 5. 14; Matthew 4. 16). The first effect of the Spirit moving in the new creation, as in the original physical creation (Genesis 1. 8; 2 Corinthians 4. 6). So THEOPHILUS to AUTOLYCHUS, 1. 3, "the ears of the heart." Where spiritual light is, there is life (John 1. 4). The heart is "the core of life" (HARLESS), and the fountain of the thoughts; whence "the heart" in Scripture includes the mind, as well as the inclination. Its "eye," or inward vision, both receives and contemplates the light (Matthew 6. 22, 23). The eye is the symbol of intelligence (Ezekiel 1. 18). the hope of his calling—the hope appertaining to His having called you; or, to the calling wherewith He has called you. and—Omitted in the oldest MSS. and versions. riches of the glory, &c.—(Colossians 1. 27.) his inheritance in the saints—The inheritance which he has in store in the case of the saints. I prefer explaining, "The inheritance which He has in his saints." (See *Note*, v. 11; Deuteronomy 32. 9.) 19. exceeding—"surpassing." power to us-ward who believe—The whole of the working of His grace, which He is carrying on, and will carry on, in us who believe. By the term "saints" (v. 18), believers are regarded as absolutely perfected, and so as being God's inheritance; in this verse, as in the course of fighting the good fight of faith. according to—in accordance with what might be expected from. working—*Greek*, "the energizing;" *translate*, "the effectual working" (ch. 3. 7). The same superhuman power was needed and exerted to make us believe, as was needed and exerted to raise Christ from the dead (v. 20). Cf. Philipians 3. 10, "the power of His resurrection" (Colossians 2. 12; 1 Peter 1. 3-5). of his mighty power—*Greek*, "of the strength of his might." 20. in Christ—as our "first-fruits" of the resurrection, and Head, in virtue of God's mighty working in whom His power to us-ward is made possible and actual. [ALFORD.] when he raised him—"in that He raised Him." The raising of Christ is not only an earnest of our bodies being hereafter raised, but has a spiritual power in it involving (by virtue of our living union with Him, as members with the Head) the resurrection, spiritually of the believer's soul now, and, consequently, of his body hereafter (Romans 6. 8-11; 8. 11). The Son, too, as God (though not as man), had a share in raising His own human body (John 2. 19; 10. 17, 18). Also the Holy Spirit (Romans 1. 4; 1 Peter 3. 18). set him—*Greek*, "made Him sit." The glorious spirits stand about the throne of God, but they do not sit at God's right hand (Hebrews 1. 13). at his own right hand—(Psalm 110. 1.) Where He remains till all His enemies have been put under His feet (1 Corinthians 15. 24). Being appointed to "rule in the midst of His enemies" during their rebellion (Psalm 110. 2), He shall resign His commission after their subjection [PEARSON] (Mark 16. 19; Hebrews 1. 8; 10. 12). in the heavenly places—(v. 3.) As Christ has a literal body, heaven is not merely a state, but a place; and where He is, there His people shall be (John 14. 3). 21. *Greek*, "Far (or high) above all (ch. 4. 10) principality (or rule, 1 Corinthians 15. 24), and authority, and power (Matthew 28. 18), and dominion (or lordship)." Cf. Philipians 2. 9; Colossians 1. 16; Hebrews 7. 26; 1 Peter 3. 22. Evil spirits (who are similarly divided into various ranks, ch. 6. 12), as well as angels of light, and earthly potentates, are included (cf. Romans 8. 38). Jesus is "King of kings, and Lord of lords" (Revelation 19. 16). The higher is His honour, the greater is that of His people, who are His members joined to Him

the Head. Some philosophizing teachers of the school of Simon Magus, in Western Asia Minor, had, according to IRENAEUS and EPIPHANIUS, taught their hearers these names of various ranks of angels. St. Paul shows that the truest wisdom is to know Christ as reigning above them all, every name—every being whatever. "Any other creature" (Romans 8. 39). **in this world**—Greek, "age," i. e., the present order of things. "Things present . . . things to come" (Romans 8. 38). **that . . . to come**—Names which now we know not, but shall know hereafter in heaven. We know that the emperor goes before all, though we cannot enumerate all the satraps and ministers of his court; so we know that Christ is set above all, although we cannot name them all." [BENGEL.] 22. **put . . . under**—Greek, "put in subjection under" (Psalm 8. 6; 1 Corinthians 15. 27). **gave . . . to the Church**—for her special advantage. The Greek order is emphatic: "Him He gave as Head over all things to the Church." Had it been any one save HIM, her Head, it would not have been the boon it is to the Church. But as *He* is Head over all things who is also her Head (and she the body), all things are hers (1 Corinthians 3. 21-23). He is **OVER** ("far above") all things; in contrast to the words, "*to the Church*," viz., *for her advantage*. The former are subject; the latter is joined with Him in His dominion over them. "Head" implies not only His dominion, but our union; therefore, while we look upon Him at the right hand of God, we see ourselves in heaven (Revelation 3. 21). For the Head and body are not severed by anything intervening, else the body would cease to be the body, and the Head cease to be the Head. [PEARSON from CHRYSOSTOM.] 23. **his body**—His mystical and spiritual, not literal, body. Not, however, merely figurative, or metaphorical. He is really, though spiritually, the Church's Head. His life is her life. She shares his crucifixion and His consequent glory. He possesses everything, His fellowship with the Father, His fulness of the Spirit, and His glorified manhood, not merely for Himself, but *for her*, who has a membership of His body, of His flesh, and of His bones (ch. 5. 30). **fulness**—"the filled-up receptacle." [EADIE.] The Church is *dwell in and filled by Christ*. She is the receptacle, not of His inherent, but of His *communicated*, plenitude of gifts and graces. As His is the "fulness" (John 1. 16; Colossians 1. 19; 2. 9) inherently, so she is His "fulness" by His impartation of it to her, in virtue of her union to Him (ch. 5. 18; Colossians 2. 10). "The full manifestation of His being, because penetrated by His life." [CONYBEARE and HOWSON.] She is the continued revelation of His Divine life in human form; *the fullest representative of His plenitude*. Not the angelic hierarchy, as false teachers taught (Colossians 2. 9, 10, 18), but Christ Himself is the "fulness of the God-head," and she represents Him. *KOPH translates* less probably, "the whole universal multitude." **fillet all in all**—Christ as the Creator, Preserver, and Governor of the world, constituted by God (Colossians 1. 16, &c.), *fills all* the universe of things *with all things*. "Fills all creation with whatever it possesses." [ALFORD.] The Greek is "*Filleth for Himself*."

CHAPTER II.

Ver. 1-22. GOD'S LOVE AND GRACE IN QUICKENING US, ONCE DEAD, THROUGH CHRIST. HIS PURPOSE IN DOING SO: EXHORTATION BASED ON OUR PRIVILEGES AS BUILT TOGETHER, AN HOLY TEMPLE, IN CHRIST, THROUGH THE SPIRIT. 1. **And you**—"You also," among those who have experienced his mighty power in enabling them to believe (v. 19-23). *hath he quickened*—Supplied from the Greek (v. 5). **dead**—spiritually (Colossians 2. 13). A living corpse: without the gracious presence of God's Spirit in the soul, and so unable to think, will, or do aught that is holy. **in trespasses . . . sins**—in them, as the element in which the unbeliever is, and through which he is dead to the true life. Sin is the death of the soul. Isaiah 59. 2; John 8. 25, "dead" (spiritually), 1 Timothy 5. 6. "Alienated from the life of God" (ch. 4. 18). *Translate*, as Greek, "in your trespasses," &c. "Trespass" in Greek, expresses a **FALL or LAPSE**, such as the transgression of Adam where-

by he fell. "Sin" (Greek, "*Hamartia*") implies *innate corruption* and **ALIENATION** from God (*lit.*, *erring of the mind from the rule of truth*), exhibited in *acts of sin* (Greek "*Hamartemata*"). BENGEL refers "trespasses" to the Jews who had the law, and yet revolted from it; "sins," to the Gentiles who know not God. 2. **the course of this world**—the career (*lit.*, "the age," cf. Galatians 1. 4), or present system of *this world* (1 Corinthians 2. 6, 12; 3. 15, 19, as opposed to "the world to come"; alien from God and lying in the wicked one (1 John 5. 19). "The age" (which is something more eternal and ethical) regulates "the world" (which is something more external). **the prince of the power of the air**—the unseen God who lies underneath guiding "the course of this world" (2 Corinthians 4. 4); ranging through the *air* around us: cf. Mark 4. 4, "fowls of the air" (Greek, "*heaven*") i. e., (v. 15), "Satan" and his demons. Cf. ch. 6. 12; John 12. 31. Christ's ascension seems to have cast Satan out of heaven (Revelation 12. 5, 9, 10, 12, 13), where he had been heretofore the accuser of the brethren (Job 1). No longer able to accuse *in heaven* those justified by Christ, the ascended Saviour (Romans 8. 33, 34), he assails them on earth with all trials and temptations; and "we live in an atmosphere poisonous and impregnated with deadly elements. But a mighty purification of the air will be effected by Christ's coming" [AUBERLEN], for Satan shall be bound (Revelation 12. 12, 13, 15, 17; 20. 2, 3). "The power" is here used collectively for the "powers of the air;" in apposition with which "powers" stand the "spirits," comprehended in the singular, "the spirit," taken also collectively: the aggregate of the "seducing spirits" (1 Timothy 4. 1) which "work now (*still*; not merely, as in your case, 'in time past') in the sons of disobedience" (a Hebraism: men who are not merely by accident disobedient, but who are essentially *sons of disobedience* itself: cf. Matthew 23. 7), and of which Satan is here declared to be "the prince." The Greek does not allow "the spirit" to refer to *Satan* "the prince" himself, but to "*the powers of the air*" of which he is prince. The powers of the air are the embodiment of that evil "spirit" which is the ruling principle of unbelievers, especially the heathen (Acts 26. 18), as opposed to the spirit of the children of God (Luke 4. 33). The potency of that "spirit" is shown in the "disobedience" of the former. Cf. Deuteronomy 32. 20, "children in whom is no faith" (Isaiah 30. 9; 57. 4). They disobey the Gospel both in faith and practice (2 Thessalonians 1. 8; 1. Corinthians 2. 12). 3. **also we**—i. e., *we also*. St. Paul here joins himself in the same category with them, passing from the second person (v. 1, 2) to the first person here. **all**—Jews and Gentiles. **our conversation**—"our way of life" (2 Corinthians 1. 12; 1 Peter 1. 18). This expression implies an outwardly more *decorous* course, than the open "walk" in *gross sins* on the part of the majority of Ephesians in times past, the Gentile portion of whom may be specially referred to in v. 2. Paul and his Jewish countrymen, though outwardly more seemly than the Gentiles (Acts 26. 4, 5, 18), had been essentially like them in living to the unrenewed flesh, without the Spirit of God. **fulfilling**—Greek, "doing." **mind**—Greek, "our thoughts." Mental suggestions and purposes (Independent of God), as distinguished from the blind impulses of "the flesh," and **were by nature**—He intentionally breaks off the construction, substituting "and we were" for "and being," to mark emphatically his and their *past* state by nature, as contrasted with their present state by grace. Not merely is it, we had our way of life fulfilling our fleshly desires, *and so being* children of wrath; but *we were by nature* originally "children of wrath," and so consequently had our way of life fulfilling our fleshly desires. "Nature," in Greek, implies that which has *grown* in us as the peculiarity of our being, growing with our growth, and strengthenug with our strength, as distinguished from that which has been wrought on us by mere external influences: what is inherent, not acquired (Job 14. 4; Psalm 51. 5). An incidental proof of the doctrine of original sin. **children of wrath**—not merely "sons," as in the Greek, "sons of disobedience" (v. 2), but "children" *by generation*: not merely *by adoption*, as "sons" might

26. The *Greek* order more emphatically marks this innate corruption: "Those who in their (very) nature are children of wrath;" v. 5, "grace" is opposed to "nature" here; and *salvation* (implied in v. 5, 8, "saved") to "wrath." Cf. Article IX., Church of England Common Prayer Book. "Original, or birth-sin, standeth not in the following of Adam, but is the fault and corruption of the nature of every man, naturally engendered of Adam [Christ was *supernaturally* conceived by the Holy Ghost of the Virgin], whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; and therefore, in every person born into this world, it deserveth God's wrath and damnation." St. Paul shows that even the Jews, who boasted of their birth from Abraham, were by natural birth equally children of wrath as the Gentiles, whom the Jews despised on account of their birth from idolaters (Romans 3. 9; 5. 12-14). "*Wrath* abideth" on all who disobey the Gospel in faith and practice (John 2. 36). The phrase, "children of wrath," is a Hebraism, i. e., objects of God's wrath from childhood, in our natural state, as being born in the sin which God hates. So "son of death" (*Margin*, 2 Samuel 12. 5); "son of perdition" (John 17. 12; 2 Thessalonians 2. 3). *as others—Greek*, "as the rest" of mankind are (1 Thessalonians 4. 13). 4. *God, who is rich—Greek* "(as) being rich in mercy," *for—i. e.*, "because of His great love." This was the special ground of God's saving us; as "rich in mercy" (cf. v. 7; ch. 1. 7; Romans 2. 4; 10. 12) was the general ground. "*Mercy* takes away misery; *love* confers salvation." [BENGEL.] 5. *dead in sins*—The best reading is in the *Greek*, "dead in our (*lit.*, *the*) trespasses." *quickened*—"vivified" spiritually, and consequences hereafter, corporally. There must be a spiritual resurrection of the soul, before there can be a comfortable resurrection of the body [PEARSON] (John 11. 25, 26; Romans 8. 11). *together with Christ*—The Head being seated at God's right hand, the body also sits there with Him. [CHRYSOSTOM.] We are already seated there IN Him ("In Christ Jesus," v. 6), and hereafter shall be seated *by* Him; IN Him already as in our Head, which is the ground of our hope; *by* Him hereafter, as by the conferring cause, when hope shall be swallowed up in fruition. [PEARSON.] What God wrought in Christ, He wrought (by the very fact) in all united to Christ, and one with Him. *by grace ye are saved—Greek*, "Ye are in a saved state." Not merely "ye are being saved," but ye "are passed from death unto life" (John 5. 24). Salvation is to the Christian not a thing to be waited for hereafter, but already realized (1 John 3. 14). The parenthetical introduction of this clause here (cf. v. 8) is a burst of St. Paul's feeling, and in order to make the Ephesians feel that *grace* from first to last is the sole source of salvation; hence, too, he says "ye," not "we." 6. *raised us up together*—with Christ. The "raising up" presupposes previous quickening of Jesus in the tomb, and of us in the grave of our sins. *made us sit together*—with Christ, *viz.*, in His ascension. Believers are bodily in heaven in point of right, and virtually so in spirit, and have each their own place assigned there, which in due time they shall take possession of (Philippians 3. 20, 21). He does not say, "*on the right hand of God*;" a prerogative reserved to Christ peculiarly; though they shall share His throne (Revelation 3. 21). *in Christ Jesus*—Our union with Him is the ground of our present spiritual, and future bodily, resurrection and ascension. "Christ Jesus" is the phrase mostly used in this Epistle, in which the office of the Christ, the Anointed prophet, priest and king, is the prominent thought; when the Person is prominent, "Jesus Christ" is the phrase used. 7. *Greek*, "That He might show forth (middle reflexive voice; for His own glory, ch. 1. 6, 12, 14) in the ages which are coming on," i. e., the blessed *ages* of the Gospel which supersede "the age (*Greek*, for 'course') of this world" (v. 2), and the past "ages" from which the mystery was hidden (Colossians 1. 26, 27). These good *ages*, though beginning with the first preaching of the Gospel, and thenceforth continually succeeding one another, are not consummated till the Lord's coming again (cf. ch. 1. 21; Hebrews 6. 5). The words, "*coming on*," do not exclude the time then present, but im-

ply simply the ages following upon Christ's "raising them up together" spiritually (v. 6). *kindness*—"benignity; through Christ—rather, as *Greek*, "in Christ;" the same expression as is so often repeated, to mark that all our blessings centre "IN HIM." 8. *For*—illustrating "the exceeding riches of His grace in kindness." *Translate as* in v. 5, "Ye are in a saved state," *through faith*—The effect of the power of Christ's resurrection (ch. 1. 19, 20; Philippians 3. 10) whereby we are "raised together" with Him (v. 6; Colossians 2. 12). Some of the oldest MSS. read, "through your (*lit.*, *the*) faith." The instrument or means of salvation on the part of the person saved; Christ alone is the meritorious agent. *and that—viz.*, *the act of believing*, or "faith." "Of yourselves" stands in opposition to, "It is the gift of God" (Philippians 1. 29). "That which I have said, 'through faith,' I do not wish to be understood so as if I excepted *faith* itself from *grace*." [ESTIUS.] "God justifies the believing man, not for the worthiness of his belief, but for the worthiness of Him in whom he believes." [HOOKER.] The initiation, as well as the increase, of faith, is from the Spirit of God, not only by an external proposal of the word, but by internal illumination in the soul. [PEARSON.] Yet "faith" cometh by the means which man must avail himself of, *viz.*, "hearing the word of God" (Romans 10. 17), and prayer (Luke 11. 13), though the blessing is wholly of God (1 Corinthians 3. 6, 7). 9. *not of works*—This clause stands in contrast to "by grace," as is confirmed by Romans 4. 4, 5; 11. 6. *lest*—rather, as *Greek*, "that no man should boast" (Romans 3. 27; 4. 2). 10. *workmanship—lit.*, "a thing of His making;" "handiwork." Here the spiritual creation, not the physical, is referred to (v. 8, 9). *created*—having been created (ch. 1. 21; Psalm 102. 18; Isaiah 43. 21; 2 Corinthians 5. 5, 17). *unto*—"for good works." "Good works" cannot be performed until we are new "created unto" them. St. Paul never calls the works of the law "good works." We are not *saved by*, but *created unto*, good works. *before ordained—Greek*, "before made ready" (cf. John 5. 36). God marks out for each in His purposes beforehand, the particular good works, and the time and way which He sees best. God both makes ready by His providence the opportunities for the works, and makes us ready for their performance (John 15. 16; 2 Timothy 2. 21). *that we should walk in them*—not "be saved" by them. Works do not justify, but the justified man works (Galatians 5. 22-25). 11. The *Greek* order in the oldest MSS. is, "That in time past (*lit.*, *once*) ye," &c. Such remembrance sharpens gratitude and strengthens faith (v. 19). [BENGEL.] *Gentiles in the flesh—i. e.*, Gentiles in respect to circumcision. *called Uncircumcision*—The Gentiles were called [in contempt], and *were*, the Uncircumcision; the Jews were called, but were not truly, the Circumcision. [ELLICOTT.] *in the flesh made by hands*—as opposed to the true "circumcision of the heart in the Spirit, and not the letter" (Romans 2. 29), "made without the hands in putting off the body of the sins of the flesh by the circumcision of Christ" (Colossians 2. 11). 12. *without Christ—Greek*, "*separate from Christ*;" having no part in Him; far from Him. A different *Greek* word (*anew*) would be required to express, "Christ was not present with you." [TITM.] *aliens—Greek*, "alienated from." Not merely "separated from." The Israelites were cut off from the commonwealth of God, but it was as being self-righteous, indolent, and unworthy, not as *aliens* and *strangers*. [CHRYSOSTOM.] The expression, "alienated from," takes it for granted that the Gentiles before they had apostatized from the primitive truth, had been sharers in light and life (cf. ch. 1. 18, 23). The hope of redemption through the Messiah, on their subsequent apostasy, was embodied into a definite "commonwealth" or *polity*, *viz.*, that "of Israel," from which the Gentiles were alienated. Contrast v. 13; ch. 3. 6; 4. 4, 5, with Psalm 147. 20. *covenants of promise*—rather "*... of the promise*," *viz.*, "to thee and thy seed will I give this land" (Romans 9. 4; Galatians 3. 16). The plural implies the several renewals of the covenant with Abraham, Isaac, and Jacob, and with the whole people at Sinai. [ALFORD.] "The promise" is singular, to signify that the covenant, in reality, and

substantially, is one and the same at all times, but only different in its accidents and external circumstances (cf. Hebrews 1. 1, "at sundry times and in divers manners"). **without . . . hope**—beyond this life (1 Corinthians 15. 19). The CONJECTURES of heathen philosophers as to a future life were at best vague and utterly unsatisfactory. They had no Divine "promise," and therefore no sure ground of "hope." Epicurus and Aristotle did not believe in it at all. The Platonists believed the soul passed through perpetual changes, now happy, and then again miserable. The Stoics, that it existed no longer than till the time of the general burning up of all things. **without God**—Greek, "atheists," i. e., they had not "God" in the sense we use the word, the Eternal Being who made and governs all things (cf. Acts 14. 15, "Turn from these vanities unto the living God who made heaven, and earth, and the sea, and all things therein"), whereas the Jews had distinct ideas of God and immortality. Cf. also Galatians 4. 8, "Ye knew not God . . . ye did service unto them which are no gods" (1 Thessalonians 4. 5). So also pantheists are atheists, for an impersonal God is no God, and an ideal immortality no immortality. [THOLUCK.] **in the world**—In contrast to belonging to "the commonwealth of Israel." Having their portion and their all in this godless vain world (Psalm 17. 14), from which Christ delivers his people (John 15. 19; 17. 14; Galatians 1. 4). **13. now**—In contrast to "at that time" (v. 12). **in Christ Jesus**—"Jesus" is here added, whereas the expression before (v. 12) had been merely "Christ," to mark that they know Christ as the personal Saviour, "Jesus." **sometimes**—Greek, "aforetime." **far off**—The Jewish description of the Gentiles. Far off from God and from the people of God (v. 17; Isaiah 57. 19; Acts 2. 39). **are**—Greek, "have been." **by**—Greek, "in." Thus "the blood of Christ" is made the seal of a covenant IN which their nearness to God consists. In ch. 1. 7, where the blood is more directly spoken of as the instrument, it is "through His blood." [ALFORD.] **14. he**—Greek, "Himself" alone, pre-eminently, and none else. Emphatical. **our peace**—not merely "Peacemaker," but "Himself" the price of our (Jews' and Gentiles' alike) peace with God, and so the bond of union between "both" in God. He took both into Himself, and reconciled them, united, to God, by His assuming our nature and our penal and legal liabilities (v. 15; Isaiah 9. 5, 6; 53. 5; Micah 5. 5; Colossians 1. 20). His title, "Shiloh," means the same (Genesis 49. 10). **the middle wall of partition**—Greek, ". . . of the partition" or "fence;" the middle wall which parted Jew and Gentile. There was a balustrade of stone which separated the court of the Gentiles from the holy place, which it was death for a Gentile to pass. But this, though incidentally alluded to, was but a symbol of the partition itself, viz., "the enmity" between "both" and God (v. 15), the real cause of separation from God, and so the mediate cause of their separation from one another. Hence there was a twofold wall of partition, one the inner wall, severing the Jewish people from entrance to the holy part of the temple where the priests officiated, the other the outer wall, separating the Gentile proselytes from access to the court of the Jews (cf. Ezekiel 41. 7; Acts 21. 23). Thus this twofold wall represented the Sinaitic law, which both severed all men, even the Jews, from access to God (through sin, which is the violation of the law), and also separated the Gentiles from the Jews. As the term "wall" implies the strength of the partition; so "fence" implies that it was easily removed by God when the due time came. **15. Rather, make "enmity" an apposition to "the middle wall of partition;" "Hath broken down the middle wall of partition (not merely as English Version, 'between us,' but also between all men and God), to wit, the enmity (Romans 8. 7) by his flesh" (cf. v. 16; Romans 8. 3). the law of commandments—contained in—Greek, "the law of the commandments [consisting] in ordinances." This law was "the partition" or "fence," which embodied the expression of the "enmity" (the "wrath" of God against our sin, and our enmity to Him, v. 3) (Romans 4. 15; 5. 20; 7. 10, 11; 8. 7). Christ has in, or by, His crucified flesh, abolished it so far as its condemning and enmity-creating power is**

concerned (Colossians 2. 14), substituting for it the law of love, which is the everlasting spirit of the law, and which flows from the realization in the soul of His love in His death for us. **Translate** what follows, "That He might make the two (Jews and Gentiles) into one new man." Not that He might merely reconcile the two to each other, but incorporate the two, reconciled in Him to God, into one new man; the old man to which both belonged, the enemy of God, having been slain in His flesh on the cross. Observe, too, **ONE new man**; we are all in God's sight but one in Christ, as we are but one in Adam. [ALFORD.] **making peace**—primarily between all and God, secondarily between Jews and Gentiles; He being "our peace." This "peace-making" precedes its publication (v. 17). **16. Translate**, "Might altogether reconcile them both in one body (the Church, Colossians 3. 15) unto God through His cross." The Greek for "reconcile" (*apocatastaxe*), found only here and Colossians 1. 20, expresses not only a return to favour with one (*catallage*), but so to lay aside enmity that complete amity follows; to pass from enmity to complete reconciliation. [TITTM.] **slain the enmity**—viz., that had been between man and God; and so that between Jew and Gentile which had resulted from it. By His being slain, He slew it (cf. Hebrews 2. 14). **thereby**—Greek, "therein;" "in" or "by the cross," i. e., His crucifixion (Colossians 2. 15). **17. Translate**, "He came and announced glad tidings of peace." "He came" of His own free love and "announced peace" with His own mouth to the apostles (Luke 24. 36; John 20. 19, 21, 26); and by them to others, through His Spirit present in His Church (John 14. 18). Acts 26. 23 is strictly parallel: after His resurrection "He showed light to the people ('them that were nigh') and to the Gentiles" ("you that were afar off"), by His Spirit in His ministers (cf. 1 Peter 3. 19). **and to them**—The oldest MSS. insert "peace" again: "And peace to them." The repetition implies the joy with which both alike would dwell again and again upon the welcome word "peace." So Isaiah 57. 19. **18. Translate**, "For it is through Him (John 14. 6; Hebrews 10. 19) that we have our access (ch. 3. 12; Romans 5. 2), both of us, in (i. e., united in, i. e., by, 1 Corinthians 12. 13, Greek) one Spirit to the Father," viz., as our common Father, reconciled to both alike; whence flows the removal of all separation between Jew and Gentile. The oneness of "the Spirit," through which we both have our access, is necessarily followed by oneness of the body, the Church (v. 16). The distinctness of persons in the Divine Trinity appears in this verse. It is also fatal to the theory of sacerdotal priests in the Gospel through whom alone the people can approach God. All alike, people and ministers, can draw nigh to God through Christ, their ever-living Priest. **19. Now, therefore**—rather, "So then." [ALFORD.] **foreigners**—rather, "sojourners;" opposed to "members of the household," as "strangers" is to "fellow-citizens." Philippians 3. 19, 20, "conversation," Greek, "citizenship." **but**—The oldest MSS. add, "are." **with the saints**—"the commonwealth of (spiritual) Israel" (v. 12). **of God—THE FATHER; as Jesus Christ appears in v. 20, and THE SPIRIT in v. 22. 20. Translate as Greek**, "Built up upon," &c. (participle; *having been built up upon*; omit, therefore, "and are"). Cf. 1 Corinthians 3. 11, 12. The same image in ch. 3. 18, recurs in his address to the Ephesian elders (Acts 20. 32), and in his Epistle to Timothy at Ephesus (1 Timothy 3. 15; 2 Timothy 2. 19), naturally suggested by the splendid architecture of Diana's temple; the glory of the Christian temple is eternal and real, not mere idolatrous gaud. The image of a building is appropriate also to the Jew-Christians; as the temple at Jerusalem was the stronghold of Judaism; as Diana's temple, of Paganism. **foundation of the apostles, &c.**—i. e., upon their ministry and living example (cf. Matthew 16. 18) Christ Himself, the only true Foundation, was the grand subject of their ministry, and spring of their life. As one with Him and His fellow-workers, they, too, in a secondary sense, are called "foundations" (Revelation 21. 14). The "prophets" are joined with them closely; for the expression is here not "*foundations of the apostles and the prophets*," but "*foundations of the apostles and*

prophets." For the doctrine of both was essentially *one* (1 Peter 1. 10, 11; Revelation 19. 10). The apostles take the precedence (Luke 10. 24). Thus he appropriately shows regard to the claims of the Jews and Gentiles: "the prophets" representing the old Jewish dispensation, "the apostles" the new. The "prophets" of the new also are included. BENGEI and ALFORD refer the meaning solely to these (ch. 3. 5; 4. 11). These passages imply, I think, that the New Testament prophets are not excluded; but the apostle's plain reference to Psalm 118. 22, "the head stone of the corner," proves that the Old Testament prophets are a prominent thought. David is called a "prophet" in Acts 2. 30. Cf. also Isaiah 28. 16; another prophet present to the mind of St. Paul, which prophecy leans on the earlier one of Jacob (Genesis 49. 24). The sense of the context, too, suits this: Ye were once aliens from the commonwealth of Israel (in the time of her *Old Testament prophets*), but now ye are members of the true Israel, built upon the foundation of her New Testament apostles and Old Testament prophets. St. Paul continually identifies his teaching with that of Israel's old prophets (Acts 28. 22; 28. 23). The costly foundation stones of the temple (1 Kings 5. 17) typified the same truth (cf. Jeremiah 51. 26). The same stone is at once the corner stone and the foundation stone on which the whole building rests. St. Paul supposes a stone or rock so large and so fashioned as to be both at once; supporting the whole as the foundation, and in part rising up at the extremities, so as to admit of the side walls meeting in it, and being united in it as the corner stone. [ZANCHIUS.] As the corner stone, it is conspicuous, as was Christ (1 Peter 2. 6), and coming in men's way may be stumbled over, as the Jews did at Christ (Matthew 21. 42; 1 Peter 2. 7). 21. *In whom*—as holding together the whole. *fitly framed*—so as exactly to fit together. *growth*—"is growing" continually. Here an additional thought is added to the image; the Church has the growth of a living organism, not the mere increase of a building. Cf. 1 Peter 2. 5, "*living stones* . . . built up a spiritual house." Cf. ch. 4. 16; Zechariah 6. 12, "The Branch shall build the temple of the Lord," where similarly the growth of a branch, and the building of a temple, are joined. *holy*—as being the "habitation of God" (v. 22). So "in the Lord" (Christ) answers to "through the Spirit" (v. 22; cf. ch. 3. 16, 17). "Christ is the inclusive Head of all the building, the element in which it has its being and now its growth." [ALFORD.] 23. *are builded together*—*translate*, "Are being builded together." *through*—*Greek*, "*In the Spirit*." God, by His Spirit in believers, has them for His habitation (1 Corinthians 3. 16, 17; 6. 19; 2 Corinthians 6. 16).

CHAPTER III.

Ver. 1-21. HIS APOSTOLIC OFFICE TO MAKE KNOWN THE MYSTERY OF CHRIST REVEALED BY THE SPIRIT: PRAYER THAT BY THE SAME SPIRIT THEY MAY COMPREHEND THE VAST LOVE OF CHRIST: DOXOLOGY ENDING THIS DIVISION OF THE EPISTLE. As the first chapter treated of THE FATHER'S office; and the second, THE SON'S, so this, that of THE SPIRIT. 1. *of Jesus Christ*—*Greek*, "Christ Jesus." The office is the prominent thought in the latter arrangement; the person, in the former. He here marks the *Messiahship* of "Christ," maintained by him as the origin of his being a "prisoner," owing to the jealousy of the Jews being roused at his preaching it to the *Gentiles*. His very bonds were profitable to ("for" or "in behalf of you") *Gentiles* (v. 13; 2 Timothy 2. 10). He digresses at "For this cause," and does not complete the sentence which he had intended, until v. 14, where he resumes the words, "For this cause," *viz.*, because I know this your call of God as *Gentiles* (ch. 2. 11-22), to be "fellow-heirs" with the Jews (v. 6), "I bow my knees to" the Father of our common Saviour (v. 14, 15) to confirm you in the faith by His Spirit. "I Paul," expresses the agent employed by the Spirit to enlighten them, after he had been first enlightened himself by the same Spirit (v. 3-5, 9). 2. *The Greek* does not imply doubt: "Assuming (what I

know to be the fact, *viz.*) that ye have heard," &c. "If, as I presume," &c. The indicative in the *Greek*, shows that no doubt is implied: "Seeing that doubtless," &c. He by this phrase delicately reminds them of their having heard from himself, and probably from others subsequently, the fact. See *Introduction*, showing that these words do not disprove the address of this Epistle to the *Ephesians*. Cf. Acts 20. 17-24. *the dispensation*—"The office of dispensing, as a steward, the grace of God which was (not 'is') given me to you-ward," *viz.*, to dispense to you. 3. *he made known*—The oldest MSS., &c., read, "That by revelation was the mystery (*viz.*, of the admission of the *Gentiles*, v. 6; ch. 1. 9) made known unto me (Galatians 1. 12), as I wrote afore—*viz.*, in this Epistle (ch. 1. 9, 10), the words of which he partly repeats. 4. *understand my knowledge*—"perceive my understanding" [ALFORD], or "intelligence." "When ye read," implies that, deep as are the mysteries of this Epistle, the way for all to understand them is to read it (2 Timothy 3. 15, 16). By *perceiving his understanding* of the mysteries, they, too, will be enabled to understand. *the mystery of Christ*—The "mystery" is Christ Himself, once hidden, but now revealed (Colossians 1. 27). 5. *in other ages*—*Greek*, "generations." *not made known*—He does not say, "Has not been revealed." Making known by revelation, is the source of making known by preaching. [BENGEI.] The former was vouchsafed only to the prophets, in order that they might make known the truth so revealed to men in general. *unto the sons of men*—men in their state by birth, as contrasted with those illuminated "by the Spirit" (*Greek*, "in the Spirit," cf. Revelation 1. 10), Matthew 16. 17. *as*—The mystery of the call of the *Gentiles* (of which Paul speaks here) was not unknown to the Old Testament prophets (Isaiah 56. 6, 7; 49. 6). But they did not know it with the same explicit distinctness "as" it has been now known (Acts 10. 19, 20; 11. 18-21). They probably did not know that the *Gentiles* were to be admitted without circumcision, or that they were to be on a level with the Jews in partaking of the grace of God. The gift of "the Spirit" in its fulness was reserved for the New Testament, that Christ might thereby be glorified. The epithet "holy," marks the special consecration of the New Testament "prophets" (who are here meant) by the Spirit, compared with which even the Old Testament prophets were but "sons of men" (Ezekiel 2. 3, and elsewhere). 6. *Translate*, "That the *Gentiles are*," &c., "and fellow-members of the same body, and fellow-partakers of the (so the oldest MSS. read, not 'His') promise, in Christ Jesus (added in the oldest MSS.), through the Gospel." It is "in Christ Jesus" that they are made "fellow-heirs" in the inheritance of God: "of the same body" under the Head, CHRIST JESUS; and "fellow-partakers of the promise" in the communion of THE HOLY SPIRIT (ch. 1. 13; Hebrews 6. 4). The Trinity is thus alluded to, as often elsewhere in this Epistle (ch. 2. 19, 20, 22). 7. *Whereof*—"of which" Gospel. *according to*—in consequence of, and in accordance with, "the gift of the grace of God." *given*—"which (gift of grace) was given to me by (*Greek*, according to, as v. 20; ch. 1. 19: as the result of, and in proportion to) the effectual working (*Greek*, 'energy,' or 'in-working') of His power." 8. *am*—Not merely *was* I in times past, but I still am the least worthy of so high an office (cf. 1 Timothy 1. 15, end). *least of all saints*—not merely "of all apostles" (1 Corinthians 15. 9, 10). *is*—*Greek*, "has been given." *among*—Omitted in the oldest MSS. *Translate*, "To announce to the *Gentiles* the glad tidings of the unsearchable (Job 5. 9) riches," &c., *viz.*, of Christ's grace (ch. 1. 7; 2. 7). Romans 11. 33, "unsearchable" as a mine inexhaustible, whose treasures can never be fully explored (v. 18, 19). 9. *to make all men see*—*Greek*, "to enlighten all" (ch. 1. 18; Psalm 18. 23; Hebrews 6. 4). "All" (cf. Colossians 1. 23). *fellowship*—The oldest MSS. read, "economy," or "dispensation" (cf. Colossians 1. 25, 26; and *Note*, ch. 1. 10, above). "To make all see how it hath seemed good to God at this time to dispense (through me and others, His stewards) what heretofore was a mystery." ELLICOTT explains it, "the arrangement," or "regulation" of the mystery (the union &

Jews and Gentiles in Christ) which was now to be humbly traced and acknowledged in the fact of its having secretly existed in the counsel of God, and now having been revealed to the heavenly powers by means of the Church. **from the beginning of the world**—Greek, "from (the beginning of) the ages." Cf. ch. 1. 4; Romans 16. 25; 1 Corinthians 2. 7. The "ages" are the vast successive periods of time, marked by successive stages of creation and orders of beings. **in God**—"hidden in" His counsels (ch. 1. 9). **created all things by Jesus Christ**—God's creation of the world and all things therein is the foundation of the rest of the "economy," which is freely dispensed according to the universal power of God. [BENGEL.] As God created "the whole range of things" (so the Greek), physical and spiritual alike, He must have an absolute right to adjust all things as He will. Hence, we may see His right to keep the mystery of world-wide salvation in Christ "hidden in Himself," till his own good time for revealing it. The oldest MSS., &c., omit "by Jesus Christ." **10.** The design of God in giving St. Paul grace to proclaim to the Gentiles the mystery of salvation heretofore hidden. **now**—first: opposed to "hidden from the beginning of the world" (v. 5). **unto the principalities and** [Greek adds "the"] **powers**—unto the various orders of good angels primarily, as these dwell "in the heavenly places" in the highest sense; "known" to their adoring joy (1 Timothy 3. 16; 1 Peter 1. 12). Secondly, God's wisdom in redemption is made known to evil angels, who dwell "in heavenly places" in a lower sense, viz., the air (cf. ch. 2. 2 with 6. 12); "known" to their dismay (1 Corinthians 15. 24; Colossians 2. 15). **might be known**—*translate*, "may be known." **by the Church**—"by means of," or "through the Church," which is the "theatre" for the display of God's manifold wisdom (Luke 15. 10; 1 Corinthians 4. 9): "a spectacle (Greek, 'theatre') to angels." Hence, angels are but our "fellow-servants" (Revelation 19. 10). **manifold wisdom**—though essentially one, as Christ is one, yet varying the economy in respect to places, times, and persons (Isaiah 55. 8, 9; Hebrews 1. 1). Cf. 1 Peter 4. 10, "stewards of the manifold grace of God." Man cannot understand aright its single acts, till he can survey them as a connected whole (1 Corinthians 13. 12). The call of the Church is no haphazard remedy, or afterthought, but part of the eternal scheme, which, amidst manifold varieties of dispensation, is one in its end. **11.** **which he purposed**—Greek, "made." ELLICOTT *translates*, "wrought." **12.** *Translate*, "Our boldness and our access (ch. 2. 18) in confidence through our faith in Him." ALFORD quotes as an instance, Romans 8. 38, &c. "THE access" (Greek) implies the formal introduction into the presence of a monarch. **13.** "I entreat you not to be dispirited." **for you**—in your behalf. **which is**—rather, "which are your glory," viz., inasmuch as showing that God loved you so much, as both to give His Son for you, and to permit His apostles to suffer "tribulations" for you [CHRYSTOSTOM] in preaching the Gospel to the Gentiles. *Note*, v. 1, "prisoner for you Gentiles." My tribulations are your spiritual "glory," as your faith is furthered thereby (1 Corinthians 4. 10). **14.** **For this cause**—Resuming the thread of v. 1, "For this cause." Because ye have such a standing in God's Church. [ALFORD.] **bow my knees**—the proper attitude in humble prayer. Posture affects the mind, and is not therefore unimportant. See Paul's practice, Acts 20. 36; and that of the Lord Himself on earth (Luke 22. 41). **unto the Father**—The oldest MSS. omit "of our Lord Jesus Christ." But *Vulgate* and some very old authorities retain them: v. 15, "From whom," in either case, refers to "the Father" (*Paterna*), as "family" (*patria*, akin in sound and etymology) plainly refers to Him. Still the foundation of all sonship is in Jesus Christ. **15.** **the whole family**—ALFORD, MIDDLETON, &c., *translate*, "every family:" alluding to the several families in heaven: and in earth supposed to exist (THEOPHYLACT, OECUMENIUS, &c., in SUICER, 2. 633), the apostle thus being supposed to imply that God, in his relation of Father to us His adopted children, is the great prototype of the paternal relation wherever found. But the idea that "the holy angels are bound up in spiritual

families or *compaternitates*," is nowhere else in Scripture referred to. And Acts 2. 36, where the article is similarly omitted, and yet the translation is, "All the house of Israel," shows that in New Testament Greek the translation is justifiable, "all the family," or "the whole family:" which accords with Scripture views, that angels and men, the saints militant and those with God, are one holy family joined under the one Father in Christ, the mediator between heaven and earth (ch. 1. 10; Philippians 2. 14). Hence angels are termed our "brethren" (Revelation 19. 10), and "sons of God" by creation, as we are by adoption (Job 38. 7). The Church is part of the grand family, or kingdom, which comprehends, besides men, the higher spiritual world, where the archetype, to the realization of which redeemed man is now tending, is already realized. This universal idea of the "kingdom" of God as one Divine community, is presented to us in the Lord's Prayer. By sin men were estranged, not only from God, but from that higher spiritual world in which the kingdom of God is already realized. As Christ when He reconciled men to God, united them to one another in a Divine community (joined to Himself, the one Head), breaking down the partition wall between Jew and Gentile (ch. 2. 14), so also He joins them in communion with all those who have already attained that perfection in the kingdom of God, to which the Church on earth is aspiring (Colossians 1. 20). [NEANDER.] **is named**—derives its origin and its name as sons of God. To be named, and to be, are one with God. To bear God's name is to belong to God as His own peculiar people (Numbers 6. 27; Isaiah 48. 7; 44. 5; Romans 9. 25, 26). **16.** **according to**—*4. e.*, in abundance consonant to the riches of His glory; not "according to" the narrowness of our hearts. Colossians 1. 11, "Strengthened with all might according to His glorious power." **by**—Greek, "through:" "by means of His Spirit." **in**—The Greek implies "infused into." **the inner man**—(Ch. 4. 22, 24; 1 Peter 3. 4)—"the hidden man of the heart." Not predicated of unbelievers, whose inward and outward man alike are carnal. But in believers, the "inner (new) man," their true self, stands in contrast to their old man, which is attached to them as a body of death daily being mortified, but not their true self. **17.** **That**—So that. **dwell**—abidingly make His abode (John 14. 23). Where the Spirit is there Christ is (John 14. 16, 18). **by faith**—Greek, "through faith," which opens the door of the heart to Jesus (John 3. 20). It is not enough that He be on the tongue, or flit through the brain: the heart is His proper seat. [CALVIN.] "You being rooted and grounded in love" (cf. v. 19), is in the Greek connected with this clause, not with the clause, "that ye may be able to comprehend." "Rooted" is an image from a tree; "grounded" (Greek, "founded," "having your foundations resting on"), from a building (cf. *Note*, ch. 2. 20, 21; Colossians 1. 23; 2. 7). Contrast Matthew 13. 6, 21. "Love," the first fruit of the Spirit, flowing from Christ's love realized in the soul, was to be the basis on which should rest their further comprehension of all the vastness of Christ's love. **18.** **May be able**—even still further. Greek, "May be fully able." **breadth . . . length . . . depth . . . height**—viz., the full dimensions of the spiritual temple, answering to "the fulness of God" (v. 19), to which the Church, according to its capacity, ought to correspond (cf. ch. 4. 10, 13) as to "the fulness of Christ." The "breadth" implies Christ's world-wide love, embracing all men; the "length," its being extended through all ages (v. 21); the "depth," its profound wisdom which no creature can fathom (Romans 11. 33); the "height," its being beyond the reach of any foe to deprive us of (ch. 4. 8). [BENGEL.] I prefer to understand "the breadth," &c., to refer to the whole of the vast mystery of free salvation in Christ for all, Gentile and Jew alike, of which he had been speaking (v. 3-9), and of which he now prays they may have a fuller comprehension. As subsidiary to this, and the most essential part of it, he adds "and to know the love of Christ" (v. 19). GROTIUS understands *depth* and *height* of God's goodness raising us from the lowest depression to the greatest height. **19.** **passeth**—surpasseth, exceeds. The paradox "to know . . . which

passeth knowledge," implies that when he says "know," he does not mean that we can *adequately* know; all we know is, that His love exceeds far our knowledge of it, and with even our fresh accessions of knowledge hereafter, will still exceed them. Even as God's power exceeds our thoughts (v. 20). **filled with**—rather, as *Greek*, "filled even *unto* all the fulness of God" (this is the grand goal), i. e., filled, each according to your capacity, with the Divine wisdom, knowledge, and love; *even as God is full*, and as Christ who dwells in your hearts, hath "all the fulness of the Godhead dwelling in Him bodily" (Colossians 2. 9). **20. unto him**—Contrasted with *ourselves* and *our needs*. *Translate*, "That is able above all things (what is above all things) to do exceeding abundantly above what we ask or (even) think;" *thought* takes a wider range than *prayers*. The word *above*, occurs thrice as often in St. Paul's writings, as in all the rest of the New Testament, showing the warm exuberance of Paul's spirit. **according to the power**—the indwelling Spirit (Romans 8. 26). He appeals to their and his experience. **21. Translate**, "Unto Him be the glory (i. e., the whole glory of the gracious dispensation of salvation just spoken of) in the Church (as the theatre for the manifestation of the glory, v. 10) in Christ Jesus (as in Him all the glory centres, Zechariah 6. 13) to all the generations of eternal ages," *44.*, "of the age of the ages." Eternity is conceived as consisting of "ages" (these again consisting of "generations") endlessly succeeding one another.

CHAPTER IV.

Ver. 1-32. EXHORTATIONS TO CHRISTIAN DUTIES RESTING ON OUR CHRISTIAN PRIVILEGES, AS UNITED IN ONE BODY, THOUGH VARYING IN THE GRACES GIVEN TO THE SEVERAL MEMBERS, THAT WE MAY COME UNTO A PERFECT MAN IN CHRIST. **1. Translate**, according to the *Greek* order, "I beseech you, therefore (seeing that such is your calling of grace, chs. 1., 2., 3. 1, 14), I the prisoner in the Lord" (i. e., imprisoned in the Lord's cause). What the world counted ignominy, he counts the highest honour, and glories in his bonds for Christ, more than a king in his diadem. [THEODORET.] His bonds, too, are an argument which should enforce his exhortation. **vocation**—*translate*, "calling" to accord, as the *Greek* does, with "called" (v. 4; ch. 1. 18; Romans 8. 28, 30). Colossians 3. 15 similarly grounds Christian duties on our Christian "calling." *The exhortations of this part of the Epistle are built on the conscious enjoyment of the privileges mentioned in the former part.* Cf. ch. 4. 32, with ch. 1. 7; 5. 1, with 1. 5; 4. 30, with 1. 13; 5. 15, with 1. 8. **2, 3. lowliness**—In classic *Greek*, the meaning is *meanness of spirit*: the Gospel has elevated the word to express a Christian grace, *viz.*, the esteeming of ourselves small, inasmuch as we are so; the thinking truly, and because truly, therefore lowly, of ourselves. [TRENCH.] **meekness**—that spirit in which we accept God's dealings with us without disputing and resisting; and also the accepting patiently of the injuries done us by men, out of the thought that they are permitted by God for the chastening and purifying of His people (2 Samuel 16. 11; cf. Galatians 6. 1; 2 Timothy 2. 25; Titus 3. 2). It is only the *lowly*, humble heart that is also *meek* (Colossians 3. 12). As "lowliness and meekness" answer to "forbearing one another in love" (cf. "love," v. 15, 16), so "long-suffering" answers to (v. 4) "endeavouring (*Greek*, 'earnestly' or 'zealously giving diligence') to keep (maintain) the unity of the Spirit (the unity between men of different tempers, which flows from the presence of the Spirit, who is Himself 'one,' v. 4) in (united in) the bond of peace" (the "bond" by which "peace" is maintained, *viz.*, "love," Colossians 3. 14, 15 [BENGEL]; or, peace itself is the "bond" meant, uniting the members of the Church [ALFORD]). **4.** In the apostle's creed, the article as to THE CHURCH properly follows that as to THE HOLY GHOST. To the Trinity naturally is annexed the Church, as the house to its tenant, to God His temple, the state to its founder [AUGUSTINE, *Enchir. ad Laurentium*, c. 15.] There is yet to be a Church, not merely potentially, but actually catholic or world-wide; then the Church and

the world will be coextensive. Rome falls into the extricable error by setting up a mere man as a visible head, antedating that consummation which Christ, the true visible Head, at His appearing shall first realize. As the "SPIRIT" is mentioned here, so the "LORD" (Jesus), v. 5, and "God the Father," v. 6. Thus the Trinity is again set forth. **hope**—here associated with "the Spirit," which is the "earnest of our inheritance" (ch. 1. 13, 14). As "faith" is mentioned, v. 5, so "hope" here and "love," v. 2. The Holy Spirit, as the common higher principle of life (ch. 2. 18, 22), gives to the Church its true unity. Outward uniformity is as yet unattainable; but beginning by having one mind, we shall hereafter end by having "one body." The true "body" of Christ (all believers of every age) is already "one," as joined to the one Head. But its unity is as yet not visible, even as the Head is not visible; but it shall appear when He shall appear (John 17. 21-23; Colossians 3. 4). Meanwhile the rule is, "In essentials, unity; in doubtful questions, liberty; in all things, charity." There is more real unity where both go to heaven under different names, than when with the same name one goes to heaven, the other to hell. Truth is the first thing; those who reach it, will at last reach unity, because truth is *one*; whilst those who seek unity as the first thing, may purchase it at the sacrifice of truth, and so of the soul itself. **of your calling**—the one "hope" *flowing from* our "calling," is the element "IN" which we are "called" to live. Instead of privileged classes, as the Jews under the law, a unity of dispensation was henceforth to be the common privilege of Jew and Gentile alike. Spirituality, universality, and unity, were *designed* to characterize the Church; and it shall be so at last (Isaiah 2. 2-4; 11. 9, 13; Zephaniah 3. 9; Zechariah 14. 9). **5.** Similarly "faith" and "baptism" (the sacramental seal of faith) are connected Mark 16. 16; Colossians 2. 12). Cf. 1 Corinthians 12. 13, "Faith" is not here *that which we believe*, but the act of *believing*, the mean by which we apprehend the "one Lord." "Baptism" is specified, being the sacrament whereby we are *incorporated* into the "one body." Not the Lord's Supper, which is an act of matured communion on the part of those already incorporate, "a symbol of *union*, not of *unity*." [ELLICOTT.] In 1 Corinthians 10. 17, where a breach of union was in question, it forms the rallying point. [ALFORD.] There is not added, "One pope, one council, one form of government." [Cautions for Times.] The Church is one in *unity of faith* (v. 5; Jude 3); *unity of origination* (ch. 2. 19-21); *unity of sacraments* (v. 5; 1 Corinthians 10. 17; 12. 13); *unity of "hope"* (v. 4; Titus 1. 2); *unity of charity* (v. 3); *unity (not uniformity) of discipline and government*: for where there is no order, no ministry with Christ as the Head, there is no Church. [PEARSON, *Creed*, Article 9.] **6. above**—"over all." The "one God over all" (in His sovereignty and by His grace) is the grand source and crowning apex of unity (ch. 2. 19, end). **through all**—by means of Christ "who filleth all things" (v. 10; ch. 2. 20, 21), and is "a propitiation" for all men (1 John 2. 2). **in you all**—The oldest MSS. omit "you." Many of the oldest versions and fathers and old MSS. read, "in us all." Whether the pronoun be read or not, it must be understood (either from the "ye," v. 4, or from the "us," v. 7); for other parts of Scripture prove that the Spirit is not "in all" men, but only in believers (Romans 8. 9, 14). God is "Father" both by generation (as Creator) and regeneration (ch. 2. 10; James 1. 17, 18; 1 John 5. 1). **7. But**—Though "one" in our common connection with "one Lord, one faith, &c., one God," yet "each one of us" has assigned to him his own particular gift, to be used for the good of the whole: none is overlooked; none therefore can be dispensed with for the edifying of the Church (v. 12). A motive to unity (v. 3). *Translate*, "Unto each one of us was the grace (which was bestowed by Christ at His ascension, v. 8) given according to," &c. **the measure**—the amount "of the gift of Christ" (Romans 12. 3, 6). **8. Wherefore**—"For which reason," *viz.*, in order to intimate that Christ, the Head of the Church, is the author of all these different gifts, and that giving of them is an act of His "grace." [ESTIUS.] **the faith**—God, whose word the Scripture is (Psalm 68. 18)

When he ascended—God is meant in the Psalm, represented by the ark, which was being brought up to Zion in triumph by David, after that "the Lord had given him rest round about from all his enemies" (2 Samuel 6.; 7. 1; 1 Chronicles 15). St. Paul quotes it of Christ ascending to heaven, who is therefore God. **captivity**—i. e., a band of captives. In the Psalm, the captive foes of David. In the antitypical meaning, the foes of Christ the Son of David, the devil, death, the curse, and sin (Colossians 2. 15; 2 Peter 2. 4), led as it were in triumphal procession as a sign of the destruction of the foe. **gave gifts unto men**—In the Psalm, "Received gifts for men," Hebrew, "among men," i. e., Thou hast received gifts to distribute among men. As a conqueror distributes in token of his triumph the spoils of foes as donatives among his people. The impartation of the gifts and graces of the Spirit depended on Christ's ascension (John 7. 39; 14. 12). St. Paul stops short in the middle of the verse, and does not quote "that the Lord God might dwell among them." This, it is true, is partly fulfilled in Christians being an "habitation of God through the Spirit" (ch. 2. 22). But the Psalm (v. 16) refers to "the Lord dwelling in Zion for ever;" the ascension amidst attendant angels, having as its counterpart the second advent amidst "thousands of angels" (v. 17), accompanied by the restoration of Israel (v. 22), the destruction of God's enemies and the resurrection (v. 20, 21, 23), the conversion of the kingdoms of the world to the Lord at Jerusalem (v. 29-34). 9. St. Paul reasons that (assuming Him to be God) His *ascension* implies a previous *descent*; and that the language of the Psalm can only refer to Christ, who first descended, then ascended. For God the Father does not ascend or descend. Yet the Psalm plainly refers to God (v. 8, 17, 18). It must therefore be GOD THE SON (John 6. 33, 62). As He declares (John 3. 13), "No man hath ascended up to heaven, but He that came down from heaven." Others, though they did not previously descend, have ascended; but none save Christ can be referred to in the Psalm as having done so; for it is of God it speaks. **lower parts of the earth**—The antithesis or contrast to "far above all heavens," is the argument of ALFORD, &c., to show that this phrase means more than simply the earth, viz., the regions beneath it, even as He ascended not merely to the visible heavens, but "far above" them. Moreover, His design "that He might fill all things" (v. 10, Greek, "the whole universe of things"), may imply the same. But see Note on those words. Also the leading "captive" of the "captive band" ("captivity") of satanic powers, may imply that the warfare reached to *their habitation itself* (Psalm 63. 9). Christ, as Lord of all, took possession first of the earth and the unseen world beneath it (some conjecture that the region of the lost is in the central parts of our globe), then of heaven (Acts 2. 27, 28). However, all we surely know is, that His soul at death descended to Hades, i. e., underwent the ordinary condition of departed spirits of men. The leading captive of satanic powers here, is not said to be at His descent, but at His *ascension*; so that no argument can be drawn from it for a descent to the abodes of Satan. Acts 2. 27, 28, and Romans 10. 7, favour the view of the reference being simply to His descent to Hades. So PEARSON on Creed (Philippians 2. 10). 10. **all heavens**—Greek, "all the heavens" (Hebrews 7. 26; 4. 14), Greek, "passed through the heavens" to the throne of God itself. **might fill**—In Greek, the action is continued to the present time, both "might" and "may fill," viz., with His Divine presence and Spirit, not with His glorified body. "Christ, as God, is present everywhere; as glorified man, He can be present anywhere." [ELLICOTT.] 11. Greek, emphatical. "Himself" by His supreme power. "It is He that gave," &c. gave some, apostles—translate, "... some to be apostles, and some to be prophets," &c. The men who filled the office, no less than the office itself, were a Divine gift. [EADIE.] Ministers did not give themselves. Cf. with the list here, 1 Corinthians 12. 10, 28. As the apostles, prophets, and evangelists, were special and extraordinary ministers; so "pastors and teachers" are the ordinary stated ministers of a particular flock, including, probably, the bishops, presbyters, and deacons. Evangelists were itin-

erant preachers like our missionaries, as Philip the deacon (Acts 21. 8); as contrasted with stationary "pastors and teachers" (2 Timothy 4. 5). The evangelist founded the Church; the teacher built it up in the faith already received. The "pastor" had the outward rule and guidance of the Church: the bishop. As to revelation, the evangelist testified infallibly of the past; the prophet, infallibly of the future. The prophet derived all from the Spirit; the evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit's guidance. No one form of Church polity as permanently unalterable is laid down in the New Testament, though the apostolical order of bishops, or presbyters, and deacons, superintended by higher overseers (called bishops after the apostolic times), has the highest sanction of primitive usage. In the case of the Jews, a fixed model of hierarchy and ceremonial unalterably bound the people, most minutely detailed in the law. In the New Testament, the absence of minute directions for Church government and ceremonies, shows that a fixed model was not designed; the general rule is obligatory as to ceremonies, "Let all things be done decently and in order" (cf. Article 34, Church of England); and that a succession of ministers be provided, not self-called, but "called to the work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard" (Article 23). That the "pastors" here were the bishops and presbyters of the Church, is evident from Acts 20. 28; 1 Peter 5. 1, 2, where the bishops' and presbyters' office is said to be "to feed" the flock. The term "shepherd," or "pastor," is used of guiding and governing and not merely instructing, whence it is applied to kings, rather than prophets or priests (Ezekiel 34. 23; Jeremiah 23. 4). Cf. the names of princes compounded of Pharnas, Hebrew, "pastor," Holo-phernes, Tissa-phernes (cf. Isaiah 44. 28). 12. **For—with a view to**; the ultimate aim. "Unto." **perfecting**—The Greek implies correcting in all that is deficient, instructing and completing in number and all parts. **for**—a different Greek word; the immediate object. Cf. Romans 15. 2, "Let every one . . . please his neighbour for his good unto edification." **the ministry**—Greek, "ministration;" without the article. The office of the ministry is stated in this verse. The good aimed at in respect to the Church (v. 13). The way of growth (v. 14, 15, 16). **edifying**—i. e., building up as the temple of the Holy Ghost. 13. **come in**—rather, "attain unto." ALFORD expresses the Greek order, "Until we arrive all of us at the unity," &c. **faith and . . . knowledge**—Full unity of faith is then found, when all alike thoroughly know Christ, the object of faith, and that in His highest dignity as "the Son of God" [DE WETTE] (ch. 3. 17, 19; 2 Peter 1. 5). Not even St. Paul counted himself to have fully "attained" (Philippians 3. 12-14). Amidst the variety of the gifts and the multitude of the Church's members, its "faith" is to be one: as contrasted with the state of "children carried about with EVERY WIND OF DOCTRINE" (v. 14). **perfect man**—unto the "full-grown man" (1 Corinthians 2. 6; Philippians 3. 15; Hebrews 5. 14); the maturity of an adult; contrasted with children (v. 14). Not "perfect men;" for the many members constitute but one Church joined to the one Christ. **stature, &c.**—The standard of spiritual "stature" is "the fulness of Christ," i. e., which Christ has (ch. 1. 23; 3. 19; cf. Galatians 4. 19); that the body should be worthy of the Head, the perfect Christ. 14. **Translate** "To the end that;" the aim of the bestowal of gifts stated negatively, as in v. 13 it is stated positively. **tossed to and fro**—inwardly, even without wind; like billows of the sea. So the Greek. Cf. James 1. 6. **carried about**—with every wind from without. **doctrine**—"teaching." The various teachings are the "winds" which keep them tossed on a sea of doubts (Hebrews 13. 9; cf. Matthew 11. 7). **by**—Greek, "in;" expressing "the evil atmosphere in which the varying currents of doctrine exert their force." [ELLICOTT.] **sleight**—lit., "dice-playing." The player frames his throws of the dice so that the number may turn up which best suit his purpose. **of men**—Contrasted with Christ (v. 13). **and**—Greek, "in" cunning craft.

a *mask*, whereby they lie in wait to deceive—*translate* as *deceit*, "craftiness tending to the methodized system of deceit" ("the schemes of error"). [ALFORD.] **BENGEL** takes "deceit," or "error," to stand for "the parent of error," Satan (cf. ch. 6. 11); referring to his concealed mode of acting. **15. speaking the truth**—*translate*, "holding the truth;" "following the truth;" opposed to "error" or "deceit" (v. 14). **in love**—"Truth" is never to be sacrificed to so-called "charity;" yet it is to be maintained in charity. Truth in word and act, love in manner and spirit, are the Christian's rule (cf. v. 21, 24). **grow up**—From the state of "children" to that of "full-grown men." There is growth only in the spiritually alive, not in the dead. **into him**—so as to be more and more incorporated with Him, and become one with Him. **the head**—(Ch. 1. 22.) **16. (Colossians 2. 19.) fitly joined together**—"being fitly framed together," as in ch. 2. 21; all the parts being in their proper position, and in mutual relation. **compact**—Implying *firm consolidation*, by that which every joint supplieth—*Greek*, "By means of every joint of the supply;" joined with "maketh increase of the body," not with "compact." "By every ministering (supplying) joint." The joints are the points of union where the supply passes to the different members, furnishing the body with the materials of its growth. **effectual working**—(Ch. 1. 19; 3. 7.) According to the effectual working of grace in each member (or else, rather, "according to each several member's working"), proportioned to the measure of its need of supply. **every part**—*Greek*, "each one part;" each individual part. **maketh increase**—*translate*, as the *Greek* is the same as v. 15, "maketh (carrieth on) the growth of the body." **17. therefore**—Resuming the exhortation which he had begun with, "I therefore beseech you that ye walk worthy," &c. (v. 1). **henceforth . . . not**—*Greek*, "no longer;" resumed from v. 14. **testify in the Lord**—in whom (as our element) we do all things pertaining to the ministry (1 Thessalonians 4. 1 [ALFORD]; Romans 9. 1). **other**—*Greek*, "the rest of the Gentiles." **in the vanity, &c.**—as their element: opposed to "in the Lord." "Vanity of mind" is the waste of the rational powers on worthless objects, of which idolatry is one of the more glaring instances. The root of it is departure from the knowledge of the true God (v. 18, 19; Romans 1. 21; 1 Thessalonians 4. 5). **18. More lit., "Being darkened in their understanding,"** i. e., their *intelligence*, or *perceptions* (cf. ch. 5. 3; Acts 26. 18; 1 Thessalonians 5. 4, 5). **alienated**—This and "darkened," imply that before the fall they (in the person of their first father) had been partakers of *life and light*: and that they had revolted from the primitive revelation (cf. ch. 2. 12). **life of God**—that life whereby God lives in his own people; as He was the *life and light* in Adam before the irruption of death and darkness into human nature; and as He is the life in the regenerate (Galatians 2. 20). "Spiritual life in believers is kindled from the life itself of God." [BENGEL.] **through**—rather as *Greek*, "on account of the ignorance," viz., of God. Willful ignorance in the first instance, their fathers not "choosing to retain God in their knowledge." This is the beginning point of their misery (Acts 17. 30; Romans 1. 21, 23, 28; 1 Peter 1. 14). **because of**—"on account of." **blindness**—*Greek*, "hardness," *lit.*, the hardening of the skin so as not to be sensible of touch. Hence a soul's *callousness to feeling* (Mark 3. 5). Where there is spiritual "life" ("the life of God") there is feeling; where there is not, there is "hardness." **19. past feeling**—senseless, shameless, hopeless; the ultimate result of a long process of "hardening," or habit of sin (v. 18). "Being past hope," or despairing, is the reading of the *Vulgate*; though not so well supported as *English Version* reading, "past feeling," which includes the absence of hope (Jeremiah 2. 25; 18. 12). **given themselves over**—In Romans 1. 24 it is, "God gave them up to uncleanness." Their giving themselves to it was punished in kind, God giving them up to it by withdrawing his preventing grace; their sin thus was made their punishment. They gave themselves up of their own accord to the slavery of their lust, to do all its pleasure, as captives who have ceased to strive with the foe. God gave them up to it but not against their will;

for they give themselves up to it. [ZAKORIAN] **lasciviousness**—"wantonness." [ALFORD.] So it is *translated*, Romans 13. 13; 2 Peter 2. 18. It does not necessarily include *lasciviousness*; but it means *intemperate*, reckless readiness for it, and for every self-indulgence. "The first beginnings of unchastity." [GROTIUS.] "Lawless insolence, and wanton caprice." [TRENCH.] **to work all uncleanness**—The *Greek* implies, "with a deliberate view to the working (as if it were their work or business, not a mere accidental fall into sin) of uncleanness of every kind." **with greediness**—*Greek*, "in greediness." *Uncleanness and greediness of gain* often go hand in hand (ch. 5. 3, 5; Colossians 3. 5); though "greediness" here includes all kinds of *self-seeking*. **20. learned Christ** (Philippians 3. 10). To know Christ Himself, is the great lesson of the Christian life: this the Ephesians began to learn at their conversion. "Christ," in reference to His office, is here specified as the object of learning. "Jesus," in the following verse, as the *person*. **21. If so be that**—Not implying doubt; assuming what I have no reason to doubt, that, &c. **heard him**—The Him is emphatic: heard Himself, not merely heard about Him. **taught by him**—*Greek*, "taught in Him," i. e., being in vital union with Him (Romans 16. 7). **as the truth is, &c.**—*translate* in connection with "taught;" "And in Him have been taught, according as is truth in Jesus." There is no article in the *Greek*. "Truth" is therefore used in the most comprehensive sense, truth in its essence, and highest perfection, in Jesus; "If according as it is thus in Him, ye have been so taught in Him;" in contrast to "the vanity of mind of the Gentiles" (v. 17; cf. John 1. 14, 17; 18. 37). Contrast John 8. 44. **22. That ye**—Following "Ye have been taught" (v. 21). **concerning the former conversation**—"in respect to your former way of life." **the old man**—your old unconverted nature (Romans 6. 6). **is corrupt according to the deceitful lusts**—rather, "which is being corrupted ('perisheth,' cf. Galatians 6. 8, 'corruption,' i. e., *destruction*) according to (i. e., as might be expected from) the lusts of deceit." *Deceit* is personified *lusts* are its servants and tools. In contrast to "the holiness of the truth," v. 24, and "truth in Jesus," v. 21; and answering to Gentile "vanity," v. 17. Corruption and destruction are inseparably associated together. The man's old-nature-lusts are his own executioners, fitting him more and more for eternal corruption and death. **23. be renewed**—The *Greek* (*ananeousthai*) implies "the continued renewal in the youth of the new man." A different *Greek* word (*anakainousthai*) implies "renewal from the old state." **in the spirit of your mind**—As there is no *Greek* for "in," which there is at v. 17, "in the vanity of their mind," it is better to *translate*, "By the Spirit of your mind," i. e., by your new spiritual nature; the restored and divinely-informed leading principle of the mind. The "spirit" of man in New Testament, is only then used in its proper sense, as worthy of its place and governing functions, when it is one spirit with the Lord. The natural, or animal man, is described as "not having the Spirit" (Jude 19). [ALFORD.] Spirit is not in this sense attributed to the unregenerate (1 Thessalonians 5. 23). **24. put on the new man**—Opposed to "the old man," which is to be "put off" (v. 22). The *Greek* here (*kainon*) is different from that for "re-new-ed" (v. 25). Put on not merely a renovated nature, but a new, i. e., altogether different nature, a changed nature (cf. Colossians 3. 10, note). **after God, &c.**—*translate*, "Which hath been created (once for all: so the *Greek* aorist means: in Christ, ch. 2. 10; so that in each believer it has not to be created again, but to be put on) after (the image of) God" (Genesis 1. 27; Colossians 3. 10; 1 Peter 1. 15), &c. God's image in which the first Adam was originally created, is restored to us far more gloriously in the second Adam, the image of the invisible God (2 Corinthians 4. 4; Colossians 1. 15; Hebrews 1. 3). **in righteousness**—"in" it as the element of the renewed man. **true holiness**—rather, as the *Greek*, "holiness of the truth," holiness flowing from sincere following of "the truth of God" (Romans 1. 25, 3. 7, 15. 8): opposed to "the lusts of deceit" (*Greek*, v. 23; cf. also v. 21, "truth is in Jesus." "Righteousness" is in re-

ation to our fellow-men, the second table of the law; "Holiness," in relation to God, the first table; the religious observance of offices of piety (cf. Luke 1. 75). In the parallel (Colossians 3. 10) it is, "renewed in knowledge after the image," &c. As at Colosse the danger was from false pretenders to knowledge, the true "knowledge" which flows from renewal of the heart is dwelt on; so at Ephesus, the danger being from the corrupt morals prevalent around, the renewal in "holiness," contrasted with the Gentile "uncleanness" (v. 19), and "righteousness," in contrast to "greediness," is made prominent. **25. Wherefore**—From the general character of "the new man," there will necessarily result the particular features which he now details. **putting away**—Greek, "having put away" *once for all*. **lying**—"falsehood;" the abstract. "Speak ye truth each one with his neighbour," is quoted, slightly changed, from Zechariah 8. 16. For "to," he quotes it "with," to mark our inner connection with one another, as "members *one of another*." [STIER.] Not merely members of *one body*. Union to one another in Christ, not merely the external command, instinctively leads Christians to fulfil mutual duties. One member could not injure or deceive another, without injuring himself, as all have a mutual and common interest. **26. Be ye angry and sin not**—So the LXX., Psalm 4. 4. Should circumstances arise to call for anger on your part, let it be as Christ's "anger" (Mark 3. 5), without sin. Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds. As in the future literal, so in the present spiritual, resurrection, no essential constituent is annihilated, but all that is a perversion of the original design is removed. Thus indignation at dishonour done to God, and wrong to man, is justifiable anger. *Passion* is sinful (derived from "passio," *suffering*: implying that amidst seeming energy, a man is really *passive*, the slave of his anger, instead of ruling it). **let not the sun go down upon your wrath**—"wrath" is absolutely forbidden; "anger" not so, though, like poison sometimes used as medicine, it is to be used with extreme caution. The sense is not, Your anger shall not be imputed to you if you put it away before nightfall; but "let no *wrath* (*i. e.*, as the Greek, personal 'irritation' or 'exasperation') mingle with your 'anger,' even though the latter be righteous." [TRENCH, *Synonyms*.] "Put it away before sunset" (when the Jewish day began), is proverbial for put it away *at once* before another day begin (Deuteronomy 24. 15); also before you part with your brother for the night, perhaps never in this world to meet again. So JONA, "Let not night and anger against any one sleep with you, but go and conciliate the other party, though he have been the first to commit the offence." Let not your "anger" at another's wickedness verge into hatred, or contempt, or revenge. [VATABLUS.] **27. Neither give place**—*i. e.*, *occasion*, or *scope*, to the devil, by continuing in "wrath." The keeping of anger through the darkness of night, is giving place to the devil, the prince of darkness (ch. 6. 12). **28. Greek**, "Let him that *stealeth*." The imperfect or *past* tense is, however, mainly meant, though not to the exclusion of the present. "Let the stealing person steal no more." *Bandits* frequented the mountains near Ephesus. Such are meant by those called "thieves" in the New Testament. **but rather**—For it is not enough to cease from a sin, but the sinner must also enter on the path that is its very opposite. [CHRYSOSTOM.] The stealer, when repentant, should labour more than he would be called on to do, if he had never stolen. **let him labour**—Theft and idleness go together. **the thing which is good**—in contrast with theft, the thing which was evil in his past character. **with his hands**—in contrast with his former thievish use of his hands. **that he may have to give**—"that he may have *wherewith* to impart." He who has stolen should exercise liberality beyond the restitution of what he has taken. Christians in general should make not selfish gain their aim in honest industry, but the acquisition of the means of greater usefulness to their fellow-men and the being independent of the aims of others. So St. Paul himself (Acts 20. 35; 2

Thessalonians 3. 8) acted as he taught (1 Thessalonians 4. 11). **29. corrupt**—*lit.*, "insipid," without "the salt of grace" (Colossians 4. 6), so *worthless* and then becoming *corrupt*: included in "foolish talking" (ch. 5. 4). Its opposite is "that which is good to edifying," **that which**, &c.—Greek, "*whatever* is good," **use of edifying**—*lit.*, "for edifying of the need," *i. e.*, *for edifying where it is needed*. Seasonably edifying; according as the occasion and present needs of the hearers require, now censure, at another time consolation. Even words good in themselves must be introduced seasonably, lest by our fault they prove injurious instead of useful. FRENCH explains, Not vague generalities, which would suit a thousand other cases equally well, and probably equally ill: our words should be as nails fastened in a sure place, words suiting the present time and the present person, being "for the edifying of the occasion" (Colossians 4. 6). **communication**—language. **minister**—Greek, "give." The word spoken "gives grace to the hearers" when God uses it as His instrument for that purpose. **30. grieve not**—A condescension to human modes of thought most touching. Cf. "vexed His Holy Spirit" (Isaiah 63. 10; Psalm 78. 40); "fretted me" (Ezekiel 16. 43: implying His tender love to us); and of hardened unbelievers, "resist the Holy Ghost" (Acts 7. 51). This verse refers to *believers*, who grieve the Spirit by inconsistencies such as in the context are spoken of, corrupt or worthless conversation, &c. **whereby ye are sealed**—rather, "wherein (or 'in whom') ye were sealed." As in ch. 1. 13, believers are said to be sealed "*in* Christ," so here "*in the Holy Spirit*," who is one with Christ, and who reveals Christ in the soul: the Greek implies that the sealing was done already once for all. It is the Father "BY" whom believers, as well as the Son Himself, were sealed (John 6. 27). The Spirit is represented as itself the *seal* (ch. 1. 13, where see, for the image employed, the *Note*). Here the Spirit is the *element* *in which* the believer is sealed, His gracious influences being the seal itself. **unto**—kept safely against the day of redemption, *viz.*, of the *completion* of redemption in the deliverance of the body as well as the soul from all sin and sorrow (ch. 1. 14; Luke 21. 23; Romans 8. 23). **31 bitterness**—both of spirit and of speech: opposed to "kind." **wrath**—passion for a time: opposed to "tender-hearted." Whence BENGEL translates for "wrath," *harshness*. **anger**—lasting resentment: opposed to "forgiving one another." **clamour**—compared by CHRYSOSTOM to a horse carrying anger for its rider: "bridle the horse, and you dismount its rider." "Bitterness" begets "wrath;" "wrath," "anger;" "anger," "clamour;" and "clamour," the more chronic "evil-speaking," slander, insinuations, and surmises of evil. "Malice" is the secret root of all: "fires fed within, and not appearing to bystanders from without, are the most formidable." [CHRYSOSTOM.] **32.** (Luke 7. 42; Colossians 3. 12.) **even as**—God hath shown Himself "kind, tender-hearted, and forgiving to you;" it is but just that you in turn shall be so to your fellow-men, who have not erred against you in the degree that you have erred against God (Matthew 18. 33). **God for Christ's sake**—rather as Greek, "God in Christ" (2 Corinthians 5. 19). It is *in Christ* that God vouchsafes forgiveness to us. It cost God the death of His Son, as man, to forgive us. It costs us nothing to forgive our fellow-man. **hath forgiven**—rather as Greek, "*forgave* you." God has, *once for all*, forgiven sin in Christ, as a *past historical fact*.

CHAPTER V.

Ver. 1-33. EXHORTATIONS TO LOVE; AND AGAINST CARNAL LUSTS AND COMMUNICATIONS. CIRCUMSPECTION IN WALK; REDEEMING THE TIME; BEING FILLED WITH THE SPIRIT: SINGING TO THE LORD WITH THANKFULNESS. THE WIFE'S DUTY TO THE HUSBAND RESTS ON THAT OF THE CHURCH TO CHRIST. **1. therefore**—seeing that "God in Christ forgave you" (ch. 4. 32). **followers**—Greek, "imitators" of God, in respect to "love" (v. 2). God's essential character (1 John 4. 16). **as dear children**—Greek, "*as children beloved*;" to which v. 2 refers, "As Christ

also loved us' (1 John 4. 19). "We are sons of men, when we do ill; sons of God, when we do well." [AUGUSTINE, Psalm 52.] (cf. Matthew 5. 44, 45, 48). Sonship infers an absolute necessity of imitation, it being vain to assume the title of son without any similitude of the Father. [PEARSON.] 2. **And**—In proof that you are so. **walk**—Resuming ch. 4. 1, "**walk** worthy of the vocation," &c. as **Christ . . . loved us**—From the love of the Father he passes to the love of the Son, in whom God most endearingly manifests His love to us. **given himself for us**—Greek, "given Himself up (*viz.*, to death, Galatians 2. 20) for us." *i. e.*, in our behalf: not here vicarious substitution, though that is indirectly implied "in our stead." The offerer, and the offering that He offered, were one and the same (John 15. 13; Romans 5. 8). **offering and sacrifice**—"Offering" expresses generally His presenting Himself to the Father, as the Representative undertaking the cause of the whole of our lost race (Psalm 40. 6-8), including His life of obedience; though not excluding His offering of His body for us (Hebrews 10. 10). It is usually an *unbloody offering*, in the more limited sense. "Sacrifice" refers to His death for us exclusively. Christ is here, in reference to Psalm 40. 6 (quoted again in Hebrews 10. 5), represented as the antitype of all the offerings of the law, whether the unbloody or bloody, eucharistical or propitiatory. **for a sweet-smelling savour**—Greek, "for an odour of a sweet smell," *i. e.*, God is well pleased with the offering on the ground of its sweetness, and so is reconciled to us (ch. 1. 6; Matthew 3. 17; 2 Corinthians 5. 18, 19; Hebrews 10. 6-17). The ointment compounded of principal spices, poured upon Aaron's head, answers to the variety of the graces by which He was enabled to "offer Himself a sacrifice for a sweet-smelling savour." Another type, or prophecy by figure, was "the sweet savour" (*savour of rest*, Margin) which God smelled in Noah's sacrifice (Genesis 8. 21). Again, as what Christ is, believers also are (1 John 4. 17), and ministers are: St. Paul says (2 Corinthians 2. 17) "we are unto God a sweet savour of Christ." 3. **once named**—Greek, "Let it not be even named" (v. 4. 12). "Uncleanness" and "covetousness" are taken up again from ch. 4. 19. The two are so closely allied that the Greek for "covetousness" (*pleonexia*) is used sometimes in Scripture, and often in the Greek fathers, for sins of impurity. The common principle is the longing to fill one's desire with material objects of sense, outside of God. The expression, "not be even named," applies better to impurity, than to "covetousness." 4. **filthiness**—obscenity in act or gesture. **foolish talking**—the talk of fools, which is folly and sin together. The Greek of it, and of "filthiness," occurs nowhere else in the New Testament. **nor**—rather, "or" (cf. v. 3). **jesting**—Greek, "*eutrapelia*:" found nowhere else in the New Testament: implying strictly that *versatility* which turns about and adapts itself, without regard to principle, to the shifting circumstances of the moment, and to the varying moods of those with whom it may deal. Not scurrile buffoonery, but refined "persiflage" and "badinage," for which Ephesus was famed (PLAUTUS, *Miles Gloriosus*, 3. 1, 42-52), and which, so far from being censured, was and is thought by the world a pleasant accomplishment. In Colossians 3. 8, "filthy communication" refers to the *foulness*; "foolish talking," to the *folly*; "jesting," to the *false refinement* [and *trifling witticism*, TITTMANN] of discourse unseasoned with the salt of grace. [TRENCH.] **not conveniently**—"unseemly;" not such "as becomes saints" (v. 3). **rather giving of thanks**—A happy play on sounds in Greek, *eucharistia* contrasted with *eutrapelia*; refined "jesting" and subtle humour sometimes offend the tender feelings of grace; "giving of thanks" gives that real cheerfulness of spirit to believers which the worldly try to get from "jesting" (v. 19, 20; James 5. 13). 5. **this ye know**—The oldest MSS. read, "(O) this ye are sure knowing;" or as ALFORD, "This ye now being aware." **covetous . . . idolater**—(Colossians 3. 5.) The best reading may be translated, "That is to say, *idolatry*, which is (in other words) an idolater. St. Paul himself had forsaken all for Christ (2 Corinthians 6. 10; 11. 27). Covetousness is worship of the creature instead of the

Creator, the highest treason against the King of kings (1 Samuel 15. 23; Matthew 6. 24; Philippians 3. 19; 1 John 2. 15). **hath**—The *present* impiles the fixedness of the *excision*, grounded on the eternal verities of that kingdom. [ALFORD.] **of Christ and of God**—rather, as one Greek article is applied to both, "of Christ and God," implying their perfect oneness, which is consistent only with the doctrine that Christ is God (cf. 2 Thessalonians 1. 12; 1 Timothy 5. 21; 6. 13). 6. **vain**—empty, unreal words, *viz.*, palliations of "uncleanness," v. 3, 4; Isaiah 5. 20 (that it is natural to indulge in love), "covetousness" (that it is useful to society that men should pursue gain), and "jesting" (that it is witty and clever, and that God will not so severely punish for such things). **because of these things**—*uncleanness, covetousness, &c.* (v. 3-5). **cometh**—present, not merely "shall come." Is as sure as if already come. **children**—rather, "*sons* of disobedience" (ch. 2. 2, 3). The children of unbelief in doctrine (Deuteronomy 32. 20) are "children of disobedience" in practice, and these again are "children of wrath." 7. Here fellowship with wicked workers is forbidden; in v. 11, with their wicked works. 8. **sometimes**—"once." The emphasis is on "were." Ye ought to have no fellowship with sin, which is darkness, for your state as darkness is now PAST. Stronger than "in darkness" (Romans 2. 19). **light**—not merely "enlightened;" but *light* enlightening others (v. 13). **in**—in union with the Lord, who is THE LIGHT. **children of light**—not merely "of the light;" just as "children of disobedience" is used on the opposite side; those whose distinguishing characteristic is *light*. PLINY, a heathen writing to Trajan, bears unwilling testimony to the extraordinary purity of Christians' lives, contrasted with the people around them. 9. **fruit of the Spirit**—taken by transcribers from Galatians 5. 22. The true reading is that of the oldest MSS., &c., "The fruit of THE LIGHT;" in contrast with "the unfruitful works of darkness" (v. 11). This verse is parenthetical. Walk as children of light, *i. e.*, in all good works and words, "FOR the fruit of the light is [borne] in [ALFORD; but BENGEL, 'consists in'] all goodness [opposed to 'malice,' ch. 4. 31], righteousness [opposed to 'covetousness,' v. 3] and truth" [opposed to "lying," ch. 4. 25]. 10. **Proving**—construed with "walk" (v. 8; Romans 12. 1, 2). As we prove a coin by the eye and the ear, and by using it, so by accurate and continued study, and above all by practice and experimental trial, we may prove or test "what is acceptable unto the Lord." This is the office of "light," of which believers are "children," to manifest what each thing is, whether slightly or unsightly. 11. **unfruitful works of darkness**—Sins are terminated in themselves, and therefore are called "works," not "fruits" (Galatians 5. 19, 22). Their only fruit is that which is not in a true sense fruit (Deuteronomy 32. 32), *viz.*, "death" (Romans 6. 21; Galatians 6. 8). Plants cannot bear "fruit" in the absence of light. Sin is "darkness," and its parent is the prince of darkness (ch. 6. 12). Graces, on the other hand, as flourishing in "the light," are reproductive, and abound in fruits; which, as harmoniously combining in one whole, are termed (in the singular) "the FRUIT of the Spirit" (v. 9). **rather, &c.**—translate as Greek, "Rather even reprove them" (cf. Matthew 5. 14-16). Not only "have no fellowship, but even reprove them," *viz.*, in words, and in your deeds, which, shining with "the light," virtually reprove all that is contrary to light (v. 13; John 3. 19-21). "Have no fellowship," does not imply that we can avoid all intercourse (1 Corinthians 5. 10), but "avoid such fellowship as will defile yourselves;" just as light, though it touch filth, is not soiled by it; nay, as light detects it, so, "even reprove sin." 12. The Greek order is, "For the things done in secret by them, it is a shame even to speak of." The "for" gives his reason for "not naming" (cf. v. 3) in detail the works of darkness, whereas he describes definitely (v. 9) "the fruit of the light." [BENGEL.] "Speak of," I think, is used here as "speaking of without reproof," in contrast to "even reprove them." Thus the "for" expresses this, Reprove them, for to speak of them without reproofing them, is a shame (v. 3). Thus "works of darkness" answers to "things done in secret." 13. **that are reprov-**

rather, "when they are reproved," viz., by you (v. 11). **whatsoever doth make manifest**—rather, "everything that is (i. e., suffers itself to be) made manifest (or 'shone upon,' viz., by your 'reproving,' v. 11) is (thenceforth no longer 'darkness,' v. 8, but) light." The devil and the wicked will not suffer themselves to be made manifest by the light, but love darkness, though outwardly the light shines round them. Therefore, "light" has no transforming effect on them, so that they do not become light (John 3. 19, 20). But, says the apostle, you being now light yourselves (v. 8), by bringing to light through reproof those who are in darkness, will convert them to light. Your consistent lives and faithful reproofs will be your "armour of light" (Romans 13. 12) in making an inroad on the kingdom of darkness. 14. **Wherefore**—Referring to the whole foregoing argument (v. 8, 11, 13). Seeing that light (spiritual) dispels the pre-existing darkness, He (God) saith, &c. (cf. the same phrase, ch. 4. 8). **Awake**—The reading of all the oldest MSS. is, "Up!" or "Rouse thee!" a phrase used in stirring men to activity. The words are a paraphrase of Isaiah 60. 1, 2, not an exact quotation. The word "Christ," shows that in quoting the prophecy, he views it in the light thrown on it by its Gospel fulfilment. As Israel is called on to "awake" from its previous state of "darkness" and "death" (Isaiah 59. 10; 60. 2), for that her Light is come; so the Church, and each individual is similarly called to awake. **Believers** are called on to "awake" out of sleep; **unbelievers**, to "arise" from the dead (cf. Matthew 25. 5; Romans 13. 11; 1 Thessalonians 5. 6, with ch. 2. 1). **Christ**—"the true light," "the Sun of righteousness." **give thee light**—rather, as Greek, "Shall shine upon thee" (so enabling thee by being "made manifest" to become, and be, by the very fact, "light," v. 13; then being so "enlightened," ch. 1. 18, thou shalt be able, by "reproving," to enlighten others). 15. **that**—rather as Greek, "See how ye walk," &c. The double idea is compressed into one sentence: "See (take heed) how ye walk," and "See that ye walk circumspectly." The manner, as well as the act itself, is included. See how ye are walking, with a view to your being circumspect (i. e., accurate, exact) in your walk. Cf. Colossians 4. 5, "Walk in wisdom (answering to 'as wise' here) toward them that are without" (answering to "circumspectly," i. e., correctly, in relation to the unbelievers around, not giving occasion of stumbling to any, but edifying all by a consistent walk). **not as fools**—Greek, "not as unwise, but as wise." 16. **Redeeming the time**—(Colossians 4. 5). Greek, "Buying up for yourselves the seasonable time" (whenever it occurs) of good to yourselves and to others. Buying off from the vanities of "them that are without" (Colossians 4. 5), and of the "unwise" (here in Ephesians), the opportune time afforded to you for the work of God. In a narrower sense, *special favourable seasons for good*, occasionally presenting themselves, are referred to, of which believers ought diligently to avail themselves. This constitutes true "wisdom" (v. 15). In a larger sense, *the whole season from the time that one is spiritually awakened*, is to be "redeemed" from vanity for God (cf. 2 Corinthians 6. 2; 1 Peter 4. 2-4). "Redeem" implies the preciousness of the opportune season, a jewel to be bought at any price. WAHL explains, "Redeeming for yourselves (i. e., availing yourselves of) the opportunity (offered you of acting aright), and commanding the time as a master does his servant." TRITMANN, "Watch the time, and make it your own so as to control it; as merchants look out for opportunities, and accurately choose out the best goods; serve not the time, but command it, and it shall do what you approve." So PINDAR, *Pythia*, 4. 609, "The time followed him as his servant, and was not as a runaway slave." because the days are evil—The days of life in general are so exposed to evil, as to make it necessary to make the most of the seasonable opportunity so long as it lasts (ch. 6. 13; Genesis 47. 9; Psalm 90. 5; Ecclesiastes 11. 2; 12. 1; John 12. 35). Besides, there are many *special* evil days (in persecution, sickness, &c.) when the Christian is laid by in silence, therefore he needs the more to improve the seasonable times afforded to him (Amos 5. 13), which St. Paul perhaps alludes to. 17.

Wherefore—Seeing that ye need to walk so circumspectly choosing and using the right opportunity of good, **unwise**—a different Greek word from that in v. 15. *Translate*, "foolish," or "senseless." **understanding**—not merely knowing as a matter of fact (Luke 12. 47), but *knowing with understanding*. the will of the Lord—as to how each opportunity is to be used. The Lord's will, ultimately, is our "sanctification" (1 Thessalonians 4. 3); and that "in every thing," meantime, we should "give thanks" (1 Thessalonians 5. 18; cf. above, v. 10). 18. **excess**—worthless, ruinous, reckless prodigality. **wherein**—not in the wine itself when used aright (1 Timothy 5. 23), but in the "excess" as to it, but be filled with the Spirit—The effect in inspiration was that the person was "filled" with an ecstatic exhilaration, like that caused by wine; hence the two are here connected (cf. Acts 2. 13-18). Hence arose the abstinence from wine of many of the prophets, e. g., John Baptist, viz., in order to keep distinct before the world the ecstasy caused by the Spirit, from that caused by wine. So also in ordinary Christians the Spirit dwells not in the mind that seeks the disturbing influences of excitement, but in the well-balanced prayerful mind. Such a one expresses his joy, not in drunken or worldly songs, but in Christian hymns of thankfulness. 19. (Colossians 3. 16.) **to yourselves**—"to one another." Hence soon arose the antiphonal or responsive chanting of which PLINY writes to Trajan: "They are wont on a fixed day to meet before daylight [to avoid persecution] and to recite a hymn among themselves by turns, to Christ, as if being God." The Spirit gives true eloquence; wine, a spurious eloquence. **psalms**—generally accompanied by an instrument. **hymns**—in direct praise to God (cf. Acts 16. 25; 1 Corinthians 14. 26; James 5. 13). **songs**—the general term for lyric pieces; "spiritual" is added to mark their being here restricted to sacred subjects, though not merely to direct praises of God, but also containing exhortations, prophecies, &c. Contrast the drunken "songs," Amos 8. 10. **making melody**—Greek, "Playing and singing with an instrument." **in your heart**—not merely with the tongue; but the serious feeling of the heart accompanying the singing of the lips (cf. 1 Corinthians 14. 15; Psalm 47. 7). The contrast is between the heathen and the Christian practice, "Let your songs be not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart." [CONYBEARE and HOWSON.] to the Lord—See Pliny's letter quoted above: "To Christ as God." 20. **thanks . . . for all things**—even for adversities; also for blessings, unknown as well as known (Colossians 3. 17; 1 Thessalonians 5. 18). **unto God and the Father**—the Fountain of every blessing in Creation, Providence, Election, and Redemption. **Lord Jesus Christ**—by whom all things, even distresses, become ours (Romans 8. 35, 37; 1 Corinthians 3. 20-23). 21. (Philippians 2. 3; 1 Peter 5. 5.) Here he passes from our relations to God, to those which concern our fellow-men. **in the fear of God**—All the oldest MSS. and authorities read, "in the fear of CHRIST." The believer passes from under the bondage of the law as a letter, to be "the servant of Christ" (1 Corinthians 7. 22), which, through the instinct of love to Him, is really to be "the Lord's freeman;" for he is "under the law to Christ" (1 Corinthians 9. 21; cf. John 8. 38). Christ, not the Father (John 5. 22), is to be our judge. Thus reverential fear of displeasing Him is the motive for discharging our relative duties as Christians (1 Corinthians 10. 22; 2 Corinthians 5. 11; 1 Peter 2. 13). 22. ch. 6. 9. The Church's relation to Christ in His everlasting purpose, is the foundation and archetype of the three greatest of earthly relations, that of husband and wife (v. 22-33), parent and child (ch. 6. 1-4), master and servant (ch. 6. 4-9). The oldest MSS. omit "submit yourselves;" supplying it from v. 21, "Ye wives (submitting yourselves) unto your own husbands." "Your own" is an argument for submissiveness on the part of the wives; it is not a stranger, but *your own* husbands whom you are called on to submit unto (cf. Genesis 2. 16; 1 Corinthians 7. 2; 14. 34; Colossians 3. 18; Titus 2. 5; 1 Peter 3. 1-7). Those subject ought to submit themselves, as whatever kind their superiors are. "Submit" is the term

used of wives: "obey," of children (ch. 6. 1), as there is a greater equality between wives and husbands, than between children and parents. **as unto the Lord**—Submission is rendered by the wife to the husband under the eye of Christ, and so is rendered to Christ Himself. The husband stands to the wife in the relation that the Lord does to the Church, and this is to be the ground of her submission: though that submission is inferior in kind and degree to that which she owes Christ (v. 24). **23.** (1 Corinthians 11. 3.) **even as—Greek,** "as also," and he is—The oldest MSS. read, "Himself (being) Saviour," &c., omitting "and," and "is." In Christ's case, the Headship is united with, nay gained by, His having SAVED the body in the process of redemption; so that (St. Paul implies) I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it, and office in it, peculiar to Himself. [ALFORD.] The husband is not saviour of the wife, in which particular Christ excels; hence, "But" (v. 24) follows. [BENGEL.] **24. Therefore—translate, as Greek,** "But," or "Nevertheless," i. e., though there be the difference of headships mentioned in v. 23, nevertheless, thus far they are one, viz., in the subjection or submission (the same Greek stands for "is subject," as for "submit," v. 21, 22) of the Church to Christ, being the prototype of that of the wife to the husband. **their own**—Not in most of the oldest MSS., and not needed by the argument. **in every thing**—appertaining to a husband's legitimate authority; "in the Lord" (Colossians 3. 18); every thing not contrary to God. **25.** "Thou hast seen the measure of obedience; now hear also the measure of love. Do you wish your wife to obey you, as the Church is to obey Christ? Then have a solicitude for her as Christ had for the Church [v. 23, "Himself the Saviour of the body"]; and if it be necessary to give thy life for her, or to be cut in ten thousand pieces, or to endure any other suffering whatever, do not refuse it; and if you suffer thus, not even so do you do what Christ has done; for you indeed do so being already united to her, but He did so for one that treated Him with aversion and hatred. As, therefore, He brought to His feet one that so treated Him, and that even wantonly spurned Him, by much tenderness of regard, not by threats, insults, and terror: so also do you act towards your wife, and though you see her disdainful and wantonly wayward, you will be able to bring her to your feet by much thoughtfulness for her, by love, by kindness. For no bond is more sovereign in binding than such bonds, especially in the case of husband and wife. For one may constrain a servant by fear, though not even he is so to be bound to you; for he may readily run away. But the companion of your life, the mother of your children, the basis of all your joy, you ought to bind to you, not by fear and threats, but by love and attachment." [CHRYSOSTOM.] **gave himself—Greek,** "gave Himself up." **for it—translate,** "for her." The relation of the Church to Christ is the ground of Christianity's having raised woman to her due place in the social scale, from which she was, and is, excluded in heathen lands. **26. sanctify—i. e.,** consecrate her to God. Cf. John 17. 19, meaning, "I devote myself as a holy sacrifice, that my disciples also may be devoted or consecrated as holy in (through) the truth." [NEANDER] (Hebrews 2. 11; 10. 10, Note; 13. 12). **and cleanse**—rather, as Greek, "cleansing," without the "and." **with the washing of water**—rather as Greek, "with," or "by the laver of the water," viz., the baptismal water. So it ought to be translated, Titus 3. 5, the only other passage in the New Testament where it occurs. As the bride passed through a purifying bath before marriage, so the Church (cf. Revelation 21. 2). He speaks of baptism according to its high ideal and design, as if the inward grace accompanied the outward rite; hence he asserts of outward baptism whatever is involved in a believing appropriation of the Divine truths it symbolizes, and says that Christ, by baptism, has purified the Church [NEANDER] (1 Peter 3. 21). **by the word—Greek,** "in the word." To be joined with "cleansing it," or "her." The "word of faith" (Romans 10. 8, 9, 17), of which confession is made in baptism, and which carries the real cleansing (John 15. 3; 17. 17) and regenerating power (1

Peter 1. 23; 3. 21). [ALFORD.] So AUGUSTINE, Tract 90. 11. John, "Take away the word, and what is the water save water? Add the word to the element, and it becomes a sacrament, being itself as it were the visible word." The regenerating efficacy of baptism is conveyed in, and by, the Divine word alone. **27. he**—The oldest MSS. and authorities read, "That He might Himself present unto Himself the Church glorious," viz., as a bride (2 Corinthians 11. 2). **Holiness and glory** are inseparable. "Cleansing" is the necessary preliminary to both. **Holiness is glory** internal; **glory is holiness** shining forth outwardly. The laver of baptism is the vehicle, but the word is the nobler and true instrument of the cleansing. [BENGEL.] It is Christ that prepares the Church with the necessary ornaments of grace, for presentation to Himself, as the Bridegroom at His coming again (Matthew 25. 1, &c.; Revelation 19. 7; 21. 2). **not having spot**—(Song of Solomon 4. 7.) The visible Church now contains clean and unclean together, like Noah's ark; like the wedding-room which contained some that had, and others that had not, the wedding garment (Matthew 22. 10-14; cf. 2 Timothy 2. 20); or as the good and bad fish are taken in the same net because it cannot discern the bad from the good, the fishermen being unable to know what kind of fish the nets have taken under the waves. Still the Church is termed "holy" in the creed, in reference to her ideal and ultimate destination. When the Bridegroom comes, the bride shall be presented to Him wholly without spot, the evil being cut off from the body for ever (Matthew 13. 47-50). Not that there are two churches, one with bad and good intermingled, another in which there are good alone; but one and the same Church in relation to different times, now with good and evil together, hereafter with good alone. [PEARSON.] **28. Translate,** "So ought husbands also (thus the oldest MSS. read) to love their own (cf. Note, v. 22) wives as their own bodies." "He that loveth his own wife," &c. (v. 31). So there is the same love and the same union of body between Christ and the Church (v. 30, 32). **29. For**—Supply, and we all love ourselves: "For no man," &c. **his own flesh**—(v. 31, end.) **nourisheth—Greek,** "nourisheth it up," viz., to maturity. "Nourisheth," refers to food and internal sustenance; "cherisheth," to clothing and external fostering. **even as—translate,** "even as also." **the Lord**—The oldest MSS. read, "Christ." Exodus 21. 10 prescribes three duties to the husband. The two former (food and raiment) are here alluded to in a spiritual sense, by "nourisheth and cherisheth;" the third "duty of marriage" is not added in consonance with the holy propriety of Scripture language: its antitype is, "know the Lord" (Hosea 2. 19, 20). [BENGEL.] **30. For—Greek,** "Because" (1 Corinthians 6. 15). Christ nourisheth and cherisheth the Church as being of one flesh with Him. **Translate,** "Because we are members of His body (His literal body), being of His flesh and of His bones" [ALFORD] (Genesis 2. 23, 24). The Greek expresses, "Being formed out of," or "of the substance of His flesh," &c. Adam's deep sleep, wherein Eve was formed from out of his opened side, is an emblem of Christ's death, which was the birth of the Spouse, the Church. John 12. 24; 19. 34, 35, to which verses 25, 26, 27 allude, as implying atonement by His blood, and sanctification by the "water," answering to that which flowed from His side (cf. also John 7. 38, 39; 1 Corinthians 6. 11). As Adam gave Eve a new name, Hebrew, *Isha*, "woman," formed from his own rib, *Ish*, "man," signifying her formation from him, so Christ, Revelation 2. 17; 3. 12. Genesis 2. 21, 23, 24 puts the bones first, because the reference there is to the natural structure. But St. Paul is referring to the flesh of Christ. It is not our bones and flesh, but "we" that are spiritually propagated (in our soul and spirit now, and in the body hereafter, regenerated) from the manhood of Christ which has flesh and bones. We are members of His glorified body (John 6. 58). The two oldest existing MSS., and Coptic or Memphitic version, omit "of His flesh and of His bones:" the words may have crept into the text through the Margin from Genesis 2. 23, LXX. However, IRENÆUS, 204, and the old Latin and Vulgate versions, with some good old

MSS., have them. **31. For this cause**—The propagation of the Church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage. The natural marriage, wherein "a man leaves father and mother (the oldest MSS. omit 'his') and is joined unto his wife," is not the principal thing meant here, but the *spiritual marriage* represented by it, and on which it rests, whereby Christ left the Father's bosom to woo to Himself the Church out of a lost world: v. 32 proves this: His earthly mother *as such*, also, He holds in secondary account as compared with His spiritual Bride (Luke 2. 48, 49; 8. 19-21; 11. 27, 28). He shall again leave His Father's abode to consummate the union (Matthew 25. 1-10; Revelation 19. 7). **they two shall be one flesh**—So the Samaritan Pentateuch, LXX., &c., read (Genesis 2. 24), instead of "they shall be one flesh." So Matthew 19. 5. In natural marriage, husband and wife combine the elements of one perfect human being: the one being incomplete without the other. So Christ, as God-man, is pleased to make the Church, the body, a necessary adjunct to Himself, the Head. He is the archetype of the Church, from whom and according to whom, as the pattern, she is formed. He is her Head, as the husband is of the wife (Romans 6. 5; 1 Corinthians 11. 3; 15. 45). Christ will never allow any power to sever Himself and His bride, indissolubly joined (Matthew 19. 6; John 10. 28, 29; 13. 1). **32.** Rather, "This mystery is a great one." This *profound truth, beyond man's power of discovering, but now revealed, viz., of the spiritual union of Christ and the Church, represented by the marriage union, is a great one, of deep import.* See *Note*, v. 80. So "mystery" is used of a Divine truth not to be discovered save by revelation of God (Romans 11. 25; 1 Corinthians 15. 51). The *Vulgate* wrongly translates, "This is a great sacrament," which is made the plea by the Romish Church (in spite of the blunder having been long ago exposed by their own commentators, CAJETAN and ESTIUS) for making marriage a sacrament; it is plain, not marriage in general, but that of Christ and the Church, is what is pronounced to be a "great mystery," as the words following prove, "I (emphatic) say it in regard to Christ and to the Church" (so the *Greek* is best translated). "I, while I quote these words out of Scripture, use them in a higher sense." [CONYBEARE and HOWSON.] **33. Nevertheless**—Not to pursue further the mystical meaning of marriage. Translate as *Greek*, "Do ye also (as Christ does) severally each one so love," &c. The words, "severally each one," refer to them in their individual capacity, contrasted with the previous collective view of the members of the Church as the bride of Christ.

CHAPTER VI.

Ver. 1-24. **MUTUAL DUTIES OF PARENTS AND CHILDREN: MASTERS AND SERVANTS: OUR LIFE A WARFARE: THE SPIRITUAL ARMOUR NEEDED AGAINST SPIRITUAL FOES. CONCLUSION.** **1. obey**—Stronger than the expression as to wives, "submitting," or "being subject" (ch. 5. 21). *Obedience* is more unreasoning and implicit; *submission* is the willing subjection of an inferior in point of order to one who has a right to command. **In the Lord**—Both parents and children being Christians "in the Lord," expresses the *element* in which the obedience is to take place, and the *motive* to obedience. In Colossians 3. 20, it is, "Children, obey your parents *in all things*." This clause, "in the Lord," would suggest the due limitation of the obedience required (Acts 5. 29; cf. on the other hand, the abuse, Mark 7. 11-13). **right**—Even by *natural law* we should render obedience to them from whom we have derived life. **2.** Here the authority of *revealed law* is added to that of *natural law*. **which is . . . promise**—The "promise" is not made the *main* motive to obedience, but an incidental one. The main motive is, because it is God's will (Deuteronomy 5. 16, "Honour thy father and mother, *as the Lord thy God hath COMMANDED thee*"); and that it is so peculiarly, is shown by His accompanying it "with a promise." **first**—in the decalogue with a *special* promise. The promise in the second commandment is a *general* one. Their

duty is more expressly prescribed to children *than to* parents; for love descends rather than ascends. [BENGEL.] This verse proves the law in the Old Testament is not abolished. **3. long on the earth**—In Exodus 20. 12, "long upon the land which the Lord thy God giveth thee," which St. Paul adapts to Gospel times, by taking away the local and limited reference peculiar to the Jews in Canaan. The godly are equally blessed in every land, as the Jews were in the land which God gave them. This promise is always fulfilled, either literally, or by the substitution of a higher blessing, *viz.*, one spiritual and eternal (Job 5. 26; Proverbs 10. 27). The substance and essence of the law are eternally in force: its accidents alone (applying to Israel of old) are abolished (Romans 6. 15). **4. fathers**—including *mothers*; the fathers are specified as being the fountains of domestic authority. Fathers are more prone to passion in relation to their children than mothers, whose fault is rather over-indulgence. **provoke not**—irritate not, by vexatious commands, unreasonable blame, and uncertain temper. [ALFORD.] Colossians 3. 21, "lest they be discouraged." **nurture**—*Greek*, "discipline," *viz.*, training by chastening in act where needed (Job 5. 17; Hebrews 12. 7). **admonition**—training by words (Deuteronomy 6. 7; Proverbs 22. 6, *Margin*, "catechise"), whether of encouragement, or remonstrance, or reproof, according as is required. [TRENCH.] Contrast 1 Samuel 3. 13, *Margin*. **of the Lord**—such as the Lord approves, and by His Spirit dictates. **5. Servants**—*lit.*, "slaves." **masters according to the flesh**—in contrast to your true and heavenly Master (v. 4). A consolatory hint that the mastership to which they were subject, was but for a time [CHRYSOSTOM]; and that their real liberty was still their own (1 Corinthians 7. 22). **fear and trembling**—not slavish terror, but (1 Corinthians 2. 3, *Note*; 2 Corinthians 7. 15) an anxious eagerness to do your duty, and a fear of displeasing, as great as is produced in the ordinary slave by "threatenings" (v. 9). **singleness**—without double-mindedness, or "eye-service" (v. 6), which seeks to please outwardly, without the sincere desire to make the master's interest at all times the first consideration (1 Chronicles 29. 17; Matthew 6. 22, 23; Luke 11. 34). "Simplicity." **6.** (Colossians 3. 22.) Seeking to please their masters only so long as these have their eyes on them: as Gehazi was a very different man in his master's presence from what he was in his absence (2 Kings 5). **men-pleasers**—not Christ-pleasers (cf. Galatians 1. 10; 1 Thessalonians 2. 4). **doing the will of God**—the unseen but ever-present Master: the best guarantee for your serving faithfully your earthly master alike when present and when absent. **from the heart**—*lit.*, soul (Psalm 111. 1; Romans 13. 5). **7. good will**—expressing his feeling towards his master; as "doing the will of God from the heart" expresses the source of that feeling (Colossians 3. 23). "Good will" is stated by XENOPHON (*Economics*) to be the principal virtue of a slave towards his master: a real regard to his master's interest as if his own, a *good will* which not even a master's severity can extinguish. **8. any man doeth**—*Greek*, "any man shall have done," *i. e.*, shall be found at the Lord's coming to have done. **the same**—in full payment, in heaven's currency. **shall . . . receive**—(2 Corinthians 5. 10; Colossians 3. 25; but all of grace, Luke 17. 10.) **bond or free**—(1 Corinthians 7. 22; 12. 13; Galatians 3. 28; Colossians 3. 11.) Christ does not regard such distinctions in His present dealings of grace, or in His future judgment. The slave that has acted faithfully for the Lord's sake to his master, though the latter may not repay his faithfulness, shall have the Lord for his Paymaster. So the freeman who has done good for the Lord's sake, though man may not pay him, has the Lord for his Debtor (Proverbs 19. 17). **9. the same things**—*Mutatis mutandis*. Show the same regard to God's will, and to your servants' well-being, in your relation to them, as they ought to have in their relation to you. Love regulates the duties both of servants and masters, as one and the same light attempts various colours. Equality of nature and faith is superior to distinctions of rank. [BENGEL.] Christianity makes all men brothers; cf. Leviticus 25. 42, 43; Deuteronomy 15. 12; Jeremiah 34. 14 as to how the Hebrews were bound to treat

their brethren in service; much more ought Christians to act with love. **threatening**—*Greek*, "the threatening" which masters commonly use. "Masters" in the *Greek*, is not so strong a term as "despots;" it implies *authority*, but not absolute *domination*. **your Master also**—The oldest MSS. read, "the Master both of them and you;" "their Master and yours." This more forcibly brings out the equality of slaves and masters in the sight of God. **SENECA** *Thyestes*, 607, says, "Whatever an inferior dreads from you, this a superior Master threatens yourselves with: every authority here is under a higher above." **As you treat your servants so will He treat you. neither** **respect of persons**—He will not, in judging, acquit thee because thou art a master, or condemn him because he is a servant (Acts 10. 34; Romans 2. 11; Galatians 2. 6; Colossians 3. 25; 1 Peter 1. 17). Derived from Deuteronomy 10. 17; 2 Chronicles 19. 7. **10. my brethren**—Some of the oldest MSS. omit these words. Some with *Vulgate* retain them. The phrase occurs nowhere else in the Epistle (see, however, v. 23); if genuine, it is appropriate here in the close of the Epistle, where he is urging his fellow-soldiers to the good fight in the Christian armour. Most of the oldest MSS. for "finally," read, "henceforward," or "from henceforth" (Galatians 6. 17). **be strong**—*Greek*, "be strengthened." **in the power of his might—Christ's** might: as in ch. 1. 19, it is the *Father's* might. **11. the whole armour**—The armour of light (Romans 13. 12); on the right hand and left (2 Corinthians 6. 7). The panoply offensive and defensive. An image readily suggested by the Roman armoury, St. Paul being now in Rome. Repeated emphatically, v. 13. In Romans 13. 14 it is, "Put ye on the Lord Jesus Christ;" in putting on Him, and the new man in Him, we put on "the whole armour of God." No opening at the head, the feet, the heart, the belly, the eye, the ear, or the tongue, is to be given to Satan. Believers have once for all overcome him; but on the ground of this fundamental victory gained over him, they are ever again to fight against and overcome him, even as they who once die with Christ have continually to mortify their members upon earth (Romans 6. 2-14; Colossians 3. 5). **of God**—furnished by God; not our own, else it would not stand (Psalm 35. 1-3). Spiritual, therefore, and mighty through God, not carnal (2 Corinthians 10. 4). **wiles**—*lit.*, "schemes sought out" for deceiving (cf. 2 Corinthians 11. 14). **the devil**—the ruling chief of the foes (v. 12) organized into a kingdom of darkness (Matthew 12. 28), opposed to the kingdom of light. **12. Greek**, "For our wrestling ('the wrestling' in which we are engaged) is not against flesh," &c. Flesh and blood foes are Satan's mere tools, the real foe lurking behind them is Satan himself, with whom our conflict is. "Wrestling" implies that it is a hand-to-hand and foot-to-foot struggle for the mastery: to wrestle successfully with Satan, we must wrestle with God in irresistible prayer like Jacob (Genesis 32. 24-29; Hosea 12. 4). *Translate*, "The principalities . . . the powers" (ch. 1. 21; *Note*; 3. 10; Colossians 1. 16). The same grades of power are specified in the case of the demons here, as in that of angels there (cf. Romans 8. 38; 1 Corinthians 15. 24; Colossians 2. 15). The Ephesians had practised sorcery (Acts 19. 19), so that he appropriately treats of evil spirits in addressing them. The more clearly any book of Scripture, as this, treats of the economy of the kingdom of light, the more clearly does it set forth the kingdom of darkness. Hence, nowhere does the satanic kingdom come more clearly into view than in the Gospels which treat of Christ, the true Light. **rulers of the darkness of this world**—*Greek*, "age" or "course of the world." But the oldest MSS. omit "of world." *Translate*, "Against the world-rulers of this (present) darkness" (ch. 2. 2; 5. 8; Luke 22. 53; Colossians 1. 13). On Satan and his demons being "world-rulers," cf. John 12. 31; 14. 30; 16. 11; Luke 4. 6; 2 Corinthians 4. 4; 1 John 5. 19, *Greek*, "lieth in the wicked one." Though they be "world-rulers," they are not the ruler of the universe; and their usurped rule of the world is soon to cease, when He shall "come whose right it is" (Ezekiel 21. 27). Two cases prove Satan not to be a mere subjective fancy: (1.) Christ's temptation; (2.) the entrance of demons into the swine (for these are in-

capable of such fancies). Satan tries to parody, or imitate in a perverted way, God's working (2 Corinthians 11. 13, 14). So when God became incarnate, Satan, by his demons, took forcible possession of human bodies. Thus the demoniacally possessed were not peculiarly wicked, but miserable, and so fit subjects for Jesus' pity. St. Paul makes no mention of demoniacal possession, so that in the time he wrote, it seems to have ceased; it probably was restricted to the period of the Lord's incarnation, and of the foundation of His Church. **spiritual wickedness**—rather as *Greek*, "The spiritual hosts of wickedness." As three of the clauses describe the *power*, so this fourth, the *wickedness* of our spiritual foes (Matthew 12. 45). **in high places**—*Greek*, "heavenly places:" in ch. 2. 2, "the air," where see the *Note*. The alteration of expression to "in heavenly places," is in order to mark the higher range of their powers than ours, they having been, up to the ascension (Revelation 12. 5, 9, 10), dwellers "in the heavenly places" (Job 1. 7), and being now in the regions of the air which are called the heavens. Moreover, pride and presumption are the sins in heavenly places to which they tempt especially, being those by which they themselves fell from heavenly places (Isaiah 14. 12-15). But believers have naught to fear, being "blessed with all spiritual blessings in the heavenly places" (ch. 1. 3). **13. take . . . of God**—not "make," God has done that: you have only to "take up" and put it on. The Ephesians were familiar with the idea of the gods giving armour to mythical heroes: thus St. Paul's allusion would be appropriate. **the evil day**—the day of Satan's special assaults (v. 12, 16) in life and at the dying hour (cf. Revelation 3. 10). We must have our armour always on, to be ready against the evil day which may come at any moment, the war being perpetual (Psalm 41. 1, *Margin*). **done all**—rather, "accomplished all things," *viz.*, necessary to the fight, and becoming a good soldier. **stand**—The repetition in v. 11, 14, shows that *standing*, *i. e.*, *maintaining our ground*, not yielding or fleeing, is the grand aim of the Christian soldier. *Translate as Greek*, "Having girt about your loins with truth," *i. e.*, with truthfulness, sincerity, a good conscience (2 Corinthians 1. 12; 1 Timothy 1. 5, 18; 3. 9). Truth is the band that girds up and keeps together the flowing robes, so as that the Christian soldier may be unencumbered for action. So the Passover was eaten with the loins girt, and the shoes on the feet (Exodus 12. 11; cf. Isaiah 5. 27; Luke 12. 35). **Faithfulness** (LXX., "truth") is the girdle of Messiah (Isaiah 11. 5): so *truth* of His followers. **having on**—*Greek*, "having put on." **breastplate of righteousness**—Isaiah 59. 17, similarly of Messiah. "Righteousness" is here joined with "truth," as in ch. 5. 9: *righteousness* in works, *truth* in words [ESTIUS] (1 John 3. 7). Christ's righteousness inwrought in us by the Spirit. "Faith and love," *i. e.*, faith working righteousness by love, are "the breastplate" in 1 Thessalonians 5. 8. **14. Translate**, "Having shod your feet" (referring to the sandals, or to the military shoes then used). **the preparation**—rather, "the preparedness," or "readiness of," *i. e.*, arising from the "Gospel" (Psalm 10. 17). Preparedness to do and suffer all that God wills; readiness for march, as a Christian soldier. **Gospel of peace**—(cf. Luke 1. 79; Romans 10. 15). The "peace" within forms a beautiful contrast to the raging of the outward conflict (Isaiah 26. 3; Philipplans 4. 7). **16. Above all**—rather, "Over all;" so as to cover all that has been put on before. Three integuments are specified, the breastplate, girdle, and shoes; two defences, the helmet and shield; and two offensive weapons, the sword and the spear (prayer). **ALFORD translates**, "Besides all," as the *Greek* is translated, Luke 3. 20. But if it meant this, it would have come last in the list (cf. Colossians 3. 14). **shield**—the large oblong oval door-like shield of the Romans, four feet long by two and a half feet broad; not the small round buckler. **ye shall be able**—not merely "ye may." The shield of faith will certainly intercept, and so "quench, all the fiery darts" (an image from the ancient fire-darts, formed of cane, with tow and combustibles ignited on the head of the shaft, so as to set fire to wood-work, tents, &c.) of the wicked—rather "of the

EVIL ONE. Faith conquers him (1 Peter 5. 9), and his darts of temptation to wrath, inst, revenge, despair, &c. it overcomes the world (1 John 5. 4), and so the prince of the world (1 John 5. 18). **17. take**—A different Greek word from that in v. 13, 16; *translate*, therefore, "Receive," "accept," viz., the helmet offered by the Lord, viz., "salvation" appropriated, as 1 Thessalonians 5. 8, "Helmet, the hope of salvation;" not an uncertain hope, but one that brings with it no shame of disappointment (Romans 5. 5). It is subjoined to the shield of faith, as being its inseparable accompaniment (cf. Romans 5. 1, 5). The head of the soldier was among the principal parts to be defended, as on it the deadliest strokes might fall, and it is the head that commands the whole body. The head is the seat of the *mind*, which, when it has laid hold of the sure Gospel "hope" of eternal life, will not receive false doctrine, or give way to Satan's temptations to *despair*. God, by this hope, "lifts up the head" (Psalm 3. 3; Luke 21. 28). **sword of the Spirit**—i. e., furnished by the Spirit, who inspired the writers of the word of God (2 Peter 1. 21). Again the Trinity is implied: the Spirit here; and Christ in "salvation" and God the Father, v. 13 (cf. Hebrew 4. 12; Revelation 1. 16; 2. 12). The two-edged sword, cutting both ways (Psalm 45. 3, 5), striking some with conviction and conversion, and others with condemnation (Isaiah 49. 2; Revelation 19. 15), is in the *mouth* of Christ (Isaiah 49. 2), in the *hand* of His saints (Psalm 149. 6). Christ's use of this sword in the temptation is our pattern as to how we are to wield it against Satan (Matthew 4. 4, 7, 10). There is no armour specified for the back, but only for the front of the body; implying that we must never turn our back to the foe (Luke 9. 62); our only safety is in resisting ceaselessly (Matthew 4. 11; James 4. 7). **18. always**—Greek, "in every season;" implying *opportunity* and *exigency* (Colossians 4. 2). St. Paul uses the very words of Jesus in Luke 21. 36 (a Gospel which he quotes elsewhere, in undesignated consonance with the fact of St. Luke being his associate in travel, 1 Corinthians 11. 23, &c.; 1 Timothy 5. 18). Cf. Luke 18. 1; Romans 12. 12; 1 Thessalonians 5. 17. **with all**—i. e., every kind of. **prayer**—a sacred term for *prayer* in general. **supplication**—a common term for a special kind of prayer [HARLESS], an *imploring request*. "Prayer" for obtaining blessings, "supplication" for averting evils which we fear. [GROTIUS.] **in the Spirit**—to be joined with "praying." It is he *in us*, as the Spirit of adoption, who prays, and enables us to pray (Romans 8. 15, 26; Galatians 4. 6; Jude 20). **watching**—not sleeping (ch. 5. 14; Psalm 88. 13; Matthew 26. 41). So in the temple a perpetual watch was maintained (cf. Anna, Luke 2. 37). **thereunto**—"watching unto" (with a view to) prayer and supplication. **with**—Greek, "in." **Persevering constancy** ("perseverance") and (i. e., exhibited in) *supplication* are to be the element in which our watchfulness is to be exercised. **for all saints**—as none is so perfect as not to need the intercessions of his fellow-Christians. **19. for me**—A different Greek preposition from that in v. 18; *translate*, therefore, "on my behalf." **that I may open my mouth boldly**—rather, "That there may be given to me 'utterance' or 'speech' in the opening of my mouth (when I un-

dertake to speak; a formula used in *set and solemn speech*, Job 3. 1; Daniel 10. 16), so as *with boldness to make known*," &c. Bold plainness of speech was the more needed, as the Gospel is a "mystery" undiscoverable by mere reason, and only known by revelation. Paul looked for utterance to be *given* him; he did not depend on his natural or acquired power. The shortest road to any heart is round by heaven; pray to God to open the door and to open your mouth, so as to avail yourself of every opening (Jeremiah 1. 7, 8; Ezekiel 3. 8, 9, 11; 2 Corinthians 4. 13). **20. For—Greek**, as in v. 19, "On behalf of which." **an ambassador in bonds**—A paradox. Ambassadors were held inviolable by the law of nations, and could not, without outrage to every sacred right, be put in chains. Yet Christ's "ambassador is in a chain." The Greek is singular. The Romans used to bind a prisoner to a soldier by a *single chain*, in a kind of free custody. So Acts 23. 16, 20, "I am bound with this chain." The term, "bonds" (plural), on the other hand, is used when the prisoner's hands or feet were bound together (Acts 23. 29); cf. Acts 12. 6, where the plural marks the distinction. The singular is only used of the particular kind of custody described above; an undesigned coincidence. [PALEY.] **21. that ye also**—as I have been discussing things relating to you, so that ye also may know about me (cf. Colossians 4. 7, 8). NEANDER takes it, "Ye also," as well as the Colossians (Colossians 4. 7). (?) **my affairs**—Greek, "the things concerning me." **how I do**—how I fare. **Tychicus**—an Asiatic, and so a fit messenger bearing the respective Epistles to Ephesus and Colosse (Acts 20. 4; 2 Timothy 4. 12). **a—Greek**, "the beloved brother," &c.; the same epithet as in Colossians 4. 7. **minister**—i. e., *servant*. **in the Lord**—in the Lord's work. **22. for the same purpose**—Greek, "for this very purpose." Colossians 4. 8 is almost word for word the same as this verse. **our affairs**—Greek, "the things concerning us," viz., concerning myself. "Aristarchus, my fellow-prisoner, and Marcus, sister's son to Barnabas" (Colossians 4. 10). **23. love with faith**—Faith is presupposed as theirs; he prays that love may accompany it (Galatians 5. 6). **24. Contrast the malediction on all who love Him not** (1 Corinthians 16. 22). **in sincerity**—Greek, "in incorruption," i. e., not as *English Version*, but "with an immortal (constant) love." [WAHL.] Cf. "that which is not corruptible" (1 Peter 3. 4). Not a fleeting, earthly love, but a spiritual and eternal one. [ALFORD.] Contrast Colossians 2. 22, worldly things "which perish with the using." Cf. 1 Corinthians 9. 25, "corruptible . . . incorruptible crown." "Purely," "holily" [ESTIUS], without the corruption of sin (Note, 1 Corinthians 3. 17; 2 Peter 1. 4; Jude 10). Where the Lord Jesus has a true believer, there I have a brother. [BISHOP M'ILWAINE.] He who is good enough for Christ, is good enough for me. [R. HALL.] The differences of opinion among real Christians are comparatively small, and show that they are not following one another like silly sheep, each trusting the one before him. Their agreement in the main, whilst showing their independence as witnesses by differing in non-essentials, can only be accounted for by their being all in the right direction (Acts 15. 8, 9; 1 Corinthians 1. 2; 12. 3).

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

INTRODUCTION.

THE INTERNAL EVIDENCE for the authenticity of this Epistle is strong. The style, manner of thought, and doctrine, accord with St. Paul's. The incidental allusions also establish his authorship. PALEY (*Horæ Paulinæ*, ch. 7.) instances the mention of the object of Epaphroditus' journey to Rome, the Philipplan contribution to St. Paul's wants, Epaphroditus' sickness (ch. 1. 7; 2. 25-30; 4. 10-18), the fact that Timothy had been long with St. Paul at Philippi (ch. 1. 1; 2. 19), the reference to his being a prisoner at Rome now for a long time (ch. 1. 12-14; 2. 17-23), his willingness to die (cf. ch. 1. 23, with 2 Corinthians 5. 8), the reference to the Philippians having seen his maltreatment at Philippi (ch. 1. 20, 30; 2. 1, 2).

PHILIPPIANS.

The EXTERNAL EVIDENCE is equally decisive: POLYCARP, *ad Philippenses*, sec. 8. and 11; IRENEUS, *adversus Hæreses*, 4. 18, sec. 4; CLEMENT OF ALEXANDRIA, *Pædagogus*, 1. 1., p. 107; The Epistle of the churches of Lyons and Vienne, in EUSEBIUS' *Ecclesiastical History*, 5. 2; TERTULLIAN, *Resurrectio carnis*, c. 23; ORIGEN, *Celsus*, 1. 3., p. 122; CYPRIAN, *Testimonies against the Jews*, 3. 39.

Philippi was the first (i. e., the farthest from Rome, and first which met Paul in entering Macedonia) Macedonian city of the district, called *Macedonia Prima* (so called as lying farthest eastward). The Greek (Acts 16. 12) should not be translated "the chief city," as *English Version*, but as above [ALFORD.] Not it, but Thessalonica, was the chief city of the province, and Amphipolis, of the district called Macedonia Prima. It was a Roman "colony" (Acts 16. 12), made so by Augustus, to commemorate his famous victory over Brutus and Cassius. A colony was in fact a portion of Rome itself transplanted to the provinces, an offshoot from Rome, and as it were a portrait of the mother city on a small scale. [AULIUS GELLIUS, 16. 13.] Its inhabitants were Roman citizens, having the right of voting in the Roman tribes, governed by their own senate and magistrates, and not by the governor of the province, with the Roman law and Latin language.

Paul, with Silas and Timothy, planted the Gospel there (Acts 16. 12, &c.), in his second missionary journey, A. D. 51. Doubtless he visited it again on his journey from Ephesus into Macedonia (Acts 20. 1); and Acts 20. 3, 6, expressly mentions his third visit on his return from Greece (Corinth) to Syria by way of Macedonia. His sufferings at Philippi (Acts 16. 19, &c.) strengthened the Christian bond of union between him and his Philippian converts, who also, like him, were exposed to trials for the Gospel's sake (1 Thessalonians 2. 2). They alone sent supplies for his temporal wants, twice shortly after he had left them (Philippians 4. 15, 16), and again a third time shortly before writing this Epistle (Philippians 4. 10, 18; 2 Corinthians 11. 9). This fervent attachment on their part was, perhaps, also in part due to the fact that few Jews were in Philippi, as in other scenes of his labours, to sow the seeds of distrust and suspicion. There was no synagogue, but merely a Jewish Prosencha, or oratory, by the river side. So that there only do we read of his meeting no opposition from Jews, but only from the masters of the divining damsel, whose gains had been put an end to by her being dispossessed.

Though the Philippian Church was as yet free from Judaizing influence, yet it needed to be forewarned of that danger which might at any time assail it from without (ch. 8. 2); even as such evil influences had crept into the Galatian churches. In ch. 4. 2, 3 we find a trace of the fact recorded in the history (Acts 16. 13, 14), that female converts were among the first to receive the Gospel at Philippi.

As to the state of the Church, we gather from 2 Corinthians 8. 1, 2 that its members were poor, yet most liberal; and from Philippians 1. 23-30, that they were undergoing persecution. The only blemish referred to in their character was, on the part of some members, a tendency to dissension. Hence arise his admonitions against disputings (ch. 1. 27; 2. 1-4, 12, 14; 4. 2).

The OBJECT of the Epistle is general: not only to thank the Philippians for their contribution sent by Epaphroditus, who was now in returning to take back the apostle's letter, but to express his Christian love and sympathy, and to exhort them to a life consonant with that of Christ, and to warn them against existing dissensions, and future possible assaults of Judaizers from without. It is remarkable in this Epistle alone, as compared with the others, that, amidst many commendations, there are no express censures of those to whom it is addressed. No doctrinal error, or schism, has as yet sprung up; the only blemish hinted at is, that some of the Philippian Church were somewhat wanting in lowliness of mind, the result of which want was disputation. Two women, Euodias and Syntyche, are mentioned as having erred in this respect. The Epistle may be divided into three parts: I. Affectionate address to the Philippians; reference to his own state as a prisoner at Rome, and to theirs, and to his mission of Epaphroditus to them (ch. 1. and 2). Epaphroditus probably held a leading office in the Philippian Church, perhaps as a presbyter after Tychicus and Onesimus had departed (A. D. 62), carrying the Epistles to the Ephesians, Colossians, and Philemon. St. Paul was cheered in his imprisonment by the arrival of Epaphroditus with the Philippian contribution. That faithful "brother, companion in labour, and fellow-soldier" (ch. 2. 25), had brought on himself by the fatigues of the journey a dangerous sickness (ch. 2. 26, 30). But now that he was recovered, he "longed" (ch. 2. 26) to return to his Philippian flock, and in person to relieve their anxiety on his behalf, in respect to his sickness; and the apostle gladly availed himself of the opportunity of writing to them a letter of grateful acknowledgments and Christian exhortations. II. Caution against Judaizing teachers, supported by reference to his own former and present feeling towards Jewish legalism (ch. 3). III. Admonitions to individuals, and to the Church in general, thanks for their seasonable aid, and concluding benedictions and salutations.

This Epistle was written from Rome during the imprisonment, the beginning of which is related in Acts 28. 16, 20, 30, 31. The reference to "Cæsar's household" (ch. 4. 22), and to the "palace" (ch. 1. 13, *Greek*, *Prætorium*, probably, the *barrack of the Prætorian body-guard*, attached to the palace of Nero) confirms this. It must have been during his first imprisonment at Rome, for the mention of the Prætorium agrees with the fact that it was during his first imprisonment he was in the custody of the Prætorian Prefect, and his situation, described in ch. 1. 12-14, agrees with his situation in the first two years of his imprisonment (Acts 28. 30, 31). The following reasons show, moreover, that it was written towards the close of that imprisonment: (1.) He, in it, expresses his expectation of the immediate decision of his cause (ch. 2. 23). (2.) Enough time had elapsed for the Philippians to hear of his imprisonment, to send Epaphroditus to him, to hear of Epaphroditus' arrival and sickness, and send back word to Rome of their distress (ch. 2. 26). (3.) It must have been written after the three other Epistles sent from Rome, viz., Colossians, Ephesians, and Philemon; for Luke is no longer with him (ch. 2. 20), otherwise he would have been specified as saluting them, having formerly laboured among them, whereas he is mentioned as with him, Colossians 4. 14; Philemon 24. Again, in Ephesians 6. 19, 20, his freedom to preach is implied: but in ch. 1. 13-18, his bondage is dwelt on, and it is implied that, not himself, but others, preached, and made his imprisonment known. Again, in Philemon 22, he confidently anticipates his release, which contrasts with the more depressed anticipations of this Epistle. (4.) A considerable time had elapsed since the beginning of his imprisonment, for "his bonds" to have become so widely known, and to have produced such good effects for the Gospel (ch. 1. 13). (5.) There is evidently an increase in the rigour of his imprisonment implied now, as compared with the early stage of it, as described in Acts 28.; cf. ch. 1. 29, 30; 2. 27. History furnishes a probable clue to account for this increase of vigour. In the second year of St. Paul's imprisonment (A. D. 62), Burrus, the Prætorian Prefect, to whose custody he had been committed (Acts 28. 16, "the captain of the guard"), died; and Nero the emperor having divorced Octavia, and married Poppæa, a Jewish proselytess (who then caused her rival, Octavia, to be murdered, and gloated over the head of her victim), exalted Tigellinus, the chief promoter of the man-

riage, a monster of wickedness, to the Prætorian Prefecture. It was then he seems to have been removed from his own house into the Prætorium, or barrack of the Prætorian guards, attached to the palace, for stricter custody; and hence he writes with less hopeful anticipations as to the result of his trial (ch. 2. 17; 3. 11). Some of the Prætorian guards who had the custody of him before, would then naturally make known his "bonds," in accordance with ch. 1. 13; from the smaller Prætorian body-guard at the palace the report would spread to the general permanent Prætorian camp, which Tiberius had established north of the city, outside of the walls. He had arrived in Rome, February, 61; the "two whole years (Acts 20. 30) in his own hired house" ended February, 63, so that the date of this Epistle, written shortly after, evidently whilst the danger was imminent, would be about spring or summer, 63. The providence of God averted the danger. He probably was thought beneath the notice of Tigellinus, who was more intent on court intrigues. The death of Nero's favourite, Pallas, the brother of Feilix, this same year also took out of the way another source of danger.

The **STYLE** is abrupt and discontinuous, his fervour of affection leading him to pass rapidly from one theme to another (ch. 2. 18, 19-24, 25-30; 3. 1, 2, 3, 4-14, 15). In no Epistle does he use so warm expressions of love. In ch. 4. 1 he seems at a loss for words sufficient to express all the extent and ardour of his affection for the Philippians: "My brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." The mention of bishops and deacons in ch. 1. 1 is due to the late date of the Epistle, at a time when the Church had begun to assume that order which is laid down in the Pastoral Epistles, and which continued the prevalent one in the first and purest age of the Church.

CHAPTER I.

Ver. 1-30. INSCRIPTION. THANKSGIVING AND PRAYERS FOR THE FLOURISHING SPIRITUAL STATE OF THE PHILIPPIANS. HIS OWN STATE AT ROME, AND THE RESULT OF HIS IMPRISONMENT IN SPREADING THE GOSPEL. EXHORTATION TO CHRISTIAN CONSISTENCY. 1. Timothy—mentioned as being well known to the Philippians (Acts 16. 3, 10-12), and now present with Paul. Not that Timothy had any share in writing the Epistle; for St. Paul presently uses the first person singular, "I," not "we" (v. 3). The mention of his name implies merely that Timothy joined in affectionate remembrances to them. **servants of Jesus Christ**—The oldest MSS. read the order, "Christ Jesus." St. Paul does not call himself "an apostle," as in the inscriptions of other Epistles; for the Philippians needed not to be reminded of his apostolic authority. He writes rather in a tone of affectionate familiarity. **all**—See v. 4, 7, 8, 25; ch. 2. 17, 28. It implies comprehensive affection which desired not to forget any one among them "all." **bishops**—Synonymous with "presbyters" in the apostolical churches; as appears from the same persons being called "elders of the Church" at Ephesus (Acts 20. 17), and "overseers" (Acts 20. 28), *Greek*, "bishops." And Titus 1. 5, cf. with v. 7. This is the earliest letter of St. Paul where bishops and deacons are mentioned, and the only one where they are separately addressed in the salutation. This accords with the probable course of events, deduced alike from the letters and history. Whilst the apostles were constantly visiting the churches in person or by messengers, regular pastors would be less needed; but when some were removed by various causes, provision for the permanent order of the churches would be needed. Hence the three pastoral letters, subsequent to this Epistle, give instruction as to the due appointment of bishops and deacons. It agrees with this new want of the Church, when other apostles were dead or far away, and Paul long in prison, that bishops and deacons should be prominent for the first time in the opening salutation. The Spirit thus intimated that the churches were to look up to their own pastors, now that the miraculous gifts were passing into God's ordinary providence, and the presence of the inspired apostles, the dispensers of those gifts, was to be withdrawn. [PALFREY'S *Hours Pauline*.] "Presbyter," implied the rank; "bishop," the duties of the office. [NEANDER.] Naturally, when the apostles who had the chief supervision were no more, one among the presbyters presided and received the name "Bishop," in the more restricted and modern sense; just as in the Jewish synagogue one of the elders presided as "ruler of the synagogue." Observe, the apostle addresses the Church (i. e., the congregation) more directly than its presiding ministers (Colossians 4. 17; 1 Thessalonians 5. 12; Hebrews 13. 24; Revelation 1. 4, 11). The bishops more managed the internal, the deacons the external, affairs of the Church. The plural number shows there was more than one

bishop or presbyter, and more than one deacon in the Church at Philippi. **2. Grace . . . peace**—The very form of this salutation implies the union of Jew, Greek, and Roman. The Greek salutation was "joy" (*chairein*), akin to the Greek for "grace" (*charis*). The Roman was "health," the intermediate term between *grace* and *peace*. The Hebrew was "peace," including both temporal and spiritual prosperity. *Grace* must come first if we are to have true *peace*. **from . . . from**—Omit the second "from:" as in the Greek, "God our Father" and "the Lord Jesus Christ," are most closely connected. **3. Translate**, "In all my remembrance of you." **4. making request—translate**, "making my request." **for you all**—The frequent repetition in this Epistle of "all" with "you," marks that Paul desires to declare his love for all alike, and will not recognize any divisions among them. **with joy**—The characteristic feature in this Epistle, as love is in that to the Ephesians (cf. v. 18; ch. 2. 2, 19, 23; 3. 1; 4. 1, 4). *Love* and *joy* are the two first-fruits of the Spirit. *Joy* gives especial animation to prayers. It marked his high opinion of them, that there was almost everything in them to give him *joy*, and almost nothing to give him pain. **5. Ground of his "thanking God"** (v. 3): "For your (continued) fellowship (i. e., real spiritual participation) in (*lit.*, 'in regard to') the Gospel from the first day (of your becoming partakers in it) until now." Believers have the fellowship of the Son of God (1 Corinthians 1. 9) and of the Father (1 John 1. 3) in the Gospel by becoming partakers of "the fellowship of the Holy Ghost" (2 Corinthians 13. 14), and exercise that fellowship by acts of communion, not only the communion of the Lord's Supper, but holy liberality to brethren and ministers (ch. 4. 10, 15, "*communicated* . . . concerning giving;" 2 Corinthians 9. 13; Galatians 6. 6; Hebrews 13. 16, "To communicate forget not"). **6. confident**—This confidence nerves prayers and thanksgivings (v. 3, 4). **this very thing**—the very thing which he prays for (v. 4) is the matter of his believing confidence (Mark 11. 24; 1 John 5. 14, 15). Hence the result is sure. **He which hath begun**—God (ch. 2. 13). **a good work**—Any work that God begins, He will surely finish (1 Samuel 3. 12). Not even men begin a work at random. Much more the fact of His beginning the work is a pledge of its completion (Isaiah 26. 12). So as to the particular work here meant, the *perfecting of their fellowship in the Gospel* (v. 5; Psalm 37. 24; 89. 33; 138. 8; John 10. 28, 29; Romans 8. 29, 35-39; 11. 1, 2; Hebrews 6. 17-19; James 1. 17; Jude 24). As God cast not off Israel for ever, though chastening them for a time, so He will not cast off the spiritual Israel (Deuteronomy 32. 3; Isaiah 27. 3; 1 Peter 1. 5). **perform it until**—"perfect it up to." [ALFORD, ELLICOTT, &c.] **the day of . . . Christ**—(v. 10.) The Lord's coming, designed by God in every age of the Church to be regarded as near, is to be the goal set before believers' minds rather than their own death. **7. meet—Greek**, "just." **to think this**—to have the prayerful confidence I expressed (v. 4-6). **of you—lit.**, "in behalf of you." Paul's confident prayer in their behalf was, that God would per-

not his own good work of grace in them. because, &c.—Punctuate and *translate*, "Because I have you in my heart (so v. 8); otherwise the *Greek* and the words immediately following in the verse, favour MARGIN, 'Ye have me in your heart . . . being partakers of my grace' (both, in my bonds, and in my defence and confirmation of the Gospel), you (I say) all being fellow-partakers of my grace." This last clause thus assigns the reason why he has them *in his heart* (i. e., cherished in his love, 2 Corinthians 3. 2; 7. 3), even in his bonds, and in his defence and confirmation of the Gospel (such as he was constantly making in private, Acts 28. 17-23; his self-defence and confirmation of the Gospel being necessarily conjoined, as the *Greek* implies, cf. v. 17), viz., "inasmuch as ye are fellow-partakers of my grace: inasmuch as ye share with me in 'the fellowship of the Gospel' (v. 5), and have manifested this, both by suffering as I do for the Gospel's sake (v. 28-30), and by imparting to me of your substance (ch. 4. 15). It is natural and right for me thus confidently to pray in your behalf (ELLICOTT, &c., *translate*, "To be thus minded for you all"), because of my having you in my warmest remembrances even in my bonds, since you are sharers with me in the Gospel grace. Bonds do not bind love. 8. Confirmation of v. 7. *record*—i. e., *witness*. in the bowels of Jesus Christ—"Christ Jesus" is the order in the oldest MSS. My yearning love (so the *Greek* implies) to you is not merely from natural affection, but from devotedness to Christ Jesus. "Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels [i. e., the tender love, Jeremiah 31. 20] of Paul, but of Jesus Christ." [BENGEL.] All real spiritual love is but a portion of Christ's love which yearns in all who are united to Him. [ALFORD.] 9. The subject of his prayer for them (v. 4). your love—to Christ, producing love not only to Paul, Christ's minister, as it did, but also to one another, which it did not altogether as much as it ought (ch. 2. 2; 4. 2). knowledge—of doctrinal and practical truth. judgment—rather, "perception;" "perceptive sense." Spiritual perceptiveness—spiritual sight, spiritual hearing, spiritual feeling, spiritual taste. Christianity is a vigorous plant, not the hotbed growth of enthusiasm. "Knowledge" and "perception" guard love from being ill-judged. 10. *Lit.*, "With a view to your proving (and so approving and embracing) the things that excel" (Romans 2. 18); not merely things not bad, but the things best among those that are good; the things of more advanced excellence. Ask as to things, not merely, Is there no harm, but is there any good, and which is the best? sincere—from a *Greek* root. Examined in the sunlight and found pure. without offence—Not stumbling; running the Christian race without falling through any stumbling-block, i. e., temptation in your way. till—rather, "unto," "against;" so that when the day of Christ comes, ye may be found pure and without offence. 11. The oldest MSS. read the singular, "fruit." So Galatians 5. 22 (see *Note*); regarding the works of righteousness, however manifold, as one harmonious whole, "the fruit of the Spirit" (Ephesians 5. 9); James 3. 18, "the fruit of righteousness" (Hebrews 12. 11); Romans 6. 22, "fruit unto holiness," which are—"which is by (*Greek*, *through*) Jesus Christ." Through His sending to us the Spirit from the Father. "We are wild and useless olive trees till we are grafted into Christ, who, by His living root, makes us fruit-bearing branches." [CALVIN.] 12. understand—*Greek*, "know." The Philippians probably had feared that his imprisonment would hinder the spread of the Gospel; he therefore removes this fear. the things which happened unto me—*Greek*, "the things concerning me." rather—so far as my imprisonment from hindering the Gospel. Faith takes in a favourable light even what seems adverse [BENGEL] (v. 19. 28; ch. 2. 17). 13. my bonds in Christ—rather as *Greek*, "So that my bonds have become manifest in Christ," i. e., known, as evidenced in Christ's cause. palace—*lit.*, "Prætorium," i. e., the barrack of the Prætorian guards attached to the palace of Nero, on the Palatine hill at Rome; not the general Prætorian camp outside of the city; for this was not connected with "Caesar's household," which ch. 4. 22 shows the Prætorium here meant was. The emperor was

"Prætor," or Commander-in-Chief, naturally then the barrack of his body-guard was called the Prætorium. Paul seems now not to have been at large in his own hired house, though chained to a soldier, as in Acts 28. 16, 20, 30, 31, but in strict custody in the Prætorium; a change which probably took place on Tigellinus becoming Prætorian Prefect. See my *Introduction*. in all other places—So CHRYSOSTOM. Or else, "to all the rest," i. e., "manifest to all the other" Prætorian soldiers stationed elsewhere through the instrumentality of the Prætorian household guards who might for the time be attached to the emperor's palace, and who relieved one another in succession. Paul had been now upwards of two years a prisoner, so that there was time for his cause and the Gospel having become widely known at Rome. 14. *Translate as Greek*. "And that (v. 13) most of the brethren in the Lord," &c. "In the Lord," distinguishes them from "brethren after the flesh," Jewish fellow-countrymen. ELLICOTT, &c., *translate*, "Trusting in the Lord," by my bonds—encouraged by my patience in bearing my bonds. much more bold—*translate as Greek*, "are more abundantly bold." 15. "Some indeed are preaching Christ even for envy, i. e., to carry out the envy which they felt towards Paul, on account of the success of the Gospel in the capital of the world, owing to his steadfastness in his imprisonment; they wished through envy to transfer the credit of its progress from him to themselves. Probably Judaizing teachers (Romans 14.; 1 Corinthians 3. 10-15; 9. 1, &c.; 2 Corinthians 11. 1-4). some also of [rather for] good will—answering to "the brethren" (v. 14); some being well-disposed to him. 16, 17. The oldest MSS. transpose these verses, and read "These (last) indeed out of love (to Christ and me), knowing (the opposite of 'thinking' below) that I am set (i. e., appointed by God, 1 Thessalonians 3. 3) for the defence of the Gospel (v. 7, not on my own account). But the others out of contention (or rather, 'a factious spirit;' 'cabal;' a spirit of intrigue, using unscrupulous means to compass their end; *Note*, Galatians 5. 20; 'self-seeking' [ALFORD]) proclaim (the *Greek* is not the same as that for 'preach,' but, 'announce') Christ, not sincerely (answering to 'but of a spirit of intrigue,' or 'self-seeking'). *Lit.*, 'not purely;' not with a pure intention; the Jewish leaders they tried to introduce was in order to glorify themselves (Galatians 6. 12, 13; see, however, *Note*, v. 18), thinking (but in vain) to raise up (so the oldest MSS. read) tribulation to my bonds." Their thought was, that taking the opportunity of my being laid aside, they would exalt themselves by their Judaizing preaching, and deprecate me and my preaching, and so cause me trouble of spirit in my bonds; they thought that I, like themselves, sought my own glory, and so would be mortified at their success over mine. But they are utterly mistaken; "I rejoice" at it (v. 18), so far am I from being troubled at it. 18. "What then?" what follows from this? Does this trouble me as they thought it would? "Notwithstanding" their unkind thought to me, and self-seeking intention, the cause I have at heart is furthered "every way" of preaching, "whether in pretence (with a by motive, v. 16) or in truth (out of true 'love' to Christ, v. 17), Christ is proclaimed; and therein I do rejoice, yea, and I will rejoice." From this it would seem that these self-seeking teachers in the main "proclaimed Christ," not "another Gospel," such as the Judaizers in Galatia taught (Galatians 1. 6-8); though probably having some of the Jewish leaders (Note, v. 15, 16, 17), their chief error was their self-seeking envious motive, not so much error of doctrine; had there been vital error, Paul would not have rejoiced. The proclamation of CHRIST, however done, roused attention, and so was sure to be of service. Paul could thus rejoice at the good result of their bad intentions (Psalm 76. 10; Isaiah 10. 5, 7). 19. turn to my salvation—"turn out to me for (or unto) salvation." This proclamation of Christ every way will turn out to my spiritual good Christ, whose interests are my interests, being glorified thereby; and so the coming of His kingdom being furthered, which, when it does come, will bring completed "SALVATION" (Hebrews 9. 28) to me and all whom "earnest expectation" (v. 20) is that Christ may be manifested in them. So far is their preaching from causing me.

as they thought, *tribulation in my bonds* (v. 16). Paul plainly quotes and applies to himself the very words of the LXX. (Job 13, 16), "This shall turn out to my salvation," which belong to all God's people of every age, in their tribulation (cf. Job 13, 15). *through your prayer and the supply*—The *Greek* intimately joins the two nouns together, by having but one preposition and one article: "Through your prayer and (the consequent) supply of the Spirit of Jesus Christ" (obtained for me through your prayer). 20. *According to my earnest expectation*—The *Greek* expresses, "expectation with uplifted head" (Luke 21, 28) and *outstretched neck*. Romans 8, 19, the only other place in the New Testament that the word occurs. TRITMANN says, in both places it implies not mere expectation, but the anxious desire of an anticipated prosperous issue in afflictive circumstances. The subject of his earnest expectation which follows, answers to "my salvation" (v. 19). *in nothing I shall be ashamed*—In nothing have reason to be ashamed of "my work for God, or His work in me." [ALFORD.] Or, "In nothing be disappointed in my hope, but that I may fully obtain it." [ESTIUS.] So "ashamed" is used Romans 9, 33, *all boldness*—"all" is opposed to "in nothing," as "boldness" is the opposite to "ashamed," so now also—when "my body" is "in bonds" (v. 17). Christ—not Paul, "shall be magnified," *life, or by death*—Whatever be the issue, I cannot lose, I must be the gainer by the event. Paul was not omniscient; in the issue of things pertaining to themselves, the apostles underwent the same probation of faith and patience as we. 21. *For*—in either event (v. 20) I must be the gainer, "For to me," &c. *to live is Christ*—whatever life, time, and strength, I have, is Christ's; Christ is the sole object for which I live (Galatians 2, 20). *to die is gain*—Not the act of dying, but as the *Greek* ("to have died") expresses, *the state after death*. Besides the glorification of Christ by my death, which is my primary object (v. 20), the change of state caused by death, so far from being a matter of *shame* (v. 20) or loss, as my enemies suppose, will be a positive "gain" to me. 22. *Rather as Greek*, "But if to live in the flesh (if), this (I say, the continuance in life which I am undervaluing) be the fruit of my labour (& c., be the condition in which the fruit of my ministerial labour is involved), then what I shall choose I know not" (I cannot determine with myself, if the choice were given me, both alternatives being great goods alike). So ALFORD and ELLIOTT. BENDEL takes it as *English Version*, which the *Greek* will bear by supposing an ellipsis, "If to live in the flesh (be my portion), this (continuing to live) is the fruit of my labour," & c., this continuance in life will be the occasion of my bringing in "the fruit of labour," & c., will be the occasion of "labours" which are their own "fruit" or reward; or, this my continuing "to live" will have this "fruit," viz., "labours" for Christ. GROTIIUS explains "the fruit of labour" as an idiom for "worth while;" If I live in the flesh, this is worth my while, for thus Christ's interest will be advanced, "For to me to live is Christ" (v. 21; cf. ch. 2, 30; Romans 1, 13). The second alternative, viz., dying, is taken up and handled, ch. 2, 17, "If I be offered." 23. *For*—The oldest MSS. read, "But." "I know not (v. 22), BUT am in a strait (am perplexed) betwixt the two (viz., 'to live' and 'to die'), having the desire for departing (lit., to loose anchor, 2 Timothy 4, 6) and being with Christ; FOR (so the oldest MSS.) it is by far better;" or as the *Greek*, more forcibly, "by far the more preferable;" a double comparative. This refutes the notion of the soul being dormant during its separation from the body. It also shows that, whilst he regarded the Lord's advent as at all times near, yet that his death before it was a very possible contingency. The *partial* life eternal is in the interval between death and Christ's second advent; the *perfectional*, at that advent. [BISHOP PEARSON.] *To depart* is better than to remain in the flesh; *to be with Christ is far, far better*; a New Testament hope (Hebrews 12, 24). [BENDEL.] 24. *to abide*—to continue somewhat longer. *for you—Greek*, "on your account;" "for your sake." In order to be of service to you, I am willing to forego my entrance a little sooner into blessedness; heaven will not fail to be mine

at last. 25. *Translate*, "And being confident of this... know, &c.—by prophetic intimations of the Spirit. He did not yet know the issue, as far as human appearances were concerned (ch. 2, 23). He doubtless returned from his first captivity to Philippi (Hebrews 13, 19; Philemon 22). *joy of faith—Greek*, "joy in your faith." 26. *Translate*, "That your matter of glorying (or rejoicing) may abound in Christ Jesus in me (& c., in my case; in respect to me, or for me who have been granted to your prayers, v. 19) through my presence again among you. ALFORD makes the "matter of glorying," the possession of the Gospel, received from Paul, which would abound, be assured and increased, by his presence among them; thus, "in me," implies that Paul is the worker of the material of abounding in Christ Jesus. But "my rejoicing over you" (ch. 2, 16), answers plainly to "your rejoicing in respect to me" here. 27. *Only*—Whatever happens as to my coming to you, or not, make this your one only care. By supposing this or that future contingency, many persuade themselves they will be such as they ought to be, but it is better always without evasion to perform present duties under present circumstances. [BENDEL.] *let your conversation be*—(Cf. ch. 3, 20.) The *Greek* implies, "Let your walk as citizens (viz., of the heavenly state; 'the city of the living God,' Hebrew 12, 22, 'the heavenly Jerusalem,' 'fellow-citizens of the saints,' Ephesians 2, 19) be," &c. I... see... hear—So v. 30. "Hear," in order to include both alternatives, must include the meaning *know*, your affairs—your state, in one spirit—the fruit of partaking of the Holy Spirit (Ephesians 4, 3, 4). *with one mind*—rather as *Greek*, "soul," the sphere of the affections; subordinate to the "Spirit," man's higher and heavenly nature. "There is sometimes natural antipathies among believers; but these are overcome, when there is not only unity of spirit, but also of soul." [BENDEL.] *striving together*—with united effort. 28. *terrified—lit.*, said of horses or other animals startled or suddenly scared; so of sudden consternation in general, which—your not being terrified. *evident token of perdition*—if they would only perceive it (2 Thessalonians 1, 5). It attests this, that in contending hopelessly against you, they are only rushing on their own perdition, not shaking your united faith and constancy. *to you of salvation*—The oldest MSS. read, "Of your salvation;" not merely your temporal safety. 29. *For*—rather, a proof that this is an evident token from God of your salvation, "Because," &c. *it is given—Greek*, "It has been granted as a favour," or "gift of grace." Faith is the gift of God (Ephesians 2, 8), not wrought in the soul by the will of man, but by the Holy Ghost (John 1, 12, 13). *believe on him*—"To believe Him," would merely mean to believe He speaks the truth. "To believe on Him," is to believe in, and trust through, Him to obtain eternal salvation. *Suffering for Christ* is not only not a mark of God's anger, but a gift of His grace. 30. *ye saw in me*—(Acts 16, 12, 19, &c.; 1 Thessalonians 2, 2.) I am "in nothing terrified by mine adversaries" (v. 29), so ought not ye. The words here, "ye saw... and... hear," answer to "I come and see you, or else... hear" (v. 27).

CHAPTER 11.

Ver. 1-30. CONTINUED EXHORTATION: TO UNITY: TO HUMILITY AFTER CHRIST'S EXAMPLE, WHOSE GLORY FOLLOWED HIS HUMILIATION: TO EARNESTNESS IN SEEKING PERFECTION, THAT THEY MAY BE HIS JOY IN THE DAY OF CHRIST: HIS JOYFUL READINESS TO BE OFFERED NOW BY DEATH, SO AS TO PROMOTE THEIR FAITH. HIS INTENTION TO SEND TIMOTHY: HIS SENDING EPAPHRODITUS MEANTIME. 1. The "therefore" implies that he is here expanding on the exhortation (ch. 1, 27), "In one Spirit, with one mind" (*soul*). He urges four influencing motives in this verse, to inculcate the four Christian duties corresponding respectively to them (v. 2), "That ye be like-minded, having the same love, of one accord, of one mind" (1). "If there be (with you) any consolation in Christ," & c., any consolation of which Christ is the source leading you to wish to share me in my afflictions borne

for Christ's sake, ye owe it to me to grant my request 'that ye be like-minded' [CHRYSOSTOM and ESTIUS]: (2.) 'If there be any comfort of (i. e., flowing from) love,' the adjunct of "consolation in Christ:" (3.) "If any fellowship of (communion together as Christians, flowing from joint participation in) the Spirit" (2 Corinthians 13. 14). As *Pagani* meant, *ill.*, those who were of one village, and drank of one fountain, how much greater is the union which conjoins those who drink of the same Spirit! (1 Corinthians 12. 4, 13) [GRIOTUS]: (4.) "If any bowels (tender emotions) and mercies" (compassions), the adjuncts of "fellowship of the Spirit." The opposites of the two pairs, into which the four fall, are reprobated, v. 3, 4. 2. *Falsi*—i. e., Make full. I have joy in you, *complete* it by that which is still wanting, *vis.*, *unity* (ch. 1. 9). *like-minded*—*ill.*, "that ye be of the same mind:" more general than the following "of one mind." *having the same love*—equally disposed to love and be loved, *being of one accord*—*ill.*, "with united souls." This pairs with the following clause, thus, "With united souls, being of one mind;" as the former two also pair together, "That ye be like-minded, having the same love." 3. *Let nothing be done*—The italicised words are not in the Greek. Perhaps the ellipsis had better be supplied from the Greek (v. 2), "*Thinking* nothing in the way of strife" (or rather, "factions intrigue," "self-seeking," *note*, ch. 1. 16). It is the *thought* which characterizes the action as good or bad before God. *lowliness of mind*—The direct relation of this grace is to God alone; it is the sense of dependence of the creature on the Creator as such, and it places all created beings in this respect on a level. The man "lowly of mind" as to his spiritual life is independent of men, and free from all slavish feeling, while sensible of his continual dependence on God. Still it *INDIRECTLY* affects his behaviour toward his fellow-men; for, conscious of his entire dependence on God for all his abilities, even as they are dependent on God for theirs, he will not pride himself on his abilities, or exalt self in his conduct toward others (Ephesians 4. 2; Colossians 3. 12). [NEANDER.] *let each esteem*—*translate* as Greek, "esteeming each other superior to yourselves." Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbour excels: this is true "humility." 4. The oldest MSS. read, "Not looking each of you (plural, Greek) on his own things (i. e., not *having regard* solely to them), but *each of you* on the things of others" also. Cf. v. 21; also Paul's own example (ch. 1. 24). 5. The oldest MSS. read, "Have this mind in you," &c. He does not put forward himself (see *note*, v. 4, and ch. 1. 24) as an example, but Christ, THE ONE pre-eminently who sought not His own, but "humbled Himself" (v. 8), first in taking on Him our nature, secondly, in humbling Himself further in that nature (Romans 15. 8). 6. *Translate*, "Who *subsisting* (or *existing*, *vis.*, originally: the Greek is not the simple substantive verb, *to be*) in the form of God (the Divine *essence* is not meant: but the *external self-manifesting characteristics of God*, the form shining forth from His glorious essence. The Divine nature had infinite BEAUTY in itself, even without any creature contemplating that beauty: that beauty was 'the form of God:' as 'the form of a servant' (v. 7), which is in contrasted opposition to it, takes for granted the *existence* of His human nature, so 'the form of God' takes for granted His Divine nature [BENGEL], cf. John 5. 37; 17. 5; Colossians 1. 15, 'Who is the IMAGE of the invisible God' at a time before 'every creature,' 2 Corinthians 4. 4, *esteemed* (the same Greek verb as in v. 8) His being on an equality with God "no (act of) robbery;" or *self-arrogation*; claiming to one's self what does not belong to him. ELLICOTT, WAHL, &c., have translated, "A thing to be grasped at," which would require the Greek to be *harpagma*, whereas *harpagmos* means the act of seizing. So *harpagmos* means in the only passage where else it occurs, PLUTARCH, *De educatione puerorum*, 120. The same insuperable objection lies against ALFORD'S translation, "He regarded not as self-enrichment (i. e., an opportunity for self-exaltation) His equality with God." His argument is that the antithesis (v. 7) requires it, 'He used His equality with God as an opportunity, not for

self-exaltation, but for self-abasement, or *emptying Himself*. But the antithesis is not between His *being on an equality with God*, and His *emptying Himself*; for He never emptied Himself of the fulness of His Godhead, or His "BEING on an equality with God;" but between His being "in the form (i. e., the outward glorious self-manifestation) of God," and His "taking on Him the form of a servant," whereby He in a great measure emptied Himself of His precedent "form," or outward self-manifesting glory as God. Not "looking on His own things" (v. 4), He, though existing in the form of God, He esteemed it no robbery to be on an equality with God, yet made Himself of no reputation. "Being on an equality with God," is not identical with "subsisting in the form of God;" the latter expresses the *external characteristics*, majesty, and beauty of the Deity, which "He emptied Himself of," to assume "the form of a servant;" the former, "His BEING," or NATURE, His already existing STATE OF EQUALITY with God, both the Father and the Son having the same ESSENCE. A glimpse of Him "in the form of God," previous to His incarnation, was given to Moses (Exodus 24. 10, 11), Aaron, &c. 7. made himself of no reputation, and . . . and—rather as the Greek, "Emptied Himself, taking upon him the form of a servant, being made in the likeness of men." The two latter clauses (there being no conjunctions, "and—and," in the Greek) expresses in what Christ's "emptying of Himself" consists, *vis.*, in "taking the form of a servant" (*note*, Hebrews 10. 5; cf. Exodus 21. 5, 6, and Psalm 40. 6, proving that it was at the time when He assumed a body, He took "the form of a servant"), and in order to explain *how* He took "the form of a servant," there is added, by "being made in the likeness of men." His subjection to the law (Luke 2. 21; Galatians 4. 4) and to His parents (Luke 2. 51), His low state as a carpenter, and carpenter's reputed son (Matthew 13. 55; Mark 6. 3), His betrayal for the price of a bond-servant (Exodus 21. 32), and slave-like death to relieve us from the slavery of sin and death, finally and chiefly, *His servant-like dependence as man on God*, whilst His divinity was not outwardly manifested (Isaiah 49. 3, 7), are all marks of His "form as a servant." This proves (1.) He was in the form of a servant as soon as He was made man. (2.) He was "in the form of God" before He was "in the form of a servant." (3.) He did as really *subsist* in the Divine nature, as in the form of a servant, or in the nature of man. For He was as much "in the form of God" as "in the form of a servant;" and was so in the form of God as "to be on an equality with God:" He therefore could have been none other than God; for God saith, "To whom will ye liken me and make me equal" (Isaiah 46. 5)? [BISHOP PEARSON.] His *emptying Himself* presupposes His previous *plenitude of Godhead* (John 1. 14; Colossians 1. 19; 2. 9). He remained full of this; yet He bore Himself as if He were *empty*. *being found in fashion as a man*—*being already*, by His "emptying Himself," in the form of a servant, or likeness of man (Romans 8. 3), "He humbled Himself (still further by) becoming obedient even unto death (not as English Version, 'He humbled Himself and became,' &c.; the Greek has no 'and,' and has the participle, not the verb), and that the death of the cross." "Fashion" expresses that He had the outward guise, speech, and look. In v. 7, in the Greek, the emphasis is on *Himself* (which stands before the Greek verb), "He emptied Himself," His Divine self, viewed in respect to what He had heretofore been; in v. 8 the emphasis is on "humbled" (which stands before the Greek "Himself"); He not only "emptied Himself" of His previous "form of God," but submitted to *positive HUMILIATION*. He "became obedient," *vis.*, to God, as His "servant" (Romans 5. 19; Hebrews 5. 8). Therefore "God" is said to "exalt" Him (v. 9), even as it was God to whom He became voluntarily "obedient." "Even unto death" expresses the climax of His obedience (John 10. 18). 9. *Wherefore*—As the just consequence of His self-humiliation and obedience (Psalm 8. 5, 6; 110. 1, 7; Matthew 28. 18; Luke 24. 26; John 5. 27; 10. 17; Romans 14. 9; Ephesians 1. 20-22; Hebrews 2. 9). An intimation, that if we would hereafter be exalted, we too must, after His exam-

ple, now humble ourselves (v. 8, 5; ch. 3, 21; 1 Peter 5, 5, 6). Christ emptied Christ; God exalted Christ as man to equality with God. [BENGEL.] **highly exalted**—Greek, "*super-eminently exalted*" (Ephesians 4, 10). **given him**—Greek, "*bestowed on Him*," a name—along with the corresponding *reality*, glory and majesty. **which**—*translate*, "*viz.*" that which is above every name." The name "**JESUS**" (v. 10), which is even now in glory His name of honour (Acts 9, 5). "**Above**" not only men, but angels (Ephesians 1, 21). **10. at the name**—rather as Greek, "*in the name*," **bow**—rather, "*bend*," in token of worship. Referring to Isaiah 45, 23; quoted also in Romans 14, 11. To worship "*in the name of Jesus*," is to worship Jesus *Himself* (cf. v. 11; Proverbs 18, 10), or *God in Christ* (John 16, 23; Ephesians 3, 14). Cf. "*Whosoever shall call upon the name of the Lord* (*i. e.*, *whosoever shall call on the Lord in His revealed character*) shall be saved" (Romans 10, 13; 1 Corinthians 1, 2); "*all that call upon the name of Jesus Christ our Lord*" (cf. 2 Timothy 2, 22); "*call on the Lord*;" Acts 7, 59, "*calling upon . . . and saying, Lord Jesus*" (Acts 9, 14, 21; 22, 16). **of things in heaven**—angels. They worship Him not only as God, but as the ascended *God-man*, "*Jesus*" (Ephesians 1, 21; Hebrews 1, 6; 1 Peter 3, 22). **in earth**—men; among whom He tabernacled for a time. **under the earth**—the dead; among whom He was numbered once (Romans 14, 9, 11; Ephesians 4, 9, 10; Revelation 5, 13). The demons and the lost may be included *indirectly*, as even they give homage, though one of fear, not love, to Jesus (Mark 8, 11; Luke 8, 31; James 2, 19; see *Note*, v. 11). **11. every tongue**—Cf. "*every knee*" (v. 10). *In every way* He shall be acknowledged as Lord (no longer as "*servant*," v. 7). As none can fully do so "*but by the Holy Ghost*" (1 Corinthians 12, 3), the spirits of good men who are dead, must be the class *directly* meant, v. 10, "*under the earth*." **to the glory of God the Father**—the grand end of Christ's mediatorial office and kingdom, which shall cease when this end shall have been fully realized (John 5, 19-23, 30; 17, 1, 4-7; 1 Corinthians 15, 24-28). **12. Wherefore**—Seeing that we have in Christ such a specimen of glory resulting from "*obedience*" (v. 8) and humiliation, see that ye also be "*obedient*," and so "*your salvation*" shall follow your obedience, **as ye have . . . obeyed**—"*even as ye have been obedient*," *viz.*, to God, as Jesus was "*obedient*" unto God (*Note*, v. 8). **not as, &c.**—"not as if" it were a matter to be done "*in my presence only*, but now (as things are) much more (with more earnestness) (*in my absence*)" (because my help is withdrawn from you). [ALFORD.] **work out**—carry out to its full perfection. "*Salvation*" is "*worked in*" (v. 13; Ephesians 1, 11) believers by the Spirit, who enables them through faith to be justified *once for all*; but it needs, as a progressive work, to be "*worked out*" by obedience, through the help of the same Spirit, unto perfection (2 Peter 1, 5, 3). The sound Christian neither, like the formalist, rests in the means, without looking to the end, and to the Holy Spirit who alone can make the means effectual; nor, like the fanatic, hopes to attain the end without the means. **your own**—The emphasis is on this. Now that *I am* not present to further the work of your salvation, "*work out your own salvation*" yourselves the more carefully. Do not think this work cannot go on because *I am* absent; "*for* (v. 13) *it is God that worketh in you*," &c. In this case adopt a rule different from the former (v. 4), but resting on the same principle of "*lowliness of mind*" (v. 3), *viz.*, "*look each on his own things*," instead of "*disputings*" with others (v. 14). **salvation**—which is in "*Jesus*" (v. 10), as His name (meaning God-Saviour) implies. **with fear and trembling**—the very feeling enjoined on "*servants*," as to what ought to accompany their "*obedience*" (Ephesians 6, 5). So here, see that, as "*servants*" to God, after the example of Christ, ye be so "*with the fear and trembling*" which becomes servants; not slavish fear, but *trembling anxiety not to fall short of the goal* (1 Corinthians 9, 26, 27; Hebrews 4, 1, "*Let us fear, lest a promise being left as of entering into His rest, any should come short of it*"), *resulting from a sense of our human insufficiency, and from the consciousness that all depends on the power of God*, "*who worketh both to will and to do*" (Romans 11, 20). "*Paul*,

though joyous, writes seriously" J. J. WOLF.] **13. Now**—Encouragement to work: "*For it is God who worketh in you*," always present with you, though *I be* absent. It is not said, "*Work out your own salvation, though it is God*," &c., but, "*because it is God who*," &c. The *will* and the power to *work*, being first instalments of His grace, encourage us to make full proof of, and carry out to the end, the "*salvation*" which He has first "*worked*," and is still "*working in*" us, enabling us to "*work it out*." "*Our will does nothing thereunto without grace*, but grace is inactive without our will." [ST. BERNARD,] Man is, in different senses, entirely active, and entirely passive: *God producing all, and we acting all*. What He produced is our own acts. It is not that God does some, and we the rest. God does all, and we do all. God is the only proper author, we the only proper actors. Thus the same things in Scripture are represented as from God, and from us. God makes a new heart, and we are commanded to make us a new heart; not merely because we must use the means in order to the effect, but the effect itself is our act and our duty (Ezekiel 11, 19; 18, 31; 36, 26). [EDWARDS.] **worketh**—rather as Greek, "*worketh effectually*." We cannot of ourselves embrace the Gospel of grace: "*the will*" (Psalm 110, 3; 2 Corinthians 3, 5) comes solely of God's gift to whom He will (John 6, 44, 65); so also the power "*to do*" (rather, "*to work effectually*," as the Greek is the same as that for "*worketh in*"), *i. e.*, effectual perseverance to the end, is wholly of God's gift (ch. 1, 6; Hebrews 13, 21). **of his good pleasure**—rather as Greek, "*for His good pleasure*;" *in order to carry out His sovereign gracious purpose towards you* (Ephesians 1, 5, 9). **14. murmurings**—*secret murmurings* and complaints against your fellow-men arising from selfishness: opposed to the example of Jesus just mentioned (cf. the use of the word, John 7, 12, 13; Acts 6, 1; 1 Peter 4, 9; Jude 16). **disputings**—The Greek is translated "*doubting*" in 1 Timothy 2, 8. But here referring to profitless "*disputings*" with our fellow-men, in relation to whom we are called on to be "*blameless and harmless*" (v. 15); so the Greek is translated, Mark 9, 33, 34. These disputings flow from "*vainglory*" reprobated (v. 3); *abounded among the Aristotelian philosophers in Macedonia, where Philippi was*. **15. blameless and harmless**—Without either the repute of mischief, or the inclination to do it. [ALFORD.] **sons**—rather as Greek, "*the children of God*" (Romans 8, 14-16). Imitation of our Heavenly Father is the instinctive guide to our duty as His children, more than any external law (Matthew 5, 44, 45, 48). **without rebuke**—"without (giving handle for) *reproach*." The whole verse tacitly refers by contrast to Deuteronomy 32, 5, "*Their spot . . . not . . . of His children . . . a perverse and crooked generation*" (cf. 1 Peter 2, 12). **ye shine**—*lit.*, "*appear*." [TRENCH.] "*Show yourselves*" (cf. Matthew 5, 14-16; Ephesians 5, 8-13). **as lights in the world**—The Greek expresses "*as luminaries in the world*," as the sun and moon, "*the lights*," or "*great lights*," in the *material* world or in the firmament. LXX. use the very same Greek word in the passage, Genesis 1, 14, 16; cf. *Note*, Revelation 21, 11. **16. Holding forth**—to them, and so *applying it* (the common meaning of the Greek; perhaps here including also the other meaning, "*holding fast*"). The image of *light-bearers* or *luminaries* is carried on from v. 13. As the heavenly luminaries' *light* is closely connected with the *life* of animals, so ye hold forth the light of Christ's "*word*" (received from me) which is the "*life*" of the Gentiles (John 1, 4; 1 John 1, 1, 5-7). Christ is "*the Light of the world*" (John 8, 12); believers are only "*light-bearers*" reflecting His light. **that I may rejoice in**—*lit.*, "*with a view to (your being) a subject of rejoicing to me against the day of Christ*" (ch. 4, 1; 2 Corinthians 1, 14; 1 Thessalonians 2, 19). **that I have not run in vain**—that it was not in vain that I laboured for your spiritual good. **17. Yea, and if**—rather as Greek, "*Yea, if even*:" implying that he regarded the contingency as not unlikely. He had assumed the *possibility* of his being found alive at Christ's coming (for in every age Christ designed Christians to stand in preparedness for His coming as at hand). He here puts a supposition which he regards as more

likely, viz., his own death before Christ's coming. I be offered—rather as Greek, "I am poured out." "I am made a libation." Present, not future, as the danger is threatening him now. As in sacrifices libations of wine were "poured upon" the offerings; so he represents his Philippian converts, offered through faith (or else their faith itself), as the sacrifice, and his blood as the libation "poured upon" it (cf. Romans 15. 16; 2 Timothy 4. 6). service—Greek, priest's ministration:" carrying out the image of a sacrifice. I rejoice—for myself (ch. 1. 21, 23). His expectation of release from prison is much fainter, than in the Epistles to Ephesians, Colossians, and Philemon, written somewhat earlier from Rome. The appointment of Tigellinus to be Prætorian Prefect, was probably the cause of this change. See *Introduction*. rejoice with you all—ALFORD translates, "I congratulate you all," viz., on the honour occurring to you by my blood being poured out on the sacrifice of your faith. If they rejoiced already (as English Version represents), what need of his urging them, "Do ye also joy," &c. 18. "Do ye also rejoice" at this honour to you, "and congratulate me" on my blessed "gain" (ch. 1. 21). 19. Ver. 22, "Ye know the proof of him . . . that . . . he hath served with me," implies that Timothy had been long with Paul at Philippi. Accordingly, in the history (Acts 18. 1-4; 17. 10, 14), we find them setting out together from Derbe in Lycaonia, and together again at Berea in Macedonia, near the conclusion of St. Paul's missionary journey: an undesigned coincidence between the Epistle and history, a mark of genuineness. [PALEY.] From v. 19-50, it appears Epaphroditus was to set out at once to allay the anxiety of the Philippians on his account, and at the same time bearing the Epistle; Timothy was to follow after the apostle's liberation was decided, when they could arrange their plans more definitely as to where Timothy should, on his return with tidings from Philippi, meet Paul, who was designing by a wider circuit, and slower progress, to reach that city. Paul's reason for sending Timothy so soon after having heard of the Philippians from Epaphroditus was, that they were now suffering persecutions (ch. 1. 28-30); and besides, Epaphroditus' delay through sickness on his journey to Rome from Philippi, made the tidings he brought to be of less recent date than Paul desired. St. Paul himself also hoped to visit them shortly. But I trust—Yet my death is by no means certain; yea, "I hope (Greek) in the Lord" (i. e., by the Lord's help). unto you—lit., "for you," i. e., to your satisfaction, not merely motion, to you. I also—That not only you "may be of good courage" (so Greek) on hearing of me (v. 23), but "I also, when I know your state," 20. His reason for sending Timothy above all others: I have none so "like-minded," lit., "like-souled," with myself as is Timothy. Cf. Deuteronomy 13. 6, "Thy friend which is as thine own soul" (Psalm 53. 14). Paul's second self. naturally—Greek, "genuinely:" "with sincere solicitude." A case wherein the Spirit of God so changed man's nature, that to be natural was with him to be spiritual: the great point to be aimed at. 21. Translate as Greek, "They all" (viz., who are now with me, ch. 1. 14, 17; ch. 4. 21: such Demas, then with him, proved to be, Colossians 4. 14; cf. 2 Timothy 4. 10; Philemon 24). seek their own—Opposed to Paul's precept (v. 4; 1 Corinthians 10. 24, 33; 13. 5). This is spoken, by comparison with Timothy; for ch. 1. 16, 17, implies that some of those with Paul at Rome were genuine Christians, though not so self-sacrificing as Timothy. Few come to the help of the Lord's cause, where ease, fame, and gain, have to be sacrificed. Most help only when Christ's gain is compatible with their own (Judges 5. 17, 23). 22. Rare praise (Nehemiah 7. 2). as a son with the father—translate, "as a child (serveth) a father." served with me—When we might expect the sentence to run thus, "As a child serveth a father, so he served me;" he changes it to "served with me" in modesty; as Christians are not servants to one another, but servants of God with one another (cf. ch. 3. 17). In the Gospel—Greek, "unto," or "for the Gospel." 23. so soon as I shall see—i. e., so soon as I shall have known for certain. 24. also myself—as well as Timothy. 25. I supposed—"I thought it necessary." to send—It was prop-

erly a sending Epaphroditus back (ch. 4. 18). But as he had come intending to stay some time with Paul, the latter uses the word "send" (cf. v. 30). fellow-soldier—in the "good fight" of faith (ch. 1. 27, 30; 2 Timothy 2. 8; 4. 7). your messenger—lit., "apostle." The "apostles" or "messengers of the churches" (Romans 16. 7; 2 Corinthians 8. 23), were distinct from the "apostles" specially commissioned by Christ, as the Twelve and Paul. ministered to my wants—by conveying the contributions from Philippi. The Greek leitourgon, lit., implies ministering in the ministerial office. Probably Epaphroditus was a presbyter or else a deacon. 26. For—Reason for thinking it "necessary to send" Epaphroditus. Translate as Greek, "Inasmuch as he was longing after you all." full of heaviness—The Greek expresses the being worn out and overpowered with heavy grief. because that ye had heard that he had been sick—rather, "that he was sick." He felt how exceedingly saddened you would be in hearing it; and he now is hastening to relieve your minds of the anxiety. 27. Epaphroditus' sickness proves that the apostles had not ordinarily the permanent gift of miracles, any more than of inspiration: both were vouchsafed to them only for each particular occasion, as the Spirit thought fit. lest I should have sorrow upon sorrow—viz., the sorrow of losing him by death, in addition to the sorrow of my imprisonment. Here only occurs anything of a sorrowful tone in this Epistle, which generally is most joyous. 29. Receive him—There seems to be something behind respecting him. If extreme affection had been the sole ground of his "heaviness," no such exhortation would have been needed. [ALFORD.] in reputation—"in honour." 30. for the work of Christ—viz., the bringing of a supply to me, the minister of Christ. He was probably in a delicate state of health in setting out from Philippi; but at all hazards he undertook this service of Christian love, which cost him a serious sickness. not regarding his life—Most of the oldest MSS read, "hazarding," &c. to supply your lack of service—Not that Paul would imply, they lacked the will: what they "lacked" was the "opportunity" by which to send their accustomed bounty (ch. 4. 10). "That which ye would have done if you could [but which you could not through absence], he did for you; therefore receive him with all joy." [ALFORD.]

CHAPTER III.

Ver. 1-21. WARNING AGAINST JUDAIZERS: HE HAS GREATER CAUSE THAN THEY TO TRUST IN LEGAL RIGHT-EOUSNESS, BUT RENOUNCED IT FOR CHRIST'S RIGHTEOUSNESS, IN WHICH HE PRESSES AFTER PERFECTION: WARNING AGAINST CARNAL PERSONS: CONTRAST OF THE BELIEVER'S LIFE AND HOPE. 1. Finally—rather, not with the notion of time, but making a transition to another general subject, "Furthermore" [BENGEL and WAHL] as in 1 Thessalonians 4. 1. Lit., "As to what remains," &c. It is often used at the conclusion of Epistles for "finally" (Ephesians 6. 10; 2 Thessalonians 3. 1). But it is not restricted to this meaning, as ALFORD thinks, supposing that Paul used it here intending to close his Epistle, but was led by the mention of the Judaizers into a more lengthened dissertation. the same things—concerning "rejoicing," the prevailing feature in this Epistle (ch. 1. 18, 25; 2. 17; 4. 4, where, cf. the "again I say," with "the same things" here). "In the Lord," marks the true ground of joy, in contrast with "having confidence in the flesh," or in any outward sensible matter of boasting (v. 3). not grievous—"not irksome." for you it is safe—Spiritual joy is the best safety against error (v. 2; Nehemiah 8. 10, end). 2. Beware—Greek, "Have your eye on" so as to beware of. Contrast "mark," or "observe," viz., so as to follow v. 17. dogs—(Greek, "the dogs," viz., those impure persons "of whom I have told you often" (v. 18, 19); "the abominable" (cf. Revelation 21. 8, with 22. 15; Matthew 7. 6; Titus 1. 15, 16): "Dogs" in filthiness, uncharitableness, and snarling (Deuteronomy 23. 18, Psalm 59. 6, 11, 15; 2 Peter 2. 22): especially "enemies of the cross of Christ" (v. 18; Psalm 22. 16, 20). The Jews regarded the

Gentiles as "dogs" (Matthew 15. 26); but by their own unbelief they have ceased to be the true Israel, and are become "dogs" (cf. Isaiah 56. 10, 11). **evil workers**—2 Corinthians 11. 13, "deceitful workers." Not simply "evildoers" are meant, but men who "worked," indeed, ostensibly for the Gospel, but worked for evil; "serving not our Lord, but their own belly" (v. 19; cf. Romans 16. 18). *Translate*, "The evil workmen," i. e., bad teachers (cf. 2 Timothy 2. 15). **circumcision**—Circumcision had now lost its spiritual significance, and was now become to those who rested on it as any ground of justification, a senseless mutilation. Christians have the only true *circumcision*, viz., that of the heart; legalists have only "circision," i. e., the cutting off of the flesh. To make "cuttings in the flesh" was expressly prohibited by the law (Leviticus 21. 5); it was a Gentile-heathenish practice (1 Kings 18. 28); yet this, writes Paul indignantly, is what these legalists are virtually doing in violation of the law. There is a remarkable gradation, says BIRKS (*Horæ Apostolicæ*) in St. Paul's language as to circumcision. In his first recorded discourse (Acts 13. 39), circumcision is not named, but implied as included in the law of Moses which cannot justify. Six or seven years later, in Epistle to Galatians (3. 3), the first Epistle in which it is named, its spiritual inefficiency is maintained against those Gentiles who, beginning in the Spirit, thought to be perfected in the flesh. Later, in Epistle to Romans (2. 28, 29), he goes farther, and claims the substance of it for every believer, assigning the shadow only of it to the unbelieving Jew. In Epistle to Colossians (2. 11; 3. 11), still later, he expounds more fully the true circumcision as the exclusive privilege of the believer. Last of all here, the very name is denied to the legalist, and a term of reproach is substituted, "circision," or *flesh-cutting*. Once obligatory on all the covenant people, then reduced to a mere national distinction, it was more and more associated in the apostle's experience with the open hostility of the Jews, and the perverse teaching of false brethren. 3. "We are the (real) circumcision" (Romans 2. 28-29; Colossians 2. 11). **worship God in the Spirit**—The oldest MSS. read, "Worship by the Spirit of God." our religious service is rendered by the Spirit (John 4. 23, 24). Legal worship was outward, and consisted in outward acts, restricted to certain times and places. Christian worship is *spiritual*, flowing from the inworkings of the Holy Spirit, not relating to certain isolated acts, but embracing the whole life (Romans 12. 1). In the former, men trusted in something human, whether descent from the theocratic nation, or the righteousness of the law, or mortification of "the flesh" ("Having confidence," or "glorying in the flesh") [NEANDER] (Romans 1. 9). **rejoice in Jesus Christ**—"make our boast in Christ Jesus," not in the law: the ground of their boasting, have no confidence in the flesh—but in the Spirit. 4. "Although I (emphatical) might have confidence even in the flesh." *Id.*, "I having," &c., but not using, "confidence in the flesh." I more—have more "whereof I might have confidence in the flesh." 5. In three particulars he shows how he "might have confidence in the flesh" (v. 4): (1.) His pure Jewish blood. (2.) His legal preciseness and high status as such. (3.) His zeal for the law. The Greek is *id.*, "Being in circumcision an eighth-day person," i. e., not one circumcised in later life as a proselyte, but on the eighth day after birth, as the law directed in the case of Jew-born infants. **of the tribe of Benjamin**—son of Rachel, not of the maid servant. [BENGEL.] Hebrew of the Hebrews—neither one or other parent being Gentile. The "Hebrew," wherever he dwelt, retained the language of his fathers. Thus Paul, though settled in Tarsus, a Greek city, calls himself a Hebrew. A "Grecian" or Hellenist, on the other hand, in the New Testament, is the term used for a Greek-speaking Jew. [TRENCH.] touching the law—i. e., as to legal status and strictness. a Pharisee—"of the strictest sect" (Acts 23. 5). 6. **concerning**—*translate* as before and after, "As touching zeal" (cf. Acts 22. 3; 23. 9). **blameless**—Greek, "Having become blameless" as to ceremonial righteousness: having attained in the eyes of man blameless legal perfection. As to the holiness before God, which is the inner and truest spirit of the

law, and which flows from "the righteousness of God by faith," he on the contrary declares (v. 12-14) that he has not attained perfection. 7. **gain**—rather as Greek, "gains": including all possible advantages of outward status, which he had heretofore enjoyed. I counted—Greek, "I have counted for Christ's sake loss." He no longer uses the plural as in "gains;" for he counts them all but one great "loss" (Matthew 13. 26; Luke 9. 25). 8. **Yea doubtless**—The oldest MSS. omit "doubtless" (Greek, "ge"); *translate*, "nay more." Not only "have I counted" those things just mentioned "loss for Christ's sake, but, moreover, I even do count ALL things but loss," &c. for the excellency—Greek, "On account of the surpassing excellency (the super-eminence above them all) of the knowledge of Christ Jesus." my Lord—Believing and loving appropriation of Him (Psalm 63. 1; John 20. 28). for whom—"on account of whom." I have suffered the loss—Not merely I "counted" them "loss," but have actually lost them. all things—The Greek has the article, referring to the preceding "all things:" "I have suffered the loss of them all." *Id.*—Greek, "refuse (such as excrements, dregs, dross) cast to the dogs," as the derivation expresses. A "loss" is of something having value; but "refuse" is thrown away as not worthy of being any more touched or looked at. *win*—*translate*, to accord with the translation, v. 7, "gain Christ." A man cannot make other things his "gain" or chief confidence, and at the same time "gain Christ." He who loses all things, and even himself, on account of Christ, gains Christ: Christ is His, and He is Christ's (Song of Solomon 2. 16; 6. 3; Luke 9. 23, 24; 1 Corinthians 3. 23). 9. **be found in him**—"be found" at His coming again, living spiritually "in Him" as the element of my life. Once lost, I have been "found" and I hope to be perfectly "found" by Him (Luke 15. 8). **own righteousness . . . of the law**—(V. 6; Romans 10. 3, 5). "Of," i. e., from, righteousness . . . of God by faith—Greek, "which is from God (resting) upon faith." Paul was transported from legal bondage into Christian freedom at once, and without any gradual transition. Hence, the bands of Pharisaism were loosed instantaneously; and opposition to Pharisaic Judaism took the place of opposition to the Gospel. Thus God's providence fitly prepared him for the work of overthrowing all idea of legal justification. "The righteousness of faith," in Paul's sense, is the righteousness or perfect holiness of Christ appropriated by faith, as the objective ground of confidence for the believer, and also as a new subjective principle of life. Hence it includes the essence of a new disposition, and may easily pass into the idea of sanctification, though the two ideas are originally distinct. It is not any arbitrary act of God, as if he treated as sinless a man persisting in sin, simply because he believes in Christ; but the objective on the part of God corresponds to the subjective on the part of man, viz., faith. The realization of the archetype of holiness through Christ, contains the pledge that this shall be realized in all who are one with Him by faith, and are become the organs of His Spirit. Its germ is imparted to them in believing, although the fruit of a life perfectly conformed to the Redeemer, can only be gradually developed in this life. [NEANDER.] 10. **That I may know him**—experimentally. The aim of the "righteousness" just mentioned. This verse resumes, and more fully explains, "the excellency of the knowledge of Christ" (v. 8). To know HIM is more than merely to know a doctrine about Him. Believers are brought not only to redemption, but to the Redeemer Himself, the power of His resurrection—assuring believers of their justification (Romans 4. 25; 1 Corinthians 15. 17), and raising them up spiritually with Him, by virtue of their identification with Him in this, as in all the acts of His redeeming work for us (Romans 6. 4; Colossians 2. 12; 3. 1). The power of the Divine Spirit which raised Him from literal death, is the same which raises believers from spiritual death now (Ephesians 1. 19, 20), and shall raise their bodies from literal death hereafter (Romans 8. 11). **the fellowship of his sufferings**—by identification with Him in His sufferings and death, by imputation; also, in actually bearing

the cross whatever is laid on us, after His example, and so "filling up that which is behind of the afflictions of Christ" (Colossians 1. 24); and in the will to bear aught for His sake (Matthew 10. 38; 16. 24; 2 Timothy 2. 11). As He bore all our sufferings (Isaiah 53. 4), so we participate in His, *made conformable unto his death*—"conformed to the likeness of His death," viz., by continued sufferings for His sake and mortifying of the carnal self (Romans 8. 30; 1 Corinthians 15. 31; 2 Corinthians 4. 10-12; Galatians 2. 30). 11. *If by any means*—Not implying uncertainty of the issue, but the earnestness of the struggle of faith (1 Corinthians 9. 26, 27), and the urgent need of jealous self-watchfulness (1 Corinthians 10. 12). *attain unto the resurrection of the dead*—The oldest MSS. read, "... the resurrection from (out of) the dead," viz., the first resurrection; that of believers at Christ's coming (1 Corinthians 15. 23; 1 Thessalonians 4. 15; Revelation 20. 5, 6). The Greek word occurs nowhere else in the New Testament. "The power of Christ's resurrection" (Romans 1. 4), ensures the believer's attainment of the "resurrection from the (rest of the) dead" (cf. v. 20, 21). Cf. "Accounted worthy to obtain the resurrection from the dead" (Luke 20. 35). "The resurrection of the just" (Luke 14. 14). 12. *Translate*, "Not that I," &c. (I do not wish to be understood as saying that, &c.) *attained*—"obtained," viz., a perfect knowledge of Christ, and of the power of His death, and fellowship of His sufferings, and a conformity to His death, *either were already perfect*—"Or am already perfected," i. e., *crowned* with the garland of victory, my course completed, and perfection absolutely reached. The image is that of a race-course throughout. See 1 Corinthians 9. 24; Hebrews 12. 23. See TRENCH, *Synonyms of New Testament*. I follow after—"I press on." *apprehend* ... *apprehend*—"If so be that I may lay hold on that (viz., the prize, v. 14) for which also I was laid hold on by Christ" (viz., at my conversion, Song of Solomon 1. 4; 1 Corinthians 13. 12). *Jesus*—Omitted in the oldest MSS. Paul was close to "apprehending" the prize (2 Timothy 4. 7, 8). Christ the Author, is also the Finisher of His people's "race." 13. *I*—whatever others count as to themselves. He who counts himself perfect, must deceive himself by calling sin infirmity (1 John 1. 8); at the same time, each must aim at perfection, to be a Christian at all (Matthew 6. 45). *forgetting those things ... behind*—*Looking back* is sure to end in *going back* (Luke 9. 62): So Lot's wife (Luke 17. 32). If in stemming a current we cease pulling the oar against it, we are carried back. God's word to us is as it was to Israel, "Speak unto the children of Israel that they go forward" (Exodus 14. 15). The Bible is our landmark to show us whether we are progressing or retrograding. *reaching forth*—with hand and foot, like a runner in a race, and the body bent forward. The Christian is always humbled by the contrast between what he is and what he desires to be. The eye reaches before and draws on the hand, the hand reaches before and draws on the foot. [BENGEL.] *unto—towards* (Hebrews 6. 1). 14. *high calling*—lit., "the calling that is above" (Galatians 4. 26; Colossians 3. 1): "the heavenly calling" (Hebrews 3. 1). "The prize" is "the crown of righteousness" (1 Corinthians 9. 24; 2 Timothy 4. 8). Revelation 2. 10, "crown of life." 1 Peter 5. 4, "A crown of glory that fadeth not away." "The high," or "heavenly calling," is not restricted, as ALFORD thinks, to St. Paul's own calling as an apostle by the summons of God from heaven; but the common calling of all Christians to salvation in Christ, which coming from heaven invites us to heaven, whither accordingly our minds ought to be uplifted. 15. *therefore*—Resuming v. 8. "As many of us then, as are perfect," i. e., *full grown* (no longer "babes") in the Christian life (v. 3, "worshipping God in the Spirit, and having no confidence in the flesh"), 1 Corinthians 2. 6, fully established in things of God. Here, by "perfect," he means *one fully fit for running* [BENGEL]; knowing and complying with the laws of the course (2 Timothy 2. 5). Though "perfect" in this sense, he was not yet "made perfect" (Greek) in the sense intended in v. 12, viz., "crowned with complete victory," and having attained absolute perfection.

thus minded—having the mind which he had described v. 7-14. *otherwise minded*—having too high an opinion of yourselves as to your attainment of Christian perfection. "He who thinks that he has attained everything hath nothing." [CHRYSOBOSTOM.] Probably, too, he refers to those who were tempted to think to attain to perfection by the law (Galatians 3. 3): who needed the warning (v. 3), "Beware of the conclusion," though on account of their former piety, Paul hopes confidently (as in Galatians 5. 10) that God will reveal the path of right-mindedness to them. Paul taught externally; God reveals" the truth internally by His Spirit (Matthew 11. 25; 16. 17; 1 Corinthians 3. 6). *unto you*—who sincerely strive to do God's will (John 7. 17; Ephesians 1. 17). 16. The expectation of a new revelation is not to make you less careful in walking according to whatever degree of knowledge of Divine things and perfection you have already attained. God makes further revelations to those who walk up to the revelations they already have (Hosea 6. 3). *rule, let us mind the same thing*—Omitted in the oldest MSS. Perhaps partly inserted from Galatians 6. 16, and ch. 2. 2. *Translate* then, "Whereunto we have attained, let us walk on (a military term, *march in order*) in the same" (the measure of knowledge already attained). 17. *followers*—Greek, "imitators together." *of me—as I am an imitator of Christ* (1 Corinthians 11. 1): Imitate me no farther than as I imitate Christ. Or as BENGEL, "My fellow-imitators of God" or "Christ;" "imitators of Christ together with me" (Note, ch. 2. 22; Ephesians 5. 1). *mark—for imitation, which walk so as ye have us for an ensample*—In English Version of the former clause, the translation of this clause is, "those who are walking so as ye have an example in us." But in BENGEL'S translation, "Inasmuch as," or "since," instead of "as." 18. *many walk*—in such a manner. Follow not evil-doers, because they are "many" (Exodus 23. 2). Their numbers are rather a presumption against their being Christ's "little flock" (Luke 12. 32). *often*—There is need of constant warning. *weeping*—(Romans 9. 2) A hard tone in speaking of the inconsistencies of professors is the very opposite of Paul's spirit, and David's (Psalm 119. 136), and Jeremiah's (Jeremiah 13. 17). The Lord and His apostles, at the same time, speak more strongly against empty professors (as the Pharisees), than against open scoffers. *enemies of the cross of Christ*—in their practice, not in doctrine (Galatians 6. 14; Hebrews 6. 6; 10. 29). 19. *destruction*—everlasting at Christ's coming. Ch. 1. 28, "perdition;" the opposite word is "Saviour" (v. 20). *end—fixed doom, whose god is their belly*—(Romans 16. 18)—hereafter to be destroyed by God (1 Corinthians 6. 13). In contrast to our "body" (v. 21), which *our God*, the Lord Jesus, shall "fashion like unto His glorious body." Their belly is now pampered, our body now wasted; then the respective states of both shall be reversed. *glory is in their shame*—As "glory" is often used in the Old Testament for "God" (Psalm 106. 20), so here it answers to "whose God," in the parallel clause; and "shame" is the Old Testament term contemptuously given to an idol (Judges 6. 32, *Margin*). Hosea 4. 7 seems to be referred to by St. Paul (cf. Romans 1. 32). There seems no allusion to circumcision, as no longer glorious, but a shame to them (v. 2). The reference of the immediate context is to sensuality, and carnality in general. *mind earthly things*—(Romans 8. 5). In contrast to v. 20; Colossians 3. 2. 20. *our conversation*—rather, "our state" or "country;" *our citizenship*. *Our life as citizens*. We are but pilgrims on earth; how then should we "mind earthly things" (v. 18 Hebrews 11. 9, 10, 13-16)? Roman citizenship was then highly prized; how much more should the heavenly citizenship (Acts 22. 28; cf. Luke 10. 20)? *is—Greek*, "has its existence." *in heaven*—Greek, "in the heavens." *look for the Saviour, the Lord Jesus Christ*—"We wait for (so the same Greek is translated, Romans 8. 19) the Lord Jesus as a (i. e., in the capacity of a) Saviour" (Hebrews 9. 28). That He is "the Lord," now exalted above every name, assures our expectation (ch. 2. 9-11). Our High Priest is gone up into the Holy of Holies not made with hands, there to atone for us; and as the Israelites stood

outside the tabernacle, expecting Aaron's return (cf. Luke 1. 21), so must we look unto the heavens expecting Christ thence. **21. Greek**, "Who shall transfigure the body of our humiliation (*viz.*, in which our humiliation has place, 1 Corinthians 4. 10; Ephesians 2. 19; 2 Timothy 2. 12), that it may be conformed unto the body of His glory (*viz.*, in which His glory is manifested), according to the effectual working whereby," &c. Not only shall He come as our "Saviour," but also as our *Glorifier*. **even**—Not only to make the body like His own, but "to subdue all things," even death itself, as well as Satan and sin. He gave a sample of the coming transfiguration on the mount (Matthew 17. 1, &c.). Not a change of identity, but of fashion or form (Psalm 17. 15; 1 Corinthians 15. 51). Our spiritual resurrection now is the pledge of our bodily resurrection to glory hereafter (v. 20; Romans 8. 11). As Christ's glorified body was essentially identical with His body of humiliation; so our resurrection bodies as believers, since they shall be like His, shall be identical essentially with our present bodies, and yet "spiritual bodies" (1 Corinthians 15. 42-44). Our "hope" is, that Christ, by His rising from the dead, hath obtained the power, and is become the pattern, of our resurrection (Micah 2. 13).

CHAPTER IV.

Ver. 1-23. EXHORTATIONS: THANKS FOR THE SUPPLY FROM PHILIPPI: GREETING; AND CLOSING BENEDICTION. 1. "Wherefore;" since we have such a glorious hope (ch. 3. 20, 21). **dearly beloved**—Repeated again at the close of the verse, implying that his great love to them should be a motive to their obedience. **longed for**—"yearned after" in your absence (ch. 1. 8). **crown**—in the day of the Lord (ch. 2. 16; 1 Thessalonians 2. 19). **so**—as I have admonished you. **stand fast**—(Ch. 1. 27.) 2. Euodia and Syntyche were two women who seem to have been at variance; probably deaconesses of the Church. He repeats, "I beseech," as if he would admonish each separately, and with the utmost impartiality. **In the Lord**—the true element of Christian union; for those "in the Lord" by faith to be at variance, is an utter inconsistency. 3. **And—Greek**, "Yea." **true yoke-fellow**—yoked with me in the same Gospel yoke (Matthew 11. 29, 30; cf. 1 Timothy 5. 17, 18). Either Timothy, Silas (Acts 15. 40; 16. 19, at Philippi), or the chief bishop of Philippi. Or else the *Greek*, *Synzeugus*, or *Synzygus*, is a proper name: "Who art truly, as thy name means, a yoke-fellow." Certainly not Paul's wife, as 1 Corinthians 9. 5 implies he had none. **help these women**—rather, as *Greek*, "help them," *viz.*, Euodia and Syntyche. "Co-operate with them" (BIRKS); or as ALFORD, "Help in the work of their reconciliation." **which laboured with me**—"inasmuch as they laboured with me." At Philippi, women were the first hearers of the Gospel, and Lydia the first convert. It is a coincidence which marks genuineness, that in this Epistle alone, special instructions are given to women who laboured with Paul in the Gospel. In selecting the first teachers, those first converted would naturally be fixed on. Euodia and Syntyche were doubtless two of "the women who resorted to the river side, where prayer was wont to be made" (Acts 16. 13), and being early converted, would naturally take an active part in teaching other women called at a later period; of course not in public preaching, but in a less prominent sphere (1 Timothy 2. 11, 12). **Clement**—bishop of Rome shortly after the death of Peter and Paul. His Epistle from the Church of Rome to the Church of Corinth is extant. It makes no mention of the supremacy of the See of Peter. He was the most eminent of the apostolical fathers. ALFORD thinks that the Clement here was a *Philippian*, and not necessarily Clement, bishop of Rome. But ORIGEN (*Comment.* John 1. 29) identifies the Clement here with the bishop of Rome. **in the book of life**—the register-book of those whose "citizenship is in heaven" (Luke 10. 20; Philippians 3. 20). Anciently, free cities had a roll-book containing the names of all those having the right of citizenship (cf. Exodus 31. 32; Psalm 69. 28; Ezekiel 13. 9; Daniel 12. 1; Revelation 20. 12; 21. 27). 4. (Isaiah 41. 10.)

"Alway;" even amidst the afflictions now distressing you (ch. 1. 28-30). **again**—as he had already said, "Rejoice" (ch. 3. 1). Joy is the predominant feature of the Epistle. **I say—Greek**, rather, "I will say." 5. **moderation**—From a *Greek* root, "to yield," whence *yieldingness* [TRENCH] or from a root, "it is fitting," whence "*reasonableness of dealing*" [ALFORD], that considerateness for others, *not urging one's own rights to the uttermost*, but waiving a part, and thereby rectifying the injustices of justice. The archetype of this grace is God, who presses not the strictness of His law against us as we deserve (Psalm 130. 3, 4) though having exacted the fullest payment for us from our Divine Surety. There are included in "moderation," candour and kindness. Joy in the Lord raises us above rigorism towards others (v. 5), and carefulness (v. 6) as to one's own affairs. Sadness produces *morose harshness* towards others, and a carking spirit in ourselves. **Let . . . be known**—*i. e.*, in your conduct to others, let nothing inconsistent with "moderation" be seen. Not a precept to make a display of moderation. Let this grace "be known" to men in acts; let "your requests be made to God" in words (v. 6). **unto all men**—even to the "perverse" (ch. 2. 15), that so ye may win them. Exercise "forbearance" even to your persecutors. None is so ungracious as not to be kindly to some one, from some motive or another, on some occasion; the believer is to be so "unto all men" at all times. **The Lord is at hand**—The Lord's coming again speedily is the grand motive to every Christian grace (James 5. 8, 9). Harshness to others (the opposite of "moderation") would be taking into our own hands prematurely the prerogatives of judging, which belongs to the Lord alone (1 Corinthians 4. 5); and so provoking God to judge us by the strict letter of the law (James 2. 12, 13). 6. **Translate**, "Be anxious about nothing." Care and prayer are as mutually opposed as fire and water. [BENGEL] **by prayer and supplication—Greek**, "by the prayer and the supplication" appropriate to each case. [ALFORD.] **Prayer** for blessings; and the general term. **Supplication**, to avert ills; a special term, *suppliant entreaty* (Note, Ephesians 6. 18). **thanksgiving**—for every event, prosperity and affliction alike (1 Thessalonians 5. 18; James 5. 18). The Philippians might remember Paul's example at Philippi when in the innermost prison (Acts 16. 25). Thanksgiving gives effect to prayer (2 Chronicles 20. 21), and frees from *anxious carefulness* by making all God's dealings matter for praise, not merely for resignation, much less *murmuring*. "Peace" is the companion of "thanksgiving" (v. 7; Colossians 3. 15). **let your requests be made known unto God**—with generous, filial, unreserved confidence; not keeping aught back, as too great, or else too small, to bring before God, though you might feel so as to your fellow-men. So Jacob, when fearing Esau (Genesis 32. 9-12); Hezekiah fearing Sennacherib (2 Kings 19. 14; Psalm 37. 5). 7. **And**—The inseparable consequence of thus laying everything before God in "prayer with thanksgiving." **peace**—the dispeller of "anxious care" (v. 6). **of God**—coming from God, and resting in God (John 14. 27; 16. 33; Colossians 3. 15). **passeth—surpasseth, or exceedeth**, all man's notional powers of understanding its full blessedness (1 Corinthians 2. 9, 10; Ephesians 3. 20; cf. Proverbs 3. 17). **shall keep**—rather, "shall guard;" shall keep as a well-garrisoned stronghold (Isaiah 26. 1, 3). The same *Greek* verb is used, 1 Peter 1. 5. There shall be peace secure within, whatever outward troubles may besiege. **hearts and minds**—rather, "hearts (the seat of the thoughts) and thoughts" or purposes. **through**—rather as *Greek*, "in Christ Jesus." It is in Christ that we are "kept" or "guarded" secure. 8. Summary of all his exhortations as to relative duties, whether as children or parents, husbands or wives, friends, neighbours, men in the intercourse of the world, &c. **true**—sincere, in words. **honest**—Old English for "seemly," *viz.*, in action, *lit.*, grave, dignified. **just**—towards others. **pure**—"chaste," in relation to ourselves. **lovely**—lovable (cf. Mark 10. 21; Luke 7. 4, 5) **of good report**—Referring to the absent (ch. 1. 27); as "lovely" refers to what is lovable *face to face*. **if there be any virtue**—"whatever virtue there is." [ALFORD]

'Virtue,' the standing word in heathen ethics, is found once only in St. Paul's Epistles, and once in St. Peter's (2 Peter 1. 5); and this in uses different from those in heathen authors. It is a term rather earthly and human, as compared with the names of the spiritual graces which Christianity imparts; hence the rarity of its occurrence in the New Testament. Piety and true morality are inseparable. Piety is love with its face towards God; morality is love with its face towards man. Despise not anything that is good in itself; only let it keep its due place. **praise**—whatever is **praiseworthy**; not that Christians should make man's praise their aim (cf. John 12. 43); but they should live so as to *deserve* men's praise. **think on**—have a continual regard to, so as to "do" these things (v. 9) whenever the occasion arises. **9. both**—rather, "The things also which ye have learned, &c., &c., these *practice*;" the things which besides recommending them in words, have been also recommended *by my example*, carry into practice. **heard**—though ye have not yet sufficiently "received" them. **seen**—though ye have not as yet sufficiently "learned" them. [BENGEL.] **and**—"and then," as the necessary result (v. 7). Not only "the peace of God," but "the God of peace" Himself "shall be with you." **10. But**—Transitional conjunction. But "now" to pass to another subject. **in the Lord**—He views everything with reference to Christ. **at the last**—"at last;" implying he was expecting their gift, not from a selfish view, but as a "fruit" of their faith, and to "abound" to their account (v. 11, 17). Though long in coming, owing to Epaphroditus' sickness and other delays, he does not imply their gift was too late. **your care . . . hath flourished again**—*Greek*, "Ye have flourished again (*revived*, as trees sprouting forth again in spring) in your care for me." **wherein ye were also careful**—in respect to which (*revival*, viz., the sending of a supply to me) "ye were also (all along) careful, but ye lacked opportunity;" whether from want of means or want of a messenger. Your "lack of service" (ch. 2. 30), was owing to your having "lacked opportunity." **11. I have learned**—The *I* in *Greek* is emphatical. I leave it to others if they will, to be discontented. *I*, for my part, have learned, by the teaching of the Holy Spirit, and the dealings of Providence (Hebrews 5. 8), to be content in every state. **content**—The *Greek*, *lit.*, expresses "independent of others, and having sufficiency in one's self." But Christianity has raised the term above the haughty *self-sufficiency* of the heathen Stoic to the *contentment* of the Christian, whose *sufficiency* is not in *self*, but in *God* (2 Corinthians 3. 5; 1 Timothy 6. 6, 8; Hebrews 13. 5; cf. Jeremiah 2. 38; 45. 5). **12. abased**—in low circumstances (2 Corinthians 4. 8; 6. 9, 10). **everywhere**—rather [ALFORD], "in each, and in all things." **instructed**—in the secret. *Lit.*, "initiated" in a secret teaching, which is a *mystery* unknown to the world. **13. I can do all things**—*Greek*, "I have strength for all things;" not merely "how to be abased and how to abound." After special instances he declares his *universal* power—how triumphantly, yet how humbly! [MEYER.] **through Christ which strengtheneth me**—The oldest MSS. omit "Christ;" then *translate*, "In Him who giveth me power," i. e., by virtue of my living union and identification with Him, who is my strength (Galatians 2. 20). Cf. 1 Timothy 1. 12, whence probably, "Christ" was inserted here by transcribers. **14.** He here guards against their thinking from what he has just said, that he makes light of their bounty. **ye did communicate with my affliction**—i. e., ye made yourselves *sharers* with me in my present affliction, viz., by sympathy; of which sympathy your contribution is the proof. **15. Now**—"Moreover." Arrange as *Greek*, "Ye also know" (as well as I do myself). **in the beginning of the Gospel**—dating from the *Philippian* Christian era: at the first preaching of the Gospel at

Philippi. **when I departed from Macedonia**—(Acts 17. 14.) The Philippians had followed Paul with their bounty when he left Macedonia and came to Corinth. 2 Corinthians 11. 8, 9 thus accords with the passage here, the dates assigned to the donation in both Epistles agreeing, viz., "in the *beginning* of the Gospel" here, and there, at the time of his *first* visit to Corinth. [PALEY'S *Horæ Paulinæ*.] However, the supply meant here is not that which he received at Corinth, but the supply sent to him when "in Thessalonica, once and again" (v. 16). [ALFORD.] **as concerning giving and receiving**—In the account between us, "the giving" was all on your part; "the receiving" all on mine. **ye only**—We are not to wait for others in a good work, saying, "I will do so, when others do it." We must go forward though *alone*. **16. even in Thessalonica**—"even" as early as when I had got no further than Thessalonica, ye sent me supplies for my necessities more than once. **17. a gift**—*Greek*, "the gift." *Translate*, "It is not that I seek after the gift, but I do seek after the fruit that aboundeth to your account;" what I do seek is your spiritual good, in the abounding of fruits of your faith which shall be put down to your account, against the day of reward (Hebrews 6. 10). **18. But**—Though "the gift" is not what I chiefly "seek after" (v. 17), yet I am grateful for the gift, and hereby acknowledge it as ample for all my needs. *Translate*, "I have all" that I want, "and more than enough," *lit.*, as *English Version*, "I abound" over and above my needs. **I am full**—*Greek*, "I am filled full," the *odour of a sweet smell*—(Note, Ephesians 5. 2.) The figure is drawn from the sweet-smelling incense which was burnt along with the sacrifices; their gift being in faith was not so much to Paul, as to God (Matthew 25. 40), before whom it "came up for a memorial" (Acts 10. 4), sweet-smelling in God's presence (Genesis 8. 21; Revelation 8. 3, 4). **sacrifice acceptable**—(Hebrews 13. 16). **19. my**—Paul calls God here "my God," to imply that God would reward their bounty to His servant, by "fully supplying" (*translate* so, *lit.*, fill to the full) their every "need" (2 Corinthians 9. 8), even as they had "fully" supplied his "need" (v. 16, 18). My Master will fully repay you, I cannot. The Philippians invested their bounty well, since it got them such a glorious return. **according to his riches**—The measure of His supply to you will be the immeasurable "riches of His grace" (Ephesians 1. 7). **in glory**—These words belong to the whole sentence. "Glory" is the element in which His rich grace operates; and it will be the element in which He will "supply fully all your need." **by Christ Jesus**—by virtue of your being "IN" (so *Greek*, not "by") Christ Jesus, the Giver and Mediator of all spiritual blessings. **20. God and our Father**—*translate*, "Unto our God and Father." **be glory**—rather as the *Greek*, "be the glory." Not to us, but to Him be "the glory" alike of your gift, and of His gracious recompense to you. **21. Salute every saint**—*individually*. **greet**—salute you. **The brethren which are with me**—Perhaps Jewish believers are meant (Acts 28. 21). I think ch. 2. 20 precludes our thinking of "closer friends," "colleagues in the ministry" [ALFORD]; he had only one close friend with him, viz., Timothy. **22. they that are of Caesar's household**—the slaves and dependants of Nero who had been probably converted through Paul's teaching whilst he was a prisoner in the Prætorian barrack attached to the palace. Philippi was a Roman "colony," hence there might arise a tie between the citizens of the mother city and those of the colony; especially between those of both cities who were Christians, converted as many of them were by the same apostle, and under like circumstances, he having been imprisoned at Philippi, as he now is at Rome. **23. (Galatians 6. 18.) be with you all. Amen**—The oldest MSS. read "Be with your spirit," and omit "Amen."

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS INTRODUCTION.

THE GENUINENESS of this Epistle is attested by JUSTIN MARTYR, *Contra Tryphonem*, p. 311, b., who quotes "the first-born of every creature," in reference to Christ, from ch. 1. 15. THEOPHILUS OF ANTIOCH, to *Autolychnus*, 2. p. 100. IRENAEUS, 3. 14, 1, quotes expressly from this "Epistle to the Colossians" (ch. 4. 14). CLEMENT OF ALEXANDRIA, *Stromata*, 1. p. 325, quotes ch. 1. 28; also elsewhere he quotes ch. 1. 9-11, 28; 2. 2, &c.; 2. 8; 3. 12, 14; 4. 2, 3, &c. TERTULLIAN, *De Praescriptione haereticorum*, ch. 7., quotes ch. 2. 8; and *De Resurrectione carnis*, ch. 23., he quotes ch. 2. 12, 20, and ch. 3. 1, 2. ORIGEN, *Contra Celsum*, 5. 8, quotes ch. 2. 18, 19.

Colosse (or, as it is spelt in the best MSS., "Colassæ") was a city of Phrygia, on the river Lycus, a branch of the Meander. The Church there was mainly composed of Gentiles (cf. ch. 2. 13). ALFORD infers from ch. 2. 1 (see note there), that Paul had not seen its members, and therefore could not have been its founder, as THEODORET thought. Ch. 1. 7, 8 suggests the probability that Epaphras was the first founder of the Church there. The date of its foundation must have been subsequent to Paul's visitation, "strengthening in order" all the churches of Galatia and Phrygia (Acts 18. 24); for otherwise he must have visited the Colossians, which ch. 2. 1 implies he had not. Had Paul been their father in the faith, he would doubtless have alluded to the fact, as in 1 Corinthians 3. 6, 10; 4. 15; 1 Thessalonians 1. 5; 2. 1. It is only in the Epistles, Romans and Ephesians, and this Epistle, such allusions are wanting; in that to the Romans, because, as in this Church of Colosse, he had not been the instrument of their conversion; in that to the Ephesians, owing to the general nature of the Epistle. Probably during the "two years" of Paul's stay at Ephesus, when "all which dwell in Asia heard the word of the Lord Jesus" (Acts 19. 10, 26), Epaphras, Philemon, Archippus, Apphia (Philemon 2. 13, 19) and other natives of Colosse, becoming converted at Ephesus, were subsequently the first sowers of the Gospel seed in their own city. This will account for their personal acquaintance with, and attachment to, Paul and his fellow-ministers, and for his loving language as to them, and their counter salutations to him. So also with respect to "them at Laodicea" (ch. 2. 1).

The OBJECT of the Epistle is to counteract Jewish false teaching, by setting before the Colossians their true standing in Christ alone (exclusive of all other heavenly beings), the majesty of His person, and the completeness of the redemption wrought by Him; hence they ought to be conformed to their risen Lord, and to exhibit that conformity in all the relations of ordinary life. Ch. 2. 16, "new moon, sabbath days," shows that the false teaching opposed in this Epistle is that of Judaizing Christians. These mixed up with pure Christianity Oriental theosophy and angel worship, and the asceticism of certain sections of the Jews, especially the Essenes. Cf. JOSEPHUS, *Bell. Jud.*, 2. 8; 2. 12. These theosophists promised to their followers a deeper insight into the world of spirits, and a nearer approach to heavenly purity and intelligence, than the simple Gospel affords. CONYBEARE and HOWSON think that some Alexandrian Jew had appeared at Colosse, imbued with the Greek philosophy of Philo's school, combining with it the Rabbinical theosophy and angelology which afterwards was embodied in the Cabbala. Cf. JOSEPHUS, *Antiquities*, 12. 3, 4, from which we know that Alexander the Great had garrisoned the towns of Lydia and Phrygia with 2000 Mesopotamian and Babylonian Jews in the time of a threatened revolt. The Phrygians themselves had a mystic tendency in their worship of Cybele, which inclined them to receive the more readily the incipient Gnosticism of Judaizers, which afterward developed itself into the strangest heresies. In the Pastoral Epistles, the evil is spoken of as having reached a more deadly phase (1 Timothy 4. 1-3; 6. 5), whereas he brings no charge of immorality in this Epistle: a proof of its being much earlier in date.

The PLACE from which it was written seems to have been Rome, during his first imprisonment there (Acts 28). In my introduction to the Epistle to the Ephesians, it was shown that the three Epistles, Ephesians, Colossians and Philemon, were sent at the same time, viz., during the freer portion of his imprisonment, before the death of Burrus. Ch. 1. 3, 4; Ephesians 6. 19, 20, imply greater freedom than he had whilst writing to the Philippians, after the promotion of Tigellinus to be Prætorian Prefect. See Introduction to Philippians.

This Epistle, though carried by the same bearer, Tychicus, who bore that to the Ephesians, was written previously to that Epistle; for many phrases similar in both appear in the more expanded form in the Epistle to the Ephesians (cf. also note, Ephesians 6. 21). The Epistle to the Laodiceans (ch. 4. 16) was written before that to the Colossians, but probably was sent by him to Laodicea at the same time with that to the Church at Colosse.

The STYLE is peculiar: many Greek phrases occur here, found nowhere else. Cf. ch. 2. 8, "spoil you;" "making a show of them openly" (ch. 2. 15); "beguile of your reward," and "intruding" (v. 18); "will-worship;" "satisfying" (v. 23); "filthy communication" (ch. 3. 8); "rule" (ch. 3. 15); "comfort" (ch. 4. 11). The loftiness and artificial elaboration of style correspond to the majestic nature of his theme, the majesty of Christ's person and office, in contrast to the beggarly system of the Judaizers, the discussion of which was forced on him by the controversy. Hence arises his use of unusual phraseology. On the other hand, in the Epistle to the Ephesians, subsequently written, in which he was not so hampered by the exigencies of controversy, he dilates on the same glorious truths, so congenial to him, more at large, freely and uncontroversially, in the fuller outpouring of his spirit, with less of the elaborate and antithetical language of system, such as was needed in cautioning the Colossians against the particular errors threatening them. Hence arises the striking similarity of many of the phrases in the two Epistles written about the same time, and generally in the same vein of spiritual thought; whilst the peculiar phrases of the Epistle to the Colossians are such as are natural, considering the controversial purpose of that Epistle.

CHAPTER I.

Ver. 1-29. ADDRESS: INTRODUCTION: CONFIRMING
EPAPHRAS' TEACHING: THE GLORIES OF CHRIST:
FRANKGIVING AND PRAYER FOR THE COLOSSIANS: HIS

OWN MINISTRY OF THE MYSTERY. 1. by the will of God
—Greek, "through," &c. (cf. note, 1 Corinthians 1. 1). Time-
thy—(Cf. notes, 2 Corinthians 1. 1; Philippians 1. 1.) He
was with Paul at the time of writing in Rome. He had
been companion of Paul in his first tour through Phry

gia, in which Colosse was. Hence the Colossians seem to have associated him with Paul in their affections, and the apostle joins him with himself in the address. Neither, probably, had seen the Colossian Church (cf. ch. 2. 1); but had seen, during their tour through Phrygia, individual Colossians, as Epaphras, Philemon, Archippus, and Apphia (Philemon 2), who when converted brought the Gospel to their native city. 2. Colosse—Written in the oldest MSS., "Colosse." As "saints" implies union with God, so 'the faithful brethren' union with Christian men. [BENGEL.] and the Lord Jesus Christ—Supported by some oldest MSS., omitted by others of equal antiquity. 3. &c.—Thanksgiving for the "faith, hope, and love" of the Colossians. So in the twin Epistle sent at the same time and by the same bearer, Tychicus (Ephesians 1. 15, 16). We—I and Timothy. and the Father—So some of the oldest MSS. read. But others better omit the "and," which probably crept in from Ephesians 1. 3. praying always for you—with thanksgiving (Philippians 4. 6). See next verse. 4. Since we heard—*lit.*, "Having heard," &c. The language implies that he had only heard of, and not seen them (ch. 2. 1). Cf. Romans 1. 8, where like language is used of a Church which he had not at the time visited. love . . . to all—the absent, as well as those present. [BENGEL.] 5. For—to be joined with the words immediately preceding: "The love which ye have to all the saints because of (*lit.*, on account of) the hope," &c. The hope of eternal life will never be in us an inactive principle, but will always produce "love." This passage is abused by Romanists, as if the hope of salvation depended upon works. A false argument. It does not follow that our hope is founded on our works because we are strongly stimulated to live well; since nothing is more effectual for this purpose than the sense of God's free grace. [CALVIN.] laid up—a treasure laid up so as to be out of danger of being lost (2 Timothy 4. 8). Faith, love, and hope (v. 4, 5), comprise the sum of Christianity. Cf. v. 23, "the hope of the Gospel." in heaven—*Greek*, "in the heavens," whereof ye heard before—*vis.*, at the time when it was preached to you. in the word, &c.—That "hope" formed part of "the word of the truth of the Gospel" (cf. Ephesians 1. 13), *i. e.*, part of the Gospel truth preached unto you. 6. Which is come unto you—*Greek*, "Which is present among you," *i. e.*, which has come to, and remains with, you. He speaks of the word as a living person present among them. as it is in all the world—*virtually*, as it was by this time preached in the leading parts of the then known world; *potentially*, as Christ's command was that the Gospel should be preached to all nations, and not be limited, as the law was, to the Jews (Matthew 13. 38; 24. 14; 28. 19). However, the true reading, and that of the oldest MSS., is that which omits the following "and," thus (the "*it is*" of *English Version* is not in the original *Greek*): "As in all the world it is bringing forth fruit and growing (so the oldest MSS. read; *English Version* omits 'and growing,' without good authority), even as it doth in you also." Then what is asserted is not that the Gospel has been preached in all the world, but that it is bearing fruits of righteousness, and (like a tree growing at the same time that it is bearing fruit) growing in numbers of its converts in, or throughout, all the world. heard of it—rather, "heard it," and knew—rather, "came to know;" became fully experimentally acquainted with. the grace of God in truth—*i. e.*, in its truth, and with true knowledge. [ALFORD.] 7. As ye also learned—"Also" is omitted in the oldest MSS. The insertion implied, that those inserting it thought that Paul had preached the Gospel to the Colossians, as well as Epaphras. Whereas the omission in the oldest MSS. implies that Epaphras alone was the founder of the Church at Colosse. of—"from Epaphras." dear—*Greek*, "beloved." fellow-servant—*vis.*, of Christ. In Philemon 23 he calls him "my fellow-prisoner." It is possible that Epaphras may have been apprehended for his zealous labours in Asia Minor; but more probable that Paul gave him the title, as his faithful companion in his imprisonment (cf. *Note*, ch. 4. 10, as to MEYER's conjecture). who is for you, &c.—*translate*, "who is faithful

in your behalf as a minister of Christ;" hinting that he is one not to be set aside for the new and erroneous teachers (ch. 2). Most of the oldest MSS. read, "for (or in behalf of) us." *Vulgate*, however, with one of the oldest MSS., supports *English Version*. 8. your love—(v. 4)—"to all the saints." in the Spirit—the sphere or element in which alone true love is found; as distinguished from the state of those "in the flesh" (Romans 8. 9). Yet even they needed to be stirred up to greater love (ch. 3. 12-14). Love is the first and chief fruit of the Spirit (Galatians 5. 22). 9. we also—on our part. heard it—(v. 4). pray—Here he states what in particular he prays for; as in v. 3 he stated generally the fact of his praying for them. to desire—"to make request." might be filled—rather, "may be filled;" a verb often found in this Epistle (ch. 4. 12, 17). knowledge—*Greek*, "full and accurate knowledge." Akin to the *Greek* for "knew" (*Note*, v. 8). of his will—as to how ye ought to walk (Ephesians 5. 17); as well as chiefly that "mystery of His will, according to His good pleasure which He purposed in Himself; that in the fulness of times He might gather together in one all things in Christ" (Ephesians 1. 9, 10); God's "will," whereby He eternally purposed to reconcile to Himself, and save men by Christ, not by angels, as the false teachers in some degree taught (ch. 2. 18). [ESTIUS.] There seems to have been a want of knowledge among the Colossians, notwithstanding their general excellencies; hence he so often dwells on this subject (v. 28; ch. 2. 2, 8; 3. 10, 15; 4. 5, 6). On the contrary he less extols wisdom to the Corinthians, who were puffed up with the conceit of knowledge. wisdom—often mentioned in this Epistle, as opposed to the (false) "philosophy" and "show of wisdom" (ch. 2. 8, 23; cf. Ephesians 1. 8). understanding—sagacity to discern what on each occasion is suited to the place and the time; its seat is "the understanding" or intellect; wisdom is more general, and has its seat in the whole compass of the faculties of the soul. [BENGEL.] "Wouldst thou know that the matters in the word of Christ are real things? Then never read them for mere knowledge sake." [Quoted by GAUSSEN.] Knowledge is desirable only when seasoned by "spiritual understanding." 10. *Greek*, "So as to walk," &c.; so that ye may walk. True knowledge of God's will is inseparable from walking conformably to it. worthy of the Lord—(Ephesians 4. 1.) unto—so as in every way to be well-pleasing to God. pleasing—*lit.*, "desire of pleasing." being fruitful—*Greek*, "bearing fruit." This is the first manifestation of their "walking worthy of the Lord." The second is, "increasing (growing) in the knowledge of God" (or as the oldest MSS. read, "growing by the full knowledge of God"); thus, as the Gospel word (v. 6) was said to "bring forth fruit," and to "grow" in all the world, even as it did in the Colossians, ever since the day they knew the grace of God, so here it is Paul's prayer that they might continue to "bring forth fruit," and "grow" more and more by the full knowledge of God, the more of that "knowledge" (v. 9) was imparted to them. The full knowledge of God is the real instrument of enlargement in soul and life of the believer. [ALFORD.] The third manifestation of their walk is (v. 11), "Being strengthened with all might," &c. The fourth is (v. 12), "Giving thanks unto the Father," &c. 11. *Greek*, "Being made mighty with (*lit.*, in) all might." according to his glorious power—rather, "according to the power (the characteristic of 'His glory,' here appropriate to St. Paul's argument, Ephesians 1. 19; 6. 10; as its exuberant 'riches,' in Ephesians 3. 16) of His glory." His power is inseparable from His glory (Romans 8. 4). unto all patience—so as to attain to all patient endurance; persevering, enduring continuance in the faith, in spite of trials of persecutors, and seductions of false teachers. long-suffering—towards those whom one could repel. "Patience," or "endurance," is exercised in respect to those whom one cannot repel. [CHRYSOSTOM.] with joyfulness—joyful endurance (Acts 16. 25; Romans 5. 3, 11). 12. You—giving thanks unto the Father." See *Note*, v. 10; this clause is connected with "that ye may be filled" (v. 9), and "that ye may walk" (v. 10). The connection is not, "We do not cease to pray for you (v. 9) giving thanks." unto the

Father—of Jesus Christ, and so our Father by adoption (Galatians 3. 26; 4. 4, 5, 6). which hath made us meet—**Greek**, “who made us meet.” Not “is making us meet” by progressive growth in holiness; but once for all made us meet. It is not primarily the Spirit's work that is meant here, as the text is often used; but the Father's work in putting us by adoption, once for all, in a new standing, viz., that of children. The believers meant here were in different stages of progressive sanctification; but in respect to the meetness specified here, they all alike had it from the Father, in Christ His Son, being “complete in Him” (ch. 2. 10). Cf. John 17. 17; Jude 1, “sanctified by God the Father;” 1 Corinthians 1. 30. Still, secondarily, this once-for-all meetness contains in it the germ of sanctification, afterwards developed progressively in the life by the Father's Spirit in the believer. The Christian life of heavenliness is the first stage of heaven itself. There must, and will be a personal meetness for heaven, where there is a judicial meetness, to be partakers, &c.—**Greek**, “for the (or our) portion of the inheritance (Acts 20. 32; 26. 18; Ephesians 1. 11) of the saluts in light.” “Light” begins in the believer here, descending from “the Father of lights” by Jesus, “the true light,” and is perfected in the kingdom of light, which includes knowledge, purity, love, and joy. It is contrasted here with the “darkness” of the unconverted state (v. 13; cf. 1 Peter 2. 9). **13. from**—**Greek**, “out of the power,” out of the sphere in which his power is exercised. **translated**—those thus translated as to state, are also transformed as to character. Satan has an organized dominion with various orders of powers of evil (Ephesians 2. 2; 6. 12). But the term “kingdom” is rarely applied to his usurped rule (Matthew 12. 28); it is generally restricted to the kingdom of God. **darkness**—blindness, hatred, misery. [BENGEL.] his dear Son—rather as **Greek**, “the Son of His love:” the Son on whom His love rests (John 17. 26; Ephesians 1. 6): contrasted with the “darkness” where all is hatred and hateful. **14.** (Ephesians 1. 7.) **redemption**—rather as **Greek**, “our redemption.” **through his blood**—Omitted in the oldest MSS. Probably inserted from Ephesians 1. 7. **sins**—translate as **Greek**, “our sins.” The more general term: for which Ephesians 1. 7, **Greek**, has, “our transgressions,” the more special term. **15.** They who have experienced in themselves “redemption” (v. 14), know Christ in the glorious character here described, as above the highest angels to whom the false teachers (ch. 2. 18) taught worship was to be paid. Paul describes Him (1.) in relation to God and creation (v. 15-17); (2.) in relation to the Church (v. 18-20). As the former regards Him as the Creator (v. 15, 16) and the Sustainer (v. 17) of the natural world; so the latter, as the source and stay of the new moral creation. **Image**—exact likeness and perfect Representative. Adam was made “in the image of God” (Genesis 1. 27). But Christ, the second Adam, perfectly reflected visibly “the invisible God” (1 Timothy 1. 17), whose glories the first Adam only in part represented. “Image” (*eikon*) involves “likeness” (*homoiosis*); but “likeness” does not involve “image.” “Image” always supposes a prototype, which it not merely resembles, but from which it is drawn: the exact counterpart, as the reflection of the sun in the water: the child the living image of the parent. “Likeness” implies mere resemblance, not the exact counterpart and derivation as “image” expresses; hence it is nowhere applied to the Son, whilst “image” is here, cf. 1 Corinthians 11. 7. [TRENCH.] (John 1. 18; 14. 9; 2 Corinthians 4. 4; 1 Timothy 3. 16; Hebrews 1. 3.) Even before His incarnation He was the image of the invisible God, as the Word (John 1. 1-3) by whom God created the worlds, and by whom God appeared to the patriarchs. Thus His essential character as always “the image of God,” (1.) before the incarnation, (2.) in the days of His flesh, and (3.) now in His glorified state, is, I think, contemplated here by the verb “is.” **first-born of every creature**—Hebrews 1. 6, “the first-begotten:” “begotten of His Father before all worlds.” [NICENE Creed.] Priority and superlative dignity is implied (Psalm 89. 27). *English Version* might seem to favour Arianism, as if Christ were a creature. Translate, “Be-

gotten (*lit.*, born) before every creature,” as the context shows, which gives the reason why He is so designated “For,” &c. (v. 16, 17). [TRENCH.] This expression is understood by ORIGEN (so far is the *Greek* from favouring Socinian or Arian views) as declaring the Godhead of Christ, and is used by Him as a phrase to mark that Godhead, in contrast with His manhood (B. 2., sec. contra Celsus). The *Greek* does not strictly admit ALFORD's translation, “the first-born of all creation.” **16. For**—**Greek**, “Because.” This gives the proof that He is not included in the things created, but is the “first-begotten” before “every creature” (v. 15), begotten as “the Son of God's love” (v. 13), antecedently to all other emanations. “for” all these other emanations came from Him, and whatever was created, was created by Him. by him—rather as **Greek**, “in Him:” as the conditional element, pre-existent and all-including: the creation of all things by Him is expressed afterwards, and is a different fact from the present one, though implied in it. [ALFORD.] God revealed Himself in the Son, the Word of the Father, before all created existence (v. 15). That Divine Word carries in Himself the archetypes of all existences, so that “in Him all things that are in heaven and earth have been created.” The “in Him” indicates that the Word is the ideal ground of all existence; the “by Him,” below, that He is the instrument of actually realizing the Divine idea. [NEANDER.] His essential nature as the Word of the Father is not a mere appendage of His incarnation, but is the ground of it. The original relation of the Eternal Word to men “made in His image” (Genesis 1. 27), is the source of the new relation to them by redemption, formed in His incarnation, whereby He restores them to His lost image. “In Him” implies something prior to “by” and “for Him” presently after: the three prepositions mark in succession the beginning, the progress, and the end. [BENGEL.] all things—**Greek**, “the universe of things.” That the new creation is not meant in this verse (as Socinians interpret), is plain; for angels, who are included in the catalogue, were not new created by Christ; and he does not speak of the new creation till v. 18. The creation “of the things that are in the heavens” (so **Greek**) includes the creation of the heavens themselves: the former are rather named, since the inhabitants are more noble than their dwellings. Heaven and earth and all that is in them (1 Chronicles 29. 11; Nehemiah 9. 6; Revelation 10. 6). **invisible**—the world of spirits, thrones, or dominions—lordships: the thrones are the greater of the two, principalities, or powers—rather, “rules or authorities:” the former are stronger than the latter (cf. Note, Ephesians 1. 21). The latter pair refer to offices in respect to God's creatures: “thrones and dominions” express exalted relation to God, they being the chariots on which He rides displaying His glory (Psalm 68. 17). The existence of various orders of angels is established by this passage. **all things**—**Greek**, “the whole universe of things.” **were**—rather, to distinguish the *Greek* aorist, which precedes the perfect tense here, “have been created.” In the former case the creation was viewed as a past act at a point of time, or as done once for all; here it is viewed, not merely as one historic act of creation in the past, but as the permanent result now and eternally continuing. by him—as the Instrumental Agent (John 1. 8). for him—as the grand End of creation; containing in Himself the reason why creation is at all, and why it is as it is. [ALFORD.] He is the final cause as well as the efficient cause. LACHMANN's punctuation of v. 15-18 is best, whereby “the first-born of every creature” (v. 15) answers to “the first-born from the dead” (v. 18), the whole forming one sentence with the words (“All things were created by Him and for Him, and He is before all things, and by Him all things consist, and He is the Head of the body the Church”) intervening as a parenthesis. Thus Paul puts first, the origination by Him of the natural creation, secondly, of the new creation. The parenthesis falls into four clauses, two and two: the former two support the first assertion, “the first-born of every creature:” the latter two prepare us for “the first-born from the dead:” the former two correspond to the latter two in their form.

"All things by Him . . . and He is," and "By Him all things . . . and He is." 17. (John 8. 58.) *Translate as Greek, "And He Himself (the great HE) is (implying Divine essential being) before all things," in time, as well as in dignity. Since He is before all things, He is before even time, i. e., from eternity. Cf. "the first-born of every creature" (v. 15). by him—Greek, "IN Him" (as the conditional element of existence, v. 16). [ALFORD.] consist—*"subsist." Not only are called into being from nothing, but are maintained in their present state. The Son of God is the *Conserver*, as well as the *Creator* of all things. [PEARSON.] BENIGL less probably explains, "All things in Him come together into one system: the universe found its completion in Him" (Isaiah 41. 4; Revelation 22. 13). Cf. as to God, Romans 11. 36: similar language; therefore *Christ* must be God. 18. Revelation to Christ to the Church and the new creation, as the Originator of both. *he*—Emphatical. Not angels in opposition to the false teachers' doctrine concerning angel-worship, and the power of *Æons* or (imaginary) spirit-emanations from God (ch. 2. 10, 18). **head of the body, the Church**—The Church is His body by virtue of his entering into communion corporeally with human nature [NEANDER] (Ephesians 1. 22). The same One who is the Head of all things and beings by creation, is also, by virtue of being "the first-born from the dead," and so "the first-fruits" of the new creation among men, the Head of the Church. *who is—i. e., in that He is the Beginning.* [ALFORD.] Rather, this is *the beginning of a new paragraph.* As the former paragraph, which related to His originating the *physical* creation, began with "Who is" (v. 15); so this, which treats of His originating the new creation, begins with "Who is;" a parenthesis preceding, which closes the former paragraph, that parenthesis (see *Note*, v. 16), including from "all things were created by Him," to "Head of the body, the Church." The *head* of kings and high priests was anointed, as the seat of the faculties, the fountain of dignity, and *original* of all the members (according to *Hebrew* etymology). So Jesus by His mission was designated as the *Head* of the body, the Church. **the beginning—viz., of the new creation, as of the old** (Proverbs 8. 22; John 1. 1; cf. Revelation 1. 8): the beginning of the Church of the first-born (Hebrews 12. 23), as being Himself the "first-born from the dead" (Acts 26. 23; 1 Corinthians 15. 20, 23). Christ's primogeniture is threefold: (1.) From eternity the "first-begotten" of the Father (v. 15); (2.) As the first-born of His mother (Matthew 1. 25); (3.) As the Head of the Church, mystically begotten of the Father, as it were to a new life, on the day of His resurrection, which is His "regeneration," even as His people's coming resurrection will be their "regeneration" (i. e., the resurrection which was begun in the soul, extended to the body and to the whole creation, Romans 8. 21, 22) (Matthew 19. 28; Acts 13. 33; Revelation 1. 5). Sonship and resurrection are similarly connected, Luke 20. 36; Romans 1. 4; 8. 23; 1 John 3. 2. Christ by rising from the dead is the efficient cause (1 Corinthians 15. 22), as having obtained the power, and the exemplary cause, as being the pattern (Micah 2. 13; Romans 6. 5; Philippians 3. 21), of our resurrection: the resurrection of "the Head" involves consequentially that of the members. **that in all things**—He resumes the "all things" (v. 20). **he might have the pre-eminence**—*Greek, "He HIMSELF may (thus) become the One holding the first place," or, "take the precedency."* Both ideas are included, priority in *time* and priority in *dignity*: now in the regenerated world, as before in the world of creation (v. 15). "Begotten before every creature, or "first-born of every creature" (Psalm 88. 27; John 3. 13). 19. *Greek, "(God) was well pleased," &c. in him—i. e., in the Son (Matthew 3. 17). all fulness—rather as Greek, "all the fulness," viz., of (God, whatever Divine excellence is in God the Father (ch. 2. 9; Ephesians 3. 19; cf. John 1. 16; 3. 34). The Gnostics used the term "fulness," for the assemblage of emanations, or angelic powers, coming from God. The Spirit presciently by Paul warns the Church, that the true "fulness" dwells in Christ alone. This assigns the reason why Christ has precedence of every creature (v. 15). For two rea-*

sous Christ is Lord of the Church: (1.) Because the fulness of the Divine attributes (v. 19) dwells in Him, and so He has the power to govern the universe; (2.) Because (v. 20) what He has done for the Church gives Him the right to preside over it. **should . . . dwell**—as in a temple (John 2. 21). *This indwelling of the Godhead in Christ is the foundation of the reconciliation by Him.* [BENGEL.] Hence the "and" (v. 20) connects as cause and effect the two things, *the Godhead in Christ, and the reconciliation by Christ.* 20. The Greek order is, "And through Him (Christ) to reconcile again completely (see *Note*, Ephesians 2. 16) all things (*Greek, 'the whole universe of things'*) unto Himself (unto God the Father, 2 Corinthians 5. 19), having made peace (God the Father having made peace) through the blood of His (Christ's) cross," i. e., shed by Christ on the cross: the price and pledge of our reconciliation with God. The Scripture phrase, "God reconciles man to Himself," implies that He takes away by the blood of Jesus the barrier which God's justice interposes against man's being in union with God (cf. *Note*, Romans 5. 10; 2 Corinthians 5. 18). So the LXX., 1 Samuel 23. 4, "Wherewith should He reconcile himself unto his master," i. e., *reconcile his master* unto him by appeasing his wrath. So Matthew 5. 23, 24. **by him**—"through Him" (the instrumental agent in the new creation, as in the original creation): emphatically repeated, to bring the person of Christ, as the Head of both creations alike, into prominence. **things in earth . . . in heaven**—Good angels, in one sense, do not need reconciliation to God; fallen angels are excluded from it (Jude 6). But probably redemption has effects on the world of spirits unknown to us. Of course, His reconciling us, and His reconciling them, must be by a different process, as He took not on Him the nature of angels, so as to offer a propitiation for them. But the effect of redemption on them, as He is their Head as well as ours, is that they are thereby brought nearer God, and so gain an increase of blessedness [ALFORD], and larger views of the love and wisdom of God (Ephesians 3. 10). All creation subsists in Christ, all creation is therefore affected by his propitiation: sinful creation is strictly "reconciled" from its enmity; sinless creation, comparatively distant from His unapproachable purity (Job 4. 18; 15. 15; 25. 5), is lifted into nearer participation of Him, and in this wider sense is reconciled. Doubtless, too, man's fall, following on Satan's fall, is a segment of a larger circle of evil, so that the remedy of the former affects the standing of angels, from among whom Satan and his host fell. Angels thereby having seen the magnitude of sin, and the infinite cost of redemption, and the exclusion of the fallen angels from it, and the inability of any creature to stand morally in his own strength, are now put beyond the reach of falling. Thus BACON's definition of Christ's Headship holds good: "The Head of redemption to man; the Head of preservation to angels." Some conjecture that Satan, when unfallen, ruled this earth and the pre-Adamic animal kingdom: hence his malice against man who succeeded to the lordship of this earth and its animals, and hence, too, his assumption of the form of a serpent, the subtlest of the animal tribes. Luke 19. 38 states expressly "peace in heaven" as the result of finished redemption, as "peace on earth" was the result of its beginning at Jesus' birth (Luke 2. 14). BENIGL explains the reconciliation to be that of not only God, but also angels, estranged from men because of man's enmity against God. Ephesians 1. 10 accords with this: This is true, but only part of the truth: so ALFORD's view also is but part of the truth. An actual reconciliation or restoration of peace in heaven, as well as on earth, is expressed by Paul. As long as that blood of reconciliation was not actually shed, which is opposed (Zechariah 3. 8, 9) to the accusations of Satan, but was only in promise, Satan could plead his right against men before God day and night (Job 1. 6; Revelation 12. 10); hence he was in heaven till the ban on man was broken (cf. Luke 10. 18). So here; the world of earth and heaven owe to Christ alone the restoration of harmony after the conflict and the subjugation of all things under one Head (cf. Hebrews 11. 23). Sin introduced discord not only

on earth, but also in heaven, by the fall of demons; it brought into the abodes of holy angels, though not positive, yet privative loss, a retardation of their highest and most perfect development, harmonious gradation, and perfect consummation. Angels were no more able than men by themselves to overcome the peace-disturbers, and cast out the devils; it is only "by," or "through Him," and "the blood of His cross," that *peace was restored even in heaven*; it is only after Christ has obtained the victory fully and legally, that Michael (Revelation 12. 7-10) and his angels can cast out of heaven Satan and his demons (cf. ch. 2. 15). Thus the point of Paul's argument against angel-worship is, that angels themselves, like men, wholly depend on Christ, the sole and true object of worship. [AUBERLEN.] 21. The Colossians are included in this general reconciliation (cf. Ephesians 2. 1, 12). *sometime*—"once," *alienated*—from God and salvation: objectively *banished from God*, through the barrier which God's justice interposed against your sin: subjectively *estranged* through the alienation of your own wills from God. The former is the prominent thought (cf. Romans 5. 10), as the second follows, "enemies in your mind." "Actual alienation makes habitual 'enemies.'" [BENGEL.] *in your mind*—Greek, "in your understanding" or "thought" (Ephesians 2. 3; 4. 18). *by wicked works*—rather as Greek, "in your wicked works" (wicked works were the element in which your enmity subsisted). *yet now*—*Notwithstanding* the former alienation, *now* that Christ has come, *God hath completely reconciled*, or restored to His friendship again (so the Greek, cf. Note, v. 20). 22. *In the body of his flesh*—the element in which His reconciling sufferings had place. Cf. v. 24, "afflictions of Christ in my flesh" (1 Peter 2. 24). Angels who have not a "body of flesh" are not in any way our reconciling mediators, as your false teachers assert, but He, the Lord of angels, who has taken our flesh, that in it He might atone for our fallen manhood. *through death*—rather as Greek, "through His death" (which could only take place in a body like ours, of flesh, Hebrews 2. 14). This implies He took on Him our true and entire manhood. *Flesh* is the sphere in which His human sufferings could have place (cf. v. 24; Ephesians 2. 15). *to present you*—(Ephesians 5. 27). The end of His reconciling atonement by death. *holy*—positively; and in relation to God. *unblamable . . . unprovable*—negatively. "Without blemish" (as the former Greek word is translated as to Jesus, our Head, 1 Peter 1. 19) *in one's self*. *Irreproachable* (the Greek for the second word, *one who gives no occasion for his being brought to a law court*) *is in relation to the world without*. *Sanctification*, as the fruit, is here treated of; *justification*, by Christ's reconciliation, as the tree, having preceded (Ephesians 1. 4; 5. 26, 27; Titus 2. 14). At the same time, our sanctification is regarded here as *perfect* in Christ, into whom we are grafted at regeneration or conversion, and who is "made of God unto us (perfect) sanctification" (1 Corinthians 1. 30; 1 Peter 1. 2; Jude 1): not merely *progressive* sanctification, which is the *gradual development* of the sanctification which Christ is made to the believer from the first. *in his sight*—in God's sight, at Christ's appearing. 23. *If*—"Assuming that," &c.: not otherwise shall ye be so presented at His appearing (v. 22). *grounded*—Greek, "founded," "fixed on the foundation" (cf. Note, Ephesians 3. 17; Luke 6. 48, 49). *settled*—"steadfast." "Grounded" respects the *foundation* on which believers rest; "settled," *their own steadfastness* (1 Peter 5. 10). 1 Corinthians 15. 58 has the same Greek. *not moved away*—by the false teachers. *the hope of the gospel*—(Ephesians 1. 18.) *which ye have heard . . . which was preached to every creature . . . whereof I . . . am . . . a minister*—Three arguments against their being "moved away from the Gospel:" (1.) Their having heard it; (2.) the universality of the preaching of it; (3.) Paul's ministry in it. For "to (Greek, 'in') every creature," the oldest MSS. read, "in all creation." Cf. "in all the world," v. 6; "all things . . . in earth," v. 20 (Mark 16. 15): thus he implies that the Gospel from which he urges them *not to be moved*, has this mark of truth, *viz.*, the universality of its announcement, which accords with the command and

prophecy of Christ Himself (Matthew 24. 14). By "*was preached*," he means not merely "*is being preached*," but *has been actually, as an accomplished fact, preached*. PLINY, not many years subsequently, in his famous letter to the Emperor Trajan (B. X., Ep. 97), writes, "Many of every age, rank, and sex, are being brought to trial. For the contagion of that superstition (Christianity) has spread over not only cities, but villages and the country." *whereof I Paul am*—rather as Greek, "*was made a minister*." Respect for me, the minister of this world-wide Gospel, should lead you not to be moved from it. Moreover (he implies), the Gospel which ye heard from Epaphras, your "minister" (v. 7), is the same of which "I was made a minister" (v. 25; Ephesians 3. 7): if you be moved from it, ye will desert the teaching of the recognized ministers of the Gospel for unauthorized false teachers. 24. *Who*—the oldest MSS. omit "who:" then *translate*, "Now I rejoice." Some very old MSS., and the best of the Latin versions, and *Vulgate*, read as *English Version*. To enhance the glory of Christ as paramount to all, he mentions his own sufferings for the Church of Christ. "Now" stands in contrast to "*I was made*," in the past time (v. 23). *for you*—"on your behalf," that ye may be confirmed in resting solely on Christ (to the exclusion of angel-worship) by the glorification of Christ in my sufferings (Ephesians 3. 1). *fill up that which is behind*—*the deficiencies*—all that are lacking of the afflictions of Christ (cf. Note, 2 Corinthians 1. 5). Christ is "*afflicted in all His people's afflictions*" (Isaiah 63. 9). "The Church is His body in which He is, dwells, lives, and therefore also suffers." [VITRINGA.] Christ was destined to endure certain afflictions in this figurative body, as well as in His literal; these were "that which is behind of the afflictions of Christ," which Paul "filled up." His own meritorious sufferings in expiation for sin were once for all completely filled up on the cross. But His Church (His second Self) has her whole measure of afflictions fixed. The more St. Paul, a member, endured, the less remain for the rest of the Church to endure; the communion of saints thus giving them an interest in his sufferings. It is in reference to the Church's afflictions, which are "Christ's afflictions," that Paul here saith, "I fill up the deficiencies," or "*what remain behind of the afflictions of Christ*." She is afflicted to promote her growth in holiness, and her completeness in Christ. Not one suffering is lost (Psalm 56. 8). All her members have thus a mutual interest in one another's sufferings (1 Corinthians 12. 26). But Rome's inference hence, is utterly false that the Church has a stock treasury of the merits and satisfactions of Christ and His apostles, out of which she may dispense indulgences; the context has no reference to sufferings in *expiation of sin* and productive of *merit*. Believers should regard their sufferings less in relation to themselves as individuals, and more as parts of a grand whole, carrying out God's perfect plan. 25. *am*—Greek, "*I was made a minister*:" resuming v. 23, "*whereof I Paul was made a minister*." *dispensation*—the *stewardship* committed to me to dispense in the house of God, the Church, to the whole family of believers, the goods of my Master (Luke 12. 42; 1 Corinthians 4. 1, 2; 9. 17; Ephesians 3. 2). *which is given*—Greek, "*which was given*." *for you*—with a view to you, Gentiles (v. 27; Romans 15. 16). *to fulfil*—to bring it fully to all: the end of his stewardship: "*fully preached*" (Romans 15. 19). "The *fulness* of Christ (v. 19), and of the times (Ephesians 1. 10) required him so to do." [BENGEL.] 26. *the mystery*—(Notes, Ephesians 1. 9, 10; 3. 5-9.) The *mystery*, once hidden, now revealed, is redemption for the whole Gentile world, as well as for the Jews, "Christ in you (Gentiles) the hope of glory" (v. 27). *from ages*—"from," according to ALFORD, refers to time, not "hidden from:" from the time of the ages; still what is meant is, that the mystery was hidden from the beings living in those "ages." The "ages" are the vast successive periods marked by successive orders of beings and stages of creation. Greek, "*Æons*," a word used by the Gnostics for angelic beings emanating from God. The Spirit by Paul presciently, in opposition to Gnostic error already beginning (ch. 2. 18), teaches, that the mystery of redemp-

non was hidden in God's purposes in Christ, alike from the *angelic beings* (cf. Ephesians 3. 10) of the pre-Adamic "ages," and from the subsequent human "generations." *Translate as Greek*, "the ages, . . . the generations," made manifest to his saints—to His apostles and prophets primarily (Ephesians 3. 5), and through them to all His saints. 27. would—rather as *Greek*, "willed," or "was pleased to make known." He resolves all into God's good pleasure and will, that man should not glory save in God's grace. what—How full and inexhaustible! the riches of the glory of this mystery—He accumulates phrase on phrase to enhance the greatness of the blessing in Christ bestowed by God on the Gentiles. Cf. ch. 2. 8, "all the treasures" of wisdom. Ephesians 3. 8, "the unsearchable riches of Christ;" Ephesians 1. 7, "riches of His grace." "The glory of this mystery" must be the glory which this once hidden, and now revealed, truth makes you Gentiles partakers of, partly now, but mainly when Christ shall come (ch. 3. 4; Romans 5. 2; 8. 17, 18; Ephesians 1. 18). This sense is proved by the following: "Christ in you the hope of the (so *Greek*) glory." The lower was the degradation of you Gentiles, the higher is the richness of the glory to which the mystery revealed now raises you. You were "without Christ, and having no hope" (Ephesians 2. 12). Now you have "Christ in you the hope of the glory" just mentioned. ALFORD translates, "Christ among you," to answer to "this mystery among the Gentiles." But the whole clause, "Christ in you (Ephesians 3. 17) the hope of glory," answers to "this mystery," and not to the whole sentence, "this mystery among the Gentiles." What is made known "among you Gentiles" is, "Christ in you (now by faith as your hidden life, ch. 3. 3; Galatians 2. 20) the hope of glory" (your manifested life). The contrast (antithesis) between "CHRIST IN YOU" now as your hidden life, and "the hope of glory" hereafter to be manifested, requires this translation. 28. preach—rather as *Greek*, "announce" or "proclaim." warning . . . teaching—"Warning" is connected with repentance, refers to one's conduct, and is addressed primarily to the heart. "Teaching" is connected with faith, refers to doctrines, and is addressed primarily to the intellect. These are the two heads of evangelical teaching. every . . . every man—without distinction of Jew or Gentile, great or small (Romans 16. 12, 13). in all wisdom—with all the wisdom in our method of teaching that we possess; so ALFORD. But v. 9, and ch. 3. 16, favour ESTIUS' view, which refers it to the wisdom communicated to those being taught: keeping back nothing, but instructing all in the perfect knowledge of the mysteries of faith which is the true wisdom (cf. 1 Corinthians 2. 6, 7; 12. 8; Ephesians 1. 17). present—(Note, v. 22)—at Christ's coming. every man—Paul is zealous lest the false teachers should seduce one single soul of Christ's people at Colosse. So each individual among them should be zealous for himself and his neighbour. Even one soul is of incalculable value. perfect in Christ—who is the element in living union with whom alone each believer can find perfection: perfectly instructed (Ephesians 4. 13) in doctrine, and full grown or matured in faith and practice. "Jesus" is omitted in all the oldest MSS. 29. Whereunto—viz., "to present every man perfect in Christ." I also labour—rather, "I labour also." I not only "proclaim" (*English Version*, "preach") Christ, but I labour also. striving—in "conflict" (ch. 2. 1) of spirit (cf. Romans 8. 26). The same *Greek* word is used of Epaphras (ch. 4. 12), "labouring fervently for you in prayers;" lit., "agonizing," "striving as in the agony of a contest." So Jesus in Gethsemane when praying (Luke 22. 44); so "strive" (the same *Greek* word, "agonize"), Luke 13. 24. So Jacob "wrestled" in prayer (Genesis 32. 24–29). Cf. "contention," *Greek*, "agony," or "striving earnestness," 1 Thessalonians 2. 2. according to his working—Paul avows that he has power to "strive" in spirit for his converts, so far only as Christ works in him and by him (Ephesians 3. 20; Philipians 4. 13). mightily—lit., "in power"

CHAPTER II.

Ver. 1–23. HIS STRIVINGS IN PRAYER FOR THEIR STEAD-

FASTNESS IN CHRIST; FROM WHOM HE WARNS THEM NOT TO BE LED AWAY BY FALSE WISDOM. 1. For—He explains in what respect he "laboured striving" (ch. 1. 29). *Translate as Greek*, "I wish you to know how great a conflict (the same *Greek* word as in ch. 1. 29, "agony of a conflict" of fervent, anxious prayer; not conflict with the false teachers, which would have been impossible for him now in prison; I have for you." them at Laodicea—exposed to the same danger from false teachers as the Colossians (cf. ch. 4. 16). This danger was probably the cause of his writing to Laodicea, as well as to Colosse. not seen my face in the flesh—including those in Hierapolis (ch. 4. 13). Paul considered himself a "debtor" to all the Gentiles (Romans 1. 14). "His face" and presence would have been a "comfort" (v. 2; Acts 20. 38). Cf. ch. 1. 4, 7, 8, in proof that he had not seen, but only heard of the Colossians. Hence he strives by earnest conflict with God in anxious prayer for them, to make up for the loss of his bodily presence among them. Though "absent in the flesh, I am with you in the Spirit" (v. 5). 2. *Translate*, "That their hearts may be comforted." The "their," compared with "you" (v. 4), proves that in v. 1 the words, "have not seen my face in the flesh," is a general designation of those for whom Paul declares he has "conflict," including the particular species, "you (Colossians) and them at Laodicea." For it is plain, the prayer "that their hearts may be comforted," must include in it the Colossians for whom he expressly says, "I have conflict." Thus it is an abbreviated mode of expression for, "That your and their hearts may be comforted." ALFORD translates, "confirmed," or allows "comforted" in its original radical sense strengthened. But the *Greek* supports *English Version*: the sense, too, is clear: comforted with the consolation of those whom Paul had not seen, and for whom, in consequence, he strove in prayerful conflict the more fervently; inasmuch as we are more anxious in behalf of absent, than present, friends. [DAVENANT.] Their hearts would be comforted by "knowing what conflict he had for" them, and how much he is interested for their welfare; and also by being released from doubts on learning from the apostle, that the doctrine which they had heard from Epaphras was true and certain. In writing to churches which he had instructed face to face, he enters into particular details concerning them, as a father directing his children. But to those among whom he had not been in person, he treats of the more general truths of salvation being—translate as *Greek* in oldest MSS., "They being knit together." in love—the bond and element of perfect knitting together; the antidote to the dividing schismatical effect of false doctrine. Love to God and to one another in Christ. unto—the object and end of their being "knit together." all riches—*Greek*, "all the riches of the full assurance (1 Thessalonians 1. 5; Hebrews 6. 11; 10. 22) of the (Christian) understanding." The accumulation of phrases, not only "understanding," but "the full assurance of understanding;" not only this, but "the riches of," &c.; not only this, but "all the riches of," &c., implies how he desires to impress them with the momentous importance of the subject in hand. to—transl., "unto." acknowledgment—The *Greek* implies, "full and accurate knowledge." It is a distinct *Greek* word from "knowledge," v. 3. ALFORD translates, "thorough . . . knowledge." Acknowledgment hardly is strong enough; they did in a measure acknowledge the truth; what they wanted was the full and accurate knowledge of it (cf. Notes, ch. 1. 9, 10; Philipians 1. 9). of God, and of the Father, and of Christ—The oldest MSS. omit "and of the Father, and of;" then translate, "Of God (viz.) Christ." Two very old MSS. and Vulgate read, "Of God the Father of Christ." 3. *Translate in the Greek order*, "In whom (not as ALFORD, 'in which' mystery; Christ is Himself the 'mystery' (v. 2; 1 Timothy 3. 16), and to Christ the relative refers) are all the treasures of wisdom and knowledge hidden." The "all" here, answers to "all" in v. 2; as "treasures" answer to the "riches;" it is from the treasures that the riches (v. 2) are derived. "Are" is the predicate of the sentence; all the treasures ARE in Him; hidden is predicated of the state or manner in which they are in Him. Like a mine of —

known and inexhaustible wealth, the *treasures* of wisdom are all in Him *hidden*, but not in order to remain so; they only need to be explored for you to attain "unto the riches" in them (v. 2); but until you, Colossians, press after attaining the full knowledge (see *Note*, v. 2) of them, they remain "hidden." Cf. the parable, Matthew 13. 44, "treasure hid." This sense suits the scope of the apostle, and sets aside ALFORD's objection that "the treasures are not hidden, but revealed." "Hidden" plainly answers to "mystery" (v. 2), which is designed by God, if we be faithful to our privileges, not to remain *hidden*, but to be revealed (cf. 1 Corinthians 2. 7, 8). Still as the mine is unfathomable, there will, through eternity, be always fresh treasures in Him to be drawn forth from their hidden state. *wisdom—general*, and as to *experimental and practical truth*; whence comes "understanding" (v. 2). *knowledge—special and intellectual*, in regard to *doctrinal truth*; whence comes "the full knowledge" (v. 2). 4. *And—*"Now." Cf. with "lest any man," &c., v. 8, 16, 18. He refers to the blending of Judaism with Oriental philosophy, and the combination of this mixture with Christianity. *enticing words*—plausible as wearing the guise of *wisdom and humility* (v. 18, 23). 5. *For*—Argument against their suffering themselves to be *beguiled*, drawn from a regard to his personal authority as though he were present. *joying and beholding*—beholding with joy. *order*—your good order; answering to "knit together" (v. 2) as a well organized body; the same *Greek* as that for "knit together," is used of "the body" of the Church "*compacted*," in Ephesians 4. 16. Cf. 1 Corinthians 14. 33, 40. *steadfastness—Greek*, "the firm (or solid) foundation." As "order" expresses the outward aspect of the Church; so "steadfastness" expresses the inner basis on which their Church rested. The *Greek lit.* implies not an abstract quality, but the *thing* in the concrete; thus their "faith" here is the *solid thing* which constituted the basis of their Church. 6. "As therefore ye received (once for all; the aorist tense; from Epaphras) Jesus the Christ as your Lord (cf. 1 Corinthians 12. 8; 2 Corinthians 4. 5; Philippians 3. 8), so walk in Him." He says not merely, "Ye received" the doctrine of Christ, but "Jesus" Himself; this is the essence of faith (John 14. 21, 23; Galatians 1. 16). Ye have received once for all the Spirit of life in Christ; carry into practice that life in your walk (Galatians 5. 25). This is the main scope of the Epistle. 7. *Rooted*—(Ephesians 3. 17.) *built up—Greek*, "being builded up." As "rooted" implies their *vitality*; so "builded up," massive *solidity*. As in the Song of Solomon, when one image is not sufficient to express the varied aspects of Divine truth, another is employed to supply the idea required. Thus "walking," a third image (v. 6), expresses the thought which "rooted" and "built," though each suggesting a thought peculiar to itself, could not express, viz., onward motion. "Rooted" is in the *past tense*, implying their first conversion and vital grafting "in Him." Builded up is *present* (in the *Greek*), implying their progressive increase in religion by union with Him. Ephesians 2. 20 refers to the Church; but the passage here to their individual progress in edification (Acts 20. 32). *stablished*—confirmed. *as*—"even as." *abounding therein with thanksgiving*—advancing to fuller maturity (cf. v. 2) in the faith, "with thanksgiving" to God as the gracious Author of this whole blessing. 8. *Translate*, "Beware (*lit.*, 'Look' well) lest there shall be (as I fear there is: the *Greek* indicative expresses this) any man (pointing to some known emissary of evil, Galatians 1. 7) leading you away as his spoil (not merely gaining spoil out of you, but making yourselves his spoil) through (by means of) his philosophy," &c. The apostle does not condemn all philosophy, but "the philosophy" (so *Greek*) of the Judaic-oriental heretics at Colosse, which afterwards was developed into Gnosticism. You who may have "the riches of full assurance" and "the treasures of wisdom," should not suffer yourselves to be led away as a spoil by empty, deceitful philosophy; "riches" are contrasted with spoil; "full" with "vain," or empty (v. 2, 3, 9). *after*—"according to." *tradition of men*—opposed to "the fulness of the Godhead." Applied to Rabbinical traditions, Mark 7. 8. When men could not make revelation even seem to tell

about deep mysteries which they were curious to pry into they brought in human philosophy and pretended traditions to help it, as if one should bring a lamp to the sun-dial to find the hour. [*Cautions for times*, p. 85.] The false teachers boasted of a higher wisdom in theory, transmitted by tradition among the initiated; in practice they enjoined asceticism, as though matter and the body were the sources of evil. Phrygia (in which was Colosse) had a propensity for the mystical and magical, which appeared in their worship of Cybele and subsequent Montanism. [NEANDER.] *rudiments of the world*—(*Note*, Galatians 4. 3.) "The rudiments" or elementary lessons "of the (outward) world," such as legal ordinances; our Judaic childhood's lessons (v. 11, 16, 20; Galatians 4. 1-3). But NEANDER, "the elements of the world," in the sense, *what is earthly, carnal and outward*, not "the rudiments of religion," in Judaism and heathenism. *not after Christ*—Their boasted higher "philosophy" is but human tradition, and a cleaving to the carnal and worldly, and not to Christ. Though acknowledging Christ nominally, in spirit they by their doctrine deny him. 9. *For*—"Because." Their "philosophy" (v. 8) is not "after Christ," as all true philosophy is, every thing which comes not from, and tends not to, Him, being a delusion; "For in Him (alone) dwelleth" as in a temple, &c. *the fulness*—(ch. 1. 19; John 14. 10.) *of the Godhead*—The *Greek* (*Theotes*) means the ESSENCE and NATURE of the Godhead, not merely the *divine perfections* and attributes of Divinity (*Greek*, "theotes"). He, as man, was not merely God-like, but in the fullest sense, GOD. *bodily*—not merely as before His incarnation, but now "bodily in Him" as the incarnate word (John 1. 14, 18). Believers by union with Him, partake of His fulness of the Divine nature (John 1. 16; *Note*, Ephesians 3. 19; 2 Peter 1. 4). 10. *And*—And therefore; and so. *Translate* in the *Greek* order, "Ye are in Him (by virtue of union with Him) filled full" of all that you need (John 1. 16). Believers receive of the Divine unction which flows down from their Divine Head and High Priest (Psalm 133. 2). He is full of the "fulness" itself; we, filled from Him. *Full* implies, Therefore ye Colossians need no supplementary sources of grace, such as the false teachers dream of Christ is "the Head of all rule and authority" (so the *Greek*), Ephesians 1. 10; He, therefore, alone, not these subject "authorities" also, is to be adored (v. 18). 11. Implying that they did not need, as the Judaizers taught, the outward rite of circumcision, since they had already the inward spiritual reality of it. *are*—rather, as the *Greek*, "Ye were (once for all) circumcised (spiritually, at your conversion and baptism, Romans 2. 28, 29; Philippians 3. 8) with a (so the *Greek*) circumcision made without hands;" opposed to "the circumcision in the flesh made by hands" (Ephesians 2. 11). Christ's own body, by which the believer is sanctified, is said to be "not made with hands" (Mark 14. 58; Hebrews 9. 11; cf. Daniel 2. 45). *in putting off*—rather as *Greek*, "in your putting off;" as an old garment (Ephesians 4. 22); alluding to the putting off the foreskin in circumcision. *the body of the sins of the flesh*—The oldest MSS. read, "the body of the flesh," omitting "of the sins," i. e., "the body," of which the prominent feature is *fleshiness* (cf. Romans 8. 13, where "flesh" and "the body" mutually correspond). This fleshy body, in its sinful aspect, is put off in baptism (where baptism answers its ideal) as the seal of regeneration where received in repentance and faith. In circumcision the foreskin only was put off; in Christian regeneration "the body of the flesh" is spiritually put off, at least it is so in its ideal conception, however imperfectly believers realize that ideal. *by—Greek*, "in." This spiritual circumcision is realized in, or by, union with Christ, whose "circumcision," whereby He became responsible for us to keep the whole law, is imputed to believers for justification; and union with whom, in all His vicarious obedience, including HIS CIRCUMCISION, is the source of our sanctification. ALFORD makes it explanatory of the previous, "a circumcision made without hands," viz., "the circumcision brought about by your union with Christ." The former view seems to me better to accord with v. 12

an. 3. 1, 3, 4, which similarly makes the believer, by spiritual union with Christ, to have personal fellowship in the several states of Christ, *viz.*, His death, resurrection, and appearing in glory. Nothing was done or suffered by our Mediator as such, but may be acted in our souls and represented in our spirits. PEARSON'S view, however, is that of ALFORD. JOSHUA, the type (not Moses in the wilderness), circumcised the Israelites in Canaan (Joshua 5. 2-9) the second time; the people that came out of Egypt having been circumcised, and afterwards having died in the wilderness; but those born after the Exodus not having been so. Jesus, the Antitype, is the author of the true circumcision, which is therefore called "the circumcision of Christ" (Romans 2. 29). As Joshua was "Moses' minister," so Jesus, "minister" of the circumcision for the truth of God" unto the Gentiles (Romans 15. 8). 12. *Translate*, "Having been buried with Him in your baptism." The past participle is here coincident in time with the preceding verb, "ye were (*Greek*) circumcised." Baptism is regarded as the burial of the old carnal life, to which the act of immersion symbolically corresponds; and in warm climates where immersion is safe, it is the mode most accordant with the significance of the ordinance; but the spirit of the ordinance is kept by affusion, where immersion would be inconvenient or dangerous; to insist on literal immersion in all cases would be mere legal ceremonialism (Romans 6. 3, 4). *are risen*—rather as *Greek*, "were raised with Him." *through the faith of, &c.*—*by means of your faith in the operation of God*; so "faith of," for "faith in" (Ephesians 3. 12; Philippians 3. 9). Faith in God's mighty operation in raising again Jesus, is saving faith (Romans 4. 24; 10. 9); and it is wrought in the soul by His same "mighty working" whereby He "raised Jesus from the dead" (Ephesians 1. 19, 20). BENDEL seems to me (not as ALFORD understands him) to express the latter sense, *viz.*, "Through the faith which is a work of the operation of God who," &c. Ephesians 1. 19, 20 accords with this; the same mighty power of God is exercised in raising one spiritually dead to the life of faith, as was "wrought in Christ when God raised Him literally from the dead." However, "faith of" *usually* is faith in (Romans 3. 22); but there is no grammatical impropriety in understanding it "the faith which is the effect of the operation of God" (Ephesians 2. 8; 1 Thessalonians 2. 13). As His literal resurrection is the ground of the power put forth in our spiritual resurrection now, so it is a pledge of our literal resurrection hereafter (Romans 8. 11.) 13. *you, being dead*—formerly (Ephesians 2. 1, 2); even as Christ was among the dead, before that God raised Him "from the dead" (v. 12). *sins*—rather as *Greek* is translated at end of this verse, "trespasses," *lit.*, "fallings aside" from God's ways; actual transgressions, as that of Adam. *uncircumcision of your flesh*—your not having put off the old fleshly nature, the carnal foreskin, or *original sin*, which now by spiritual circumcision, *i. e.*, conversion and baptism, you have put off. *he quickened*—God "quickened together with Him" (CHRIST). Just as Christ's resurrection proved that He was delivered from the sin laid on Him, so our spiritual quickening proves that we have been forgiven our sins (1 Peter 3. 22; 4. 1, 2). *forgiven you*—So *Vulgate* and *HILARY*. But the oldest MSS. read, "us," passing from the particular persons, the Colossians, to the general Church (ch. 1. 14; Ephesians 1. 7). *all trespasses*—*Greek*, "all our trespasses." 14. *Blotting out*—*Greek*, "Having wiped out;" coincident in time with "having forgiven you" (v. 13); hereby having cancelled the law's indictment against you. The law (including especially the moral law, wherein lay the chief difficulty in obeying) is abrogated to the believer, as far as it was a compulsory, accusing rōle, and as far as "righteousness" (justification) and "life" were sought for by it. It can only produce outward works, not inward obedience of the will, which in the believer flows from the Holy Spirit in Him (Romans 3. 21; 7. 4; Galatians 2. 19). *the handwriting of ordinances*—rather, "in ordinances" (*Note*, Ephesians 2. 15); "the law of commandments contained in ordinances." "The handwriting" (alluding to the Decalogue the representa-

tive of the law, *written by the hand of God*) is the whole ~~was~~ the obligatory bond, under which all lay; the Jews primarily were under the bond, but they in this respect were the representative people of the world (Romans 2. 19); and in their inability to keep the law was involved the inability of the Gentiles also, in whose hearts "the work of the law was written" (Romans 2. 15); and as they did not keep this, they were condemned by it. *that was against us . . . contrary to us*—*Greek*, "adversary to us;" so it is translated, Hebrews 10. 27. "Not only was the law against us by its demands, but also an adversary to us by its accusations." [BENDEL.] TITTMANN explains the *Greek*, "having a latent contrariety to us;" not open designed hostility, but virtual unintentional opposition through our frailty; not through any opposition in the law itself to our good (Romans 7. 7-12, 14; 1 Corinthians 15. 56, Galatians 3. 21; Hebrews 10. 3). The "WRITING" is part of "that which was contrary to us;" for "the letter killeth" (*Note*, 2 Corinthians 3. 6). *and took it*—*Greek*, "and hath taken it out of the way" (so as to be no longer a hindrance to us), by "nailing it to the cross." Christ, by bearing the curse of the broken law, has redeemed us from its curse (Galatians 3. 13). In His person nailed to the cross, the law itself was nailed to it. One ancient mode of cancelling bonds, was by striking a nail through the writing: this seems at that time to have existed in Asia. [GROTIUS.] The bond cancelled in the present case was the obligation lying against the Jews as representatives of the world, and attested by their *amen*, to keep the whole law under penalty of the curse (Deuteronomy 27. 26; Nehemiah 10. 29). 15. ALFORD, ELLICOTT, &c., *translate* the *Greek* to accord with the translation of the same *Greek*, ch. 3. 9, "Stripping off from Himself the principalities and the powers:" God put off from Himself the angels, *i. e.*, their ministry, not employing them to be promulgators of the Gospel in the way that He had given the law by their "disposition" or ministry (Acts 7. 53; Galatians 3. 19; Hebrews 2. 2, 5): God manifested Himself without a veil in Jesus. "THE principalities and THE powers" refers back to v. 10, Jesus, "the Head of all principality and power," and ch. 1. 16. In the sacrifice of Jesus on the cross, God subjected all the principalities, &c., to Jesus, declaring them to be powerless as to His work and His people (Ephesians 1. 21). Thus Paul's argument against those grafting on Christianity Jewish observances, along with angel-worship, is, whatever part angels may be supposed to have had under the law, now at an end, God having put the legal dispensation itself away. But the objection is, that the context seems to refer to a triumph over bad angels: in 2 Corinthians 2. 14, however Christ's triumph over those subjected to Him, is not a triumph for destruction, but for their salvation, so that good angels may be referred to (ch. 1. 20). But the *Greek* middle is susceptible of *English Version*, "Having spoiled," or *lit.* [TITTMANN], "having completely stripped," or "despoiled" for Himself (cf. Romans 8. 38; 1 Corinthians 15. 24; Ephesians 6. 12). *English Version* accords with Matthew 12. 29; Luke 11. 22; Hebrews 2. 14. *Translate* as the *Greek*, "The rules and authorities." *made a show of them openly*—at His ascension (*Notes*, Ephesians 4. 8; confirming *English Version* of this verse). *openly*—John 7. 4; 11. 54, supports *English Version* against ALFORD'S translation, "in openness of speech." *in it*—*viz.*, His cross, or crucifixion: so the *Greek* fathers translate. Many of the Latins, "In Himself," or "in Him." Ephesians 2. 16 favours *English Version*, "Reconcile . . . by the cross, having slain the enmity thereby." If "in Him," *i. e.*, Christ, be read, still the cross will be the place and means of God's triumph in Christ over the principalities (Ephesians 1. 20; 2. 5). Demons, like other angels, were in heaven up to Christ's ascension, and influenced earth from their heavenly abodes. As heaven was not yet opened to man before Christ (John 3. 13), so it was not yet shut against demons (Job 1. 6; 2. 1). But at the ascension Satan and his demons were "judged" and "cast out" by Christ's obedience unto death (John 12. 31; 18. 11; Hebrews 2. 14; Revelation 12. 5-10), and the Son of man was raised to the throne of God; thus His resurrection and ascension are

public solemn triumph over the principalities and powers of death. It is striking, that the heathen oracles were silenced soon after Christ's ascension. 16. therefore—Because ye are complete in Christ, and God in Him has dispensed with all subordinate means as *essential* to acceptance with Him. *meat . . . drink*—Greek, "eating . . . drinking" (Romans 14. 1-17). Pay no regard to any one who sits in judgment on you as to legal observances in respect to foods. *holyday—a feast yearly*. Cf. the three, 1 Chronicles 23. 31. *new moon*—monthly. *the sabbath*—Omit "THE," which is not in the Greek (cf. *Note*, Galatians 4. 10). "SABBATHS" (not "the sabbaths") of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Leviticus 23. 32, 37-39). The weekly sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus 23. 38 expressly distinguishes "the sabbath of the Lord" from the other sabbaths. A *positive* precept is *right because it is commanded*, and ceases to be obligatory when abrogated; a moral precept is *commanded eternally, because it is eternally right*. If we could keep a perpetual sabbath, as we shall hereafter, the positive precept of the sabbath, one in each week, would be not needed. Hebrews 4. 9, "rests," Greek, "keeping of sabbath" (Isaiah 66. 23). But we cannot, since even Adam, in innocence, needed one amidst his earthly employments; therefore the sabbath is still needed, and is therefore still linked with the other nine commandments, as obligatory in the spirit, though the letter of the law has been superseded by that higher spirit of love which is the essence of law and Gospel alike (Romans 13. 8-10). 17. *things to come*—the blessings of the Christian covenant, the substance of which Jewish ordinances were but the type. Cf. "ages to come," i. e., the Gospel dispensation (Ephesians 2. 7). Hebrews 2. 5, "the world to come." *the body is of Christ*—The *real substance* (of the blessings typified by the law) belongs to Christ (Hebrews 8. 5; 10. 1). 18. *beguile*—*translate*, "Defraud you of your prize," *lit.*, "to adjudge a prize out of hostility away from him who deserves it." [TRENCH.] "To be nimpire in a contest to the detriment of one." This *defrauding of their prize* the Colossians would suffer, by letting any self-constituted *arbitrator* or *judge* (i. e., false teacher) draw them away from Christ, "the righteous Judge" and Awarder of the prize (2 Timothy 4. 8; James 1. 12; 1 Peter 5. 4), to angel-worship. *in a voluntary humility*—So "will-worship" (v. 23). *lit.*, "Delighting [WAHL] in humility:" *loving* (so the Greek is translated, Mark 12. 33, "love to go in long clothing") to indulge himself in a *humility* of his own imposing; *a volunteer in humility*. [DAL-LEUS.] Not as ALFORD, "Let no one of purpose defraud you," &c. Not as GROTIUS, "If he ever so much wish" (to defraud you). For the participle "wishing" or "delighting," is one of the series, and stands in the same category as "intruding," "puffed up," "not holding;" and the *self-pleasing* implied in it stands in happy contrast to the (mock) *humility* with which it seems to me, therefore, to be connected. His "humility," so-called, is a *pleasing of self*: thus it stands in parallelism to "his fleshly mind" (its real name, though he styles it "humility"), as "wishing" or "delighting" does to "puffed up." The Greek for "humility" is *lit.*, "lowliness of mind," which forms a clearer parallel to "puffed up by his fleshly mind." Under pretext of humility, as if they durst not come directly to God and Christ (like the modern Church of Rome), they invoked angels: as Judizers, they justified this on the ground that the law was given by angels. This error continued long in Phrygia (where Colosse and Laodicea were), so that the Council of Laodicea (A. D. 360) expressly framed its 35th canon against the "Angelici" (as AUGUSTINE, *Hereses*, 39, calls them) or "invokers of angels." Even as late as THEODORET's time there were oratories to Michael the archangel. The modern Greeks have a legend that Michael opened a chasm to draw off an inundation threatening the Colossian Christians. Once men admit the inferior powers to share invocation with the Supreme, the former gradually engrosses all our seri-

ous worship, almost to the exclusion of the latter; thus the heathen, beginning with adding the worship of other deities to that of the Supreme, ended with ceasing to worship Him at all. Nor does it signify much, whether we regard such as directly controlling us (the Pagan view), or as only *influencing* the Supreme in our behalf (the Church of Rome's view); because he from whom I expect happiness or misery, becomes the uppermost object in my mind, whether he *give*, or only *procure* it. [*Objections for Times*.] Scripture opposes the idea of "patrons" or "intercessors" (1 Timothy 2. 5, 6). True Christian humility joins consciousness of utter personal demerit, with a sense of participation in the Divine life through Christ, and in the dignity of our adoption by God. Without the latter being realized, a false self-humiliation results, which displays itself in ceremonies and ascetic self-abasement (v. 23), which after all is but spiritual pride under the mock guise of humility. Contrast "glorying in the Lord" (1 Corinthians 1. 31). *Intruding into . . . things which he hath not seen*—So very old MSS. and Vulgate and ORIGEN read. But the oldest MSS. and LUCIFER omit "not;" then *translate*, "Haughtily treading on ('standing on' [ALFORD]) the things which he hath seen." TREGELLES refers this to *fanctified* visions of angels. But if St. Paul had meant a *fanctified seeing*, he would have used some qualifying word, as, "which he *seemed to see*," not "which he *hath seen*." Plainly the things were *actually seen* by him, whether of demoniacal origination (1 Samuel 28. 11-20), or phenomena resulting from natural causation, mistaken by him as if supernatural. Paul not stopping to discuss the nature of the things so seen, fixes on the radical error, the tendency of such a one in all this to walk by *SENSE* (*viz.*, what he *haughtily prides himself on having seen*), rather than by *FAITH* in the *UNSEEN* "Head" (v. 19; cf. John 20. 29; 2 Corinthians 5. 7; Hebrews 11. 1). Thus in the parallelism, "vainly puffed up" answers to "haughtily treading on," or "setting his foot on;" "his fleshly mind" answers to "the things which he hath seen," since his fleshliness betrays itself in priding himself on *what he hath seen*, rather than on the *unseen* objects of *faith*. That the things seen may have been of demoniacal origination, appears from 1 Timothy 4. 1, "Some shall depart from the *faith*, giving heed to seducing spirits and doctrines of devils" (Greek, "demons"). A warning to modern spiritualists. *puffed up*—Implying that the previous so called "humility" (Greek, "lowliness of mind") was really a "puffed up." *fleshly mind*—Greek, "By the mind of his own flesh." The flesh, or sensuous principle, is the fountain head whence his mind draws its craving after religious objects of *sight*, instead of, in true *humility* as a member, "holding fast the (unseen) Head." 19. *Translate*, "Not holding fast the Head." He who does not hold Christ solely and supremely above all others, does not hold Him at all. [BENGEL.] The want of firm holding of Christ has set him loose to [pry into, and so] "tread haughtily on (pride himself on) things which he hath seen." Each must hold fast the Head for himself, not merely be attached to the other members, however high in the body. [ALFORD.] *from which*—rather, "from whom." *all the body*—i. e., all the members of the body (Ephesians 4. 16). *Joins*—the points of union where the supply of nourishment passes to the different members, furnishing the body with the materials of growth. *bands*—the sinews and nerves which bind together limb and limb. Faith, love, and peace, are the spiritual bands. Cf. "knit together in love" (v. 2; ch. 3. 14; Ephesians 4. 8). *having nourishment ministered*—i. e., supplied to it continually. "Receiving ministration." *knit together*—The Greek is translated "compacted," Ephesians 4. 16: implying firm consolidation. *with the increase of God*—(Ephesians 4. 16)—i. e., wrought by God, the Author and Sustainer of the believer's spiritual life, in union with Christ, the Head (1 Corinthians 3. 6); and tending to the honour of God, being worthy of Him, its Author. 20. *Wherefore*—The oldest MSS. omit "Wherefore." *If ye be dead*—Greek, "if ye died (so as to be freed) from," &c. (cf. Romans 6. 2; 7. 2, 3; Galatians 2. 19). *rudiments of the world*—(a. 2)

CHAPTER III.

Carnal, outward, worldly, legal ordinances. **as though living**—as though you were not dead to the world like your crucified Lord, into whose death ye were buried (Galatians 6. 14; 1 Peter 4. 1, 2). **are ye subject to ordinances**—why do ye submit to be made subject to ordinances? Referring to v. 14: you are again being made subject to “ordinances,” the “handwriting” of which had been “blotted out” (v. 14). **21. Cf. v. 16**, “meat . . . drink.” He gives instances of the “ordinances” (v. 20) in the words of their imposers. There is an ascending climax of superstitious prohibitions. The first *Greek* word (*hapse*) is distinguished from the third (*thiges*), in that the former means *close contact* and *retention*; the latter, *momentary contact* (cf. 1 Corinthians 7. 1; John 20. 17, *Greek*, “Hold me not;” “cling not to me”). *Translate*, “Handle not, neither taste, nor even touch.” The three refer to meats. “Handle not” (a stronger term than “nor even touch”), “nor taste” with the *tongue*, “nor even touch,” however slight the contact. **22. Which**—things, *viz.*, the three things handled, touched, and tasted, **are to perish—*ill***, “are constituted by their very nature” for perishing (or *destruction by corruption*) in (or *with*) their using up” (consumption). Therefore they cannot really and lastingly defile a man (Matthew 15. 17; 1 Corinthians 6. 13). **after**—according to. Referring to v. 20, 21. All these “ordinances” are according to human, not Divine, injunction. **doctrines**—*Greek*, “teachings.” *ALFORD translates*, (doctrinal) “systems.” **23. have**—*Greek*, “are having;” implying the *permanent* characteristic which these ordinances are supposed to have. **show of wisdom**—rather, “a reputation of wisdom.” [*ALFORD.*] **will-worship**—arbitrarily-invented worship: *would-be-worship*, devised by *man's own will*, not God's. So jealous is God of human will-worship, that He struck Nadab and Abihu dead for burning strange incense (Leviticus 10. 1-3). So Uzziah was stricken with leprosy for usurping the office of priest (2 Chronicles 26. 16-21). Cf. the will-worship of Saul (1 Samuel 13. 8-14) for which he was doomed to lose his throne. This “voluntary worship” is the counterpart to their “voluntary humility” (v. 18): both specious in appearance, the former seeming in religion to do even more than God requires (as in the dogmas of the Roman and Greek churches), but really setting aside God's will for man's own; the latter seemingly self-abasing, but really proud of man's self-willed “humility” (*Greek*, “lowliness of mind”), whilst virtually rejecting the dignity of direct communion with Christ, the Head, by worshipping of angels. **neglecting of the body**—*Greek*, “not sparing of the body.” This asceticism seems to have rested on the Oriental theory that matter is the source of evil. This also looked plausible (cf. 1 Corinthians 9. 27). **set in any honour**—of the body. As “neglecting of the body” describes asceticism *positively*; so this clause, *negatively*. Not paying any of that “honour” which is due to the body as redeemed by such a price as the blood of Christ. We should not degrade, but have a just estimation of ourselves, not in ourselves, but in Christ (Acts 13. 46; 1 Corinthians 3. 21; 6. 15; 7. 23; 12. 23, 24; 1 Thessalonians 4. 4). True self-denial regards the spirit, and not the forms of ascetical self-mortification in “meats which profit not those occupied therein” (Hebrews 13. 9), and is consistent with Christian self-respect, the “honour” which belongs to the believer as dedicated to the Lord. Cf. “vainly,” v. 18. **to the satisfying of the flesh**—This expresses the *real* tendency of their human ordinances of bodily asceticism, voluntary humility, and will-worship of angels. Whilst seeming to *deny* self and the body, they really are *pampering* the flesh. Thus “satisfying of the flesh” answers to “puffed up by his *fleshly* mind” (v. 18) so that “flesh” is used in its ethical sense, “the carnal nature” as opposed to the *spiritual*; not in the sense, “body.” The *Greek* for “satisfying,” implies *satiating to repletion*, or *to excess*. “A surfeit of the carnal sense is human tradition.” [*HILARY THE DEACON, in BENGEL.*] Tradition puffs up; it clogs the heavenly perceptions. They put away true “honour” that they may “*satisfiate to the full the flesh*.” Self-imposed ordinances gratify the flesh (and self-righteousness) though seeming to mortify it.

Ver. 1-25. EXHORTATIONS TO HEAVENLY AIMS, AS OPPOSED TO EARTHLY, ON THE GROUND OF UNION TO THE RISEN SAVIOUR; TO MORTIFY AND PUT OFF THE OLD MAN, AND TO PUT ON THE NEW; IN CHARITY, HUMILITY, WORDS OF EDIFICATION, THANKFULNESS; RELATIVE DUTIES. 1. **If . . . then**—The connection with ch. 2. 18, 23, is, he had condemned the “fleshly mind” and the “satiating to the full the flesh;” in contrast to this he now says, “If then ye have been once for all raised up (*Greek*, aorist) together with Christ” (*viz.*, at your conversion and baptism, Romans 6. 4). **seek those things . . . above**—(Matthew 6. 33; Philippians 3. 20.) **sitteth**—rather, as *Greek*, “Where Christ is, sitting on the right of God” (Ephesians 1. 20). The Head being quickened, the members are also quickened with Him. Where the Head is, there the members must be. The contrast is between the believer's former state, alive to the world but dead to God, and his present state, dead to the world but alive to God; and between the earthly abode of the unbeliever and the heavenly abode of the believer (1 Corinthians 15. 47, 48). We are already seated there *in* Him as our Head; and hereafter shall be seated *by* Him, as the Bestower of our bliss. As Elisha (2 Kings 2. 2) said to Elijah when about to ascend, “As the Lord liveth . . . I will not leave thee;” so we must follow the ascended Saviour with the wings of our meditations and the chariots of our affections. We should trample upon and subdue our lusts, that our conversation may correspond to our Saviour's condition; that where the eyes of apostles were forced to leave Him, thither our thoughts may follow Him (Matthew 6. 21; John 12. 32). [*PEARSON.*] Of ourselves we can no more ascend than a bar of iron lift itself up from the earth. But the love of Christ is a powerful magnet to draw us up (Ephesians 2. 5, 6). The design of the Gospel is not merely to give rules, but mainly to supply *motives* to holiness. 2. *Translate*, “Set your *mind* on the things above, not on the things,” &c. (ch. 2. 20). Contrast “who *mind* earthly things” (Philippians 3. 19). Whatever we make an idol of, will either be a cross to us if we be believers, or a curse to us if unbelievers. 3. The *Greek* aorist implies, “For ye have died once for all” (ch. 2. 12; Romans 6. 4-7). It is not said, Ye must die practically to the world in order to become dead with Christ; but the latter is assumed as *once for all* having taken place in the regeneration; what believers are told is, Develop this spiritual life in practice. “No one longs for eternal, incorruptible, and immortal life, unless he be wearied of this temporal, corruptible, and mortal life.” [*AUGUSTINE.*] **your life . . . hid**—Psalm 83. 3—like a seed buried in the earth; of “planted,” Romans 6. 5. Cf. Matthew 13. 31 and 33, “like . . . leaven . . . hid.” As the glory of Christ now is hid from the world, so also the glory of believers' inner life, proceeding from communion with him, is still hidden with Christ in God; but (v. 4) when Christ, the Source of this life, shall manifest Himself in glory, then shall their hidden glory be manifest, and correspond in appearance to its original. [*NEANDER.*] The Christian's secret communion with God will now at times make itself seen without his intending it (Matthew 5. 14, 16); but his full manifestation is at Christ's manifestation (Matthew 13. 43; Romans 8. 19-23). “It doth not yet appear (*Greek*, ‘is not yet manifested’) what we shall be” (1 John 3. 2; 1 Peter 1. 7). As yet Christians do not always recognize the “life” of one another, so *hidden* is it, and even at times doubt as to their own life, so weak is it, and so harassed with temptations (Psalm 51.; Romans 7). **in God—to whom Christ has ascended**. Our “life” is “laid up for” us *in God* (ch. 1. 5), and is secured by the decree of Him who is invisible to the world (2 Timothy 4. 8). 4. *Translate*, “When Christ shall be manifested who is our life (John 11. 25; 14. 6, 19), then shall ye also with Him be manifested in glory” (1 Peter 4. 13). The *spiritual* life our souls have now in Him shall be extended to our *bodies* (Romans 8. 11). **then—and not till then**. Those err who think to find a perfect Church before then. The true Church is now militant. Rome errs in trying to set up a Church now regnant and

triumphant. The true Church shall be visible as a perfect and reigning Church, when Christ shall be visibly manifested as her reigning Head. Rome having ceased to look for Him in patient faith, has set up a visible mock-head, a false anticipation of the millennial kingdom. The Papacy took to itself by robbery that glory which is an object of hope, and can only be reached by bearing the cross now. When the Church became a harlot, she ceased to be a bride who goes to meet her Bridegroom. Hence the millennial kingdom ceased to be looked for. [AUBERLEN.] 5. **Mortify**—Greek, "Make a corpse of;" "make dead;" "put to death," therefore—(Note, v. 3.) Follow out to its necessary consequence the fact of your *having once for all* died with Christ spiritually at your regeneration, by daily "deadening your members," of which united "the body of the sins of the flesh" consists (ch. 2. 11). "The members" to be mortified are the fleshly instruments of lust, in so far as the members of the body are abused to such purposes. Habitually repress and do violence to corrupt desires of which the members are the instruments (cf. Romans 6. 19; 8. 13; Galatians 5. 24, 25). **upon the earth**—where they find their support [BENGEL] (cf. v. 2, "things on earth"). See Ephesians 5. 3, 4. **Inordinate affection**—"lustful passion," evil concupiscence—more general than the last [ALFORD], the disorder of the external senses; "lustful passion," *lust within*. [BENGEL.] **enviousness**—marked off by the Greek article as forming a whole genus by itself, distinct from the genus containing the various species just enumerated. It implies a self-idolizing, grasping spirit; far worse than another Greek term translated "the love of money" (1 Timothy 6. 10), which is—i. e., inasmuch as it is "idolatry." Cf. Note, Ephesians 4. 19, on its connection with sins of impurity. **Self and mammon** are deified in the heart instead of God (Matthew 6. 24; Note, Ephesians 5. 5). 6. (Note, Ephesians 5. 6.) 7. **sometime**—"once," **walked . . . when ye lived in them**—These sins were the very element in which ye "lived" (before ye became once for all dead with Christ to them); no wonder, then, that ye "walked" in them. Cf. on the opposite side, "living in the Spirit," having as its legitimate consequence, "walking in the Spirit" (Galatians 5. 25). The *living* comes first in both cases, the *walking* follows. 8. **But now**—that ye are no longer living in them. **ye also**—like other believers; answering to "ye also" (v. 7) like other unbelievers formerly. **put off**—"Do ye also put away all these," viz., those just enumerated, and those which follow. [ALFORD.] **anger, wrath**—(Note, Ephesians 4. 31.) **blasphemy**—rather, "reviling," "evil-speaking," as it is translated Ephesians 4. 31. **filthy communication**—The context favours the translation, "abusive language," rather than impure conversation. "Foul language" best retains the ambiguity of the original. 9. (Ephesians 4. 22, 25.) **put off**—Greek, "wholly put off;" utterly renounced. [TRITMANN.] **the old man**—the unregenerate nature which ye had before conversion. **his deeds**—habits of acting. 10. **the new man**—(Note, Ephesians 4. 23.) Here (*neon*) the Greek means "the recently-put-on nature;" that lately received at regeneration (see Note, Ephesians 4. 23, 24). **which is renewed**—Greek, "which is being renewed" (*anakainoumenon*); viz., its development into a perfectly renewed nature is continually progressing to completion. **in knowledge**—rather as the Greek, "unto perfect knowledge" (Notes, ch. 1. 6, 9, 10). Perfect knowledge of God excludes all sin (John 17. 3). **after the image of him that created him**—viz., of God that created the *new man* (Ephesians 2. 10; 4. 24). The new creation is analogous to the first creation (2 Corinthians 4. 6). As man was then made in the image of God naturally, so now spiritually. But the image of God formed in us by the Spirit of God, is as much more glorious than that borne by Adam, as the Second Man, the Lord from heaven, is more glorious than the first man. Genesis 1. 26, "Let us make man in our image, after our likeness." The "image" is claimed for man, 1 Corinthians 11. 7; the "likeness," James 3. 9. ORIGEN (*Principia* l. 6) taught, the *image* was something in which all were created, and which continued to man after the fall (Genesis 1. 26). The *likeness* was something towards which man

was created, that he might strive after it and attain it. TRENCH thinks God in the double statement (Genesis 1. 26), contemplates both man's first creation and his being "renewed in knowledge after the image of Him that created him." 11. **Where**—translate, "Wherein," viz., in the sphere of the renewed man. **neither . . . nor . . . nor . . . nor**—translate as Greek, "There is no such thing as Greek and Jew (the difference of privilege between those born of the natural seed of Abraham, and those not is abolished), circumcision and uncircumcision (the difference of legal standing between the circumcised and uncircumcised is done away, Galatians 6. 15)—bondman, freeman." The present Church is one called out of the flesh, and the present *world-course* (Ephesians 2. 2), wherein such distinctions exist, to life in the Spirit, and to the future first resurrection; and this because Satan has such power now over the flesh and the world. At Christ's coming, when Satan shall no longer rule the flesh and the world, the nations in the flesh, and the word in millennial felicity, shall be the willing subjects of Christ and His glorified saints (Daniel 7. 14, 22, 27; Luke 19. 17, 19; Revelation 20. 1-6; 3. 21). Israel in Canaan was a type of that future state when the Jews, so miraculously preserved distinct now in their dispersion, shall be the central Church of the Christianized world. As expressly as Scripture abolishes the distinction of Jew and Greek now as to religious privileges, so does it expressly foretell that in the coming new order of things, Israel shall be first of the Christian nations, not for her own selfish aggrandizement, but for their good, as the medium of blessing to them. Finally, after the millennium, the life that is in Christ becomes the power which transfigures nature, in the time of the new heaven and the new earth; as, before, it first transfigured the spiritual, then the political and social world. **Scythian**—heretofore regarded as more barbarian than the barbarians. Though the relation of bond and free actually existed, yet in relation to Christ, all alike were free in one aspect, and servants of Christ in another (1 Corinthians 7. 22; Galatians 3. 28). **Christ is all**—Christ absorbs in Himself all distinctions, being to all alike, everything that they need for justification, sanctification, and glorification (1 Corinthians 1. 30; 2. 21-23; Galatians 2. 20). **in all**—who believe and are renewed, without distinction of person; the sole distinction now is, how much each draws from Christ. The unity of the Divine life shared in by all believers, counterbalances all differences, even as great as that between the polished "Greek" and the rude "Scythian." Christianity imparts to the most uncivilized the only spring of sound, social and moral culture. 12. **the elect of God**—There is no "the" in the Greek, "God's elect" (cf. Romans 8. 3; 1 Thessalonians 1. 4). The order of the words "elect, holy, beloved," answers to the order of the things. **Election** from eternity precedes sanctification in time; the sanctified, feeling God's love, imitate it. [BENGEL.] **bowels of mercies**—Some of the oldest MSS. read singular, "mercy." **Bowels** express the yearning compassion, which has its seat in the heart, and which we feel to act on our inward parts (Genesis 43. 30; Jeremiah 31. 20; Luke 1. 78, *Margin*). **humbleness of mind**—True "lowliness of mind;" not the mock "humility" of the false teachers (ch. 2. 23; Ephesians 4. 2, 32). 13. **Forbearing**—as to present offences. **forgiving**—as to past offences. **quarrel**—rather as Greek, "cause of blame," "cause of complaint." Christ—who had so infinitely greater cause of complaint against us. The oldest MSS. and *Vulgate* read "the Lord." *English Version* is supported by one very old MS. and old versions. It seems to have crept in from Ephesians 4. 32. 14. **above**—rather "over," as in Ephesians 6. 16. Charity, which is the crowning grace, covering the multitude of others' sins (1 Peter 4. 8), must overlie all the other graces enumerated. **which is—i. e., for it is; lit., "which thing is."** **bond of perfectness**—An upper garment which completes and keeps together the rest, which without it, would be loose and disconnected. Seemingly graces, where love is wanting, are mere hypocrisy. Justification by faith, is assumed as already having taken place in those whom Paul addresses, v. 12, "elect of God.

only . . . beloved," and ch. 2. 12; so that there is no plea here for Rome's view of justification by works. Love and its works "*perfect*," i. e., manifest the full maturity of faith developed (Matthew 5. 44, 48). Love . . . be ye *perfect*, &c. (James 2. 21, 22; 1 John 2. 5). "If we love one another, God's love is *perfected* in us" (Romans 13. 8; 1 Corinthians 13.; 1 Timothy 1. 5; 1 John 4. 12). As to "bond," cf. ch. 2. 2, "*knit together* in love" (Ephesians 4. 3), "keep the unity of the Spirit in the bond of peace." 15. *peace of God*—The oldest MSS. and versions read, "The peace of CHRIST" (cf. Philippians 4. 7). "The peace of God." Therefore Christ is God. Peace was His legacy to His disciples before He left them (John 14. 27), "My peace I give unto you." Peace is peculiarly His to give. Peace follows *love* (v. 14; Ephesians 4. 2, 3). *rule*—*lit.*, "sit as umpire;" the same *Greek* verb simple, as appears compounded (ch. 2. 18). The false teacher, as a self-constituted *umpire*, defrauds you of your prize; but if the peace of Christ be your umpire ruling in your hearts, your reward is sure. "Let the peace of Christ act as umpire when anger, envy, and such passions arise, and restrain them." Let not those passions give the award, so that you should be swayed by them, but let Christ's peace be the decider of every thing. *in your hearts*—Many wear a peaceful countenance and speak peace with the mouth, whilst war is in their hearts (Psalm 28. 3; 55. 21). *to the which*—i. e., with a view to which state of Christian peace (Isaiah 26. 8); 1 Corinthians 7. 15, "God hath called us to peace." *ye are called*—*Greek*, "ye were also called." The "also" implies that besides Paul's exhortation, they have also as a motive to "peace," their having been once for all called. *in one body*—(Ephesians 4. 4)—The unity of the body is a strong argument for "peace" among the members. *be ye thankful*—for your "calling." Not to have "peace ruling in your hearts" would be inconsistent with the "calling in one body," and would be practical unthankfulness to God who called us (Ephesians 5. 4, 19, 20). 16. The form which "thankfulness" (v. 15) ought to take. *Let the word of Christ*—The Gospel word by which ye have been called. *richly*—(ch. 2. 2; Romans 15. 14)—*in all wisdom*—ALFORD joins this clause with "teaching," &c., not with "dwell in you," as *English Version*, for so we read in ch. 1. 28, "teaching in all wisdom," and the two clauses will thus correspond, "In all wisdom teaching," and "in grace singing in your hearts" (so the *Greek* order). *and . . . and*—The oldest MSS. read "psalms, hymns, spiritual songs" (*Note*, Ephesians 5. 19). At the Agapæ or Love-feasts, and in their family circles, they were to be so full of the Word of Christ in the heart, that the mouth should give it utterance in hymns of instruction, admonition, and praise (cf. Deuteronomy 6. 7). TERTULLIAN, *Apology*, 39, records that at the Love-feasts, after the water had been furnished for the hands and the lights had been lit, according as any had the power, whether by his remembrance of Scripture, or by his powers of composition, he used to be invited to sing praises to God for the common good. Paul contrasts (as in Ephesians 5. 18, 19) the songs of Christians at their social meetings, with the bacchanalian and licentious songs of heathen feasts. Singing usually formed part of the entertainment at Greek banquets (cf. James 5. 13). *with grace*—*Greek*, "in grace," the element in which your singing is to be: "the grace" of the indwelling Holy Spirit. This clause expresses the seat and source of true psalmody, whether in private or public, *viz.*, the heart as well as the voice; singing (cf. v. 15, "peace . . . rule in your hearts"), the psalm of love and praise being in the heart before it finds vent by the lips, and even when it is not actually expressed by the voice, as in closet-worship. The *Greek* order forbids *English Version*, "with grace in your hearts;" rather, "singing in your hearts." *to the Lord*—The oldest MSS. read, "to God." 17. *Lit.*, "And everything whatsoever ye do . . . do all," &c.; this includes words as well as deeds. *in the name of the Lord Jesus*—as disciples called by His name as His, seeking His guidance and help, and desiring to act so as to gain His approval (Romans 14. 8; 1 Corinthians 10. 31. 2 Corinthians 5. 15; 1 Peter 4. 11). Cf. "in the Lord,"

v. 18, and v. 11, "Christ is all." God and the Father—The oldest MSS. omit "and," which seems to have crept in from Ephesians 5. 20. *by him*—*Greek*, "through Him" as the channel of His grace to us, and of our thanksgiving to Him (John 14. 9, end). 18. *to your own husbands*—The oldest MSS. omit "own," which crept in from Ephesians 5. 22. *as it is fit in the Lord*—*Greek*, "was fit," implying that there was at Colosse some degree of failure in fulfilling this duty, "as it was your duty to have done as disciples of the Lord." 19. (Ephesians 5. 22-33.) *be not bitter*—ill-tempered, and provoking. Many who are polite abroad, are rude and bitter at home because they are not afraid to be so there. 20. (Ephesians 6. 1.) *unto the Lord*—The oldest MSS. read, "in the Lord," i. e., this is acceptable to God when it is done *in the Lord*, *viz.*, from the principle of faith, and as disciples in union with the Lord. 21. (Ephesians 6. 4.) It is a different *Greek* verb, therefore *translate* here, "Irritate not." By perpetual fault-finding "children" are "discouraged" or "disheartened." A broken-down spirit is fatal to youth. [BENGEL.] 22. (Ephesians 6. 5, 6.) This is to fear God, when, though none sees us, we do no evil: but if we do evil, it is not God, but men, whom we fear. *singleness*—"simplicity of heart." *fearing God*—The oldest MSS. read, "the Lord." 23. *And*—Omitted in the oldest MSS. (cf. Ephesians 6. 7, 8). Cf. the same principle in the case of all men, Hezekiah (2 Chronicles 31. 21; Romans 12. 11). *do, do it*—Two distinct *Greek* verbs, "Whatsoever ye do, work at it" (or labour at it). *heartily*—not from servile constraint, but with hearty good will. 24. *the reward of the inheritance*—"Knowing that it is from the Lord (the ultimate source of reward), ye shall receive the compensation (or recompense, which will make ample amends for your having no earthly possession, as slaves now) consisting of the inheritance" (a term excluding the notion of meriting it by works: it is all of grace, Romans 4. 14; Galatians 3. 18). *for ye serve*—The oldest MSS. omit "for," then *translate* as *Vulgate*, "Serve ye the Lord Christ;" cf. v. 23, "To the Lord and not unto men" (1 Corinthians 7. 22, 23). 25. *But*—The oldest MSS. read, "for," which accords with "serve ye," &c. (v. 24), the oldest reading: the *for* here gives a motive for obeying the precept. He addresses the slaves: Serve ye the Lord Christ, and leave your wrongs in His hands to put to rights; (*translate*) "For he that doeth wrong shall receive back the wrong which he hath done (by just retribution in kind), and there is no respect of persons" with the Great Judge in the day of the Lord. He favours the master no more than the slave (Revelation 6. 15).

CHAPTER IV.

Ver. 1-18. EXHORTATIONS CONTINUED. TO PRAYER. WISDOM IN RELATION TO THE UNCONVERTED. AS TO THE BEARERS OF THE EPISTLE, TYCHICUS AND ONESIMUS; CLOSING SALUTATIONS. 1. *give*—*Greek*, "render;" *lit.*, "afford." *equal*—i. e., as the slaves owe their duties to you, so you *equally* owe to them your duties as masters. Cf. "ye masters do the same things" (*Note*, Ephesians 6. 9). ALFORD *translates*, "fairness," "equity," which gives a large and liberal interpretation of justice in common matters (Philemon 16). *knowing*—(Ch. 3. 24.) *ye also*—*viz.*, well as they. 2. *Continue*—*Greek*, "Continue perseveringly," "persevere" (Ephesians 6. 18), "watching *thereunto*;" here, "watch in the same," or "in it," i. e., in prayer: watching against the indolence as to prayer, and in prayer, of our corrupt wills. *with thanksgiving*—for everything, whether joyful, or sorrowful, mercies temporal and spiritual, national, family, and individual (1 Corinthians 14. 17; Philippians 4. 6; 1 Thessalonians 5. 18). 3. *for us*—myself and Timothy (ch. 1. 1). *a door of utterance*—*translate*, "a door for the word." Not as in Ephesians 6. 19, where power of "utterance" is his petition. Here it is an opportunity for *preaching the word*, which would be best afforded by his release from prison (1 Corinthians 16. 9; 2 Corinthians 2. 12; Philemon 23; Revelation 3. 8). *to speak*—so that we may speak. *the mystery of Christ*—(Ch. 1. 27.) *for which . . . also*—*or*

account of which I am (not only "an ambassador," Ephesians 6. 20, but) ALSO in bonds. 4. ALFORD thinks that Paul asks their prayers for his release as if it were the only way by which he could "make it (the Gospel) manifest" as he ought. But whilst this is included in their subject of prayer, Philippians 1. 12, 13, written somewhat later in his imprisonment, clearly shows that "a door for the word" could be opened, and was opened, for its manifestation, even whilst he remained imprisoned (cf. 2 Timothy 2. 9). 5. (Notes, Ephesians 5. 15, 16.) in wisdom—Practical Christian prudence. them . . . without—Those not in the Christian brotherhood (1 Corinthians 5. 12; 1 Thessalonians 4. 12). The brethren, through love, will make allowances for an indiscreet act or word of a brother; the world will make none. Therefore be the more on your guard in your intercourse with the latter, lest you be a stumbling-block to their conversion. redeeming the time—The Greek expresses, buying up for yourselves, and buying off from worldly vanities the opportunity, whenever it is afforded you, of good to yourselves and others. "Foretell the opportunity, i. e., to buy up an article out of the market, so as to make the largest profit from it." [CONYBEARE and HOWSON.] 6. with grace—Greek, "in grace" as its element (ch. 3. 16; Ephesians 4. 29). Contrast the case of those "of the world" who "therefore speak of the world" (1 John 4. 5). Even the smallest leaf of the believer should be full of the sap of the Holy Spirit (Jeremiah 17. 7, 8). His conversation should be cheerful without levity, serious without gloom. Cf. Luke 4. 22; John 7. 46, as to Jesus' speech. seasoned with salt—i. e., the savour of fresh and lively spiritual wisdom and earnestness, excluding all "corrupt communication," and also tasteless insipidity (Matthew 5. 13; Mark 9. 50; Ephesians 4. 29). Cf. all the sacrifices seasoned with salt (Leviticus 2. 13). Not far from Colosse, in Phrygia, there was a salt lake, which gives to the image here the more appropriateness. how ye ought to answer every man—(1 Peter 3. 15). 7. Tychicus—(Note, Ephesians 6. 2.) who is a beloved brother—rather, "the beloved brother;" the article "the" marks him as well known to them. 8. for the same purpose—Greek, "for this very purpose," that he might know your estate—translate, "that he may know your state;" answering to v. 7. So one very old MS. and Vulgate read. But the oldest MSS. and the old Latin versions, "that ye may know our state." However, the latter reading seems likely to have crept in from Ephesians 6. 22. Paul was the more anxious to know the state of the Colossians, on account of the seductions to which they were exposed from false teachers; owing to which he had "great conflict for" them (ch. 2. 1). comfort your hearts—distressed as ye are by my imprisonment, as well as by your own trials. 9. Onesimus—the slave mentioned in the Epistle to Philemon 10. 16, "a brother beloved." a faithful . . . brother—rather, "the faithful brother," he being known to the Colossians as the slave of Philemon, their fellow-townsmen and fellow-Christian. one of you—belonging to your city. they shall make known unto you all things—Greek, "all the things here." This substantial repetition of "all my state shall Tychicus declare unto you," strongly favours the reading of English Version in v. 8, "that he might (may) know your state," as it is unlikely the same thing should be stated thrice. 10. Aristarchus—A Macedonian of Thessalonica (Acts 27. 2), who was dragged into the theatre at Ephesus, during the tumult with Gaius, they being "Paul's companions in travel." He accompanied Paul to Asia (Acts 20. 4), and subsequently (Acts 27. 2) to Rome. He was now at Rome with Paul (cf. Philemon 23, 24). As he is here spoken of as Paul's "fellow-prisoner," but in Philemon 24 as Paul's "fellow-labourer;" and vice versa, Epaphras in Philemon 23, as his "fellow-prisoner," but here (ch. 1. 7) "fellow-servant," MEYER in ALFORD, conjectures that Paul's friends voluntarily shared his imprisonment by turns, Aristarchus being his fellow-prisoner when he wrote to the Colossians, Epaphras when he wrote to Philemon. The Greek "or "fellow-prisoner" is lit., fellow-captive, an image from prisoners taken in warfare, Christians being "fellow-sol-

diers" (Philippians 2. 25; Philemon 2), whose warfare is "the good fight of faith." Mark—John Mark (Acts 12. 12, 25); the Evangelist according to tradition. sister's son—rather, "cousin," or "kinsman to Barnabas;" the latter being the better known is introduced to designate Mark. The relationship naturally accounts for Barnabas' selection of Mark as his companion when otherwise qualified; and also for Mark's mother's house at Jerusalem being the place of resort of Christians there (Acts 12. 12). The family belonged to Cyprus (Acts 4. 36); this accounts for Barnabas' choice of Cyprus as the first station on their journey (Acts 13. 4), and for Mark's accompanying them readily so far, it being the country of his family; and for Paul's rejecting him at the second journey for not having gone further than Perga, in Pamphylia, but having gone thence home to his mother at Jerusalem (Matthew 10. 37) on the first journey (Acts 13. 13). touching whom—viz., Mark. ye received commandments—possibly before the writing of this Epistle; or the "commandments" were verbal by Tychicus, and accompanying this letter, since the past tense was used by the ancients (where we use the present) in relation to the time which it would be when the letter was read by the Colossians. Thus (Philemon 19). "I have written," for "I write." The substance of them was, "If he come unto you, receive him." St. Paul's rejection of him on his second missionary journey, because he had turned back at Perga on the first journey (Acts 13. 13; 15. 37-39), had caused an alienation between himself and Barnabas. Christian love soon healed the breach; for here he implies his restored confidence in Mark, makes honourable allusion to Barnabas, and desires that those at Colosse who had regarded Mark in consequence of that past error with suspicion, should now "receive" him with kindness. Colosse is only about 110 miles from Perga, and less than 20 from the confines of Pisidia, through which province Paul and Barnabas preached on their return during the same journey. Hence, though Paul had not personally visited the Colossian Church, they knew of the past unfaithfulness of Mark; and needed this recommendation of him, after the temporary cloud on him, so as to receive him, now that he was about to visit them as an evangelist. Again, in Paul's last imprisonment, he, for the last time, speaks of Mark (2 Timothy 4. 11). 11. Justus—i. e., righteous; a common name among the Jews; Hebrew, tsadik (Acts 1. 23). of the circumcision—This implies that Epaphras, Luke, and Demas (v. 12, 14) were not of the circumcision. This agrees with Luke's Gentile name (the same as Lucanus), and the Gentile aspect of his Gospel. These only, &c.—viz., of the Jews. For the Jewish teachers were generally opposed to the apostle of the Gentiles (Philippians 1. 15). Epaphras, &c., were also fellow-labourers, but Gentiles. unto—i. e., in promoting the Gospel kingdom. which have been—Greek, "which have been made," or "have become," i. e., inasmuch as they have become a comfort to me. The Greek implies comfort in forensic dangers; a different Greek word expresses comfort in domestic affliction. [BENGEL.] 12. Christ—The oldest MSS. add "Jesus." labouring fervently—As the Greek is the same, translate, "striving earnestly" (note, ch. 1. 29; 2. 1), lit., striving as in the agony of a contest. in prayers—translate as Greek, "in his prayers." complete—The oldest MSS. read "fully assured." It is translated "fully persuaded," Romans 4. 21; 14. 5. In the expression "perfect," he refers to what he has already said, ch. 1. 28; 2. 2; 3. 14. "Perfect" implies the attainment of the full maturity of a Christian. BENGEI joins "in all the will of God" with "stand." 13. a great zeal—The oldest MSS. and Vulgate have "much labour." for you—lest you should be seduced (ch. 2. 4); a motive why you should be anxious for yourselves. them that are in Laodicea . . . Hierapolis—churches probably founded by Epaphras, as the Church in Colosse was. Laodicea, called from Laodice, queen of Antiochus II., on the river Lycus, was, according to the subscription to 1 Timothy, "the chiefest city of Phrygia Pacatiana." All the three cities were destroyed by an earthquake in A. D. 62 [TACITUS, Annals, 14. 27.] Hierapolis was six Roman miles north of Laodicea. 14. It is conjectured that Luke

1 THESSALONIANS.

"the beloved physician" (the same as the Evangelist), may have first become connected with Paul in professionally attending on him in the sickness under which he laboured in Phrygia and Galatia (in which latter place he was detained by sickness), in the early part of that journey wherein Luke first is found in his company (Acts 16. 10; cf. note, Galatians 4. 13). Thus the allusion to his medical profession is appropriate in writing to men of Phrygia. Luke ministered to Paul in his last imprisonment (2 Timothy 4. 11). Demas—included among his "fellow-labourers" (Philemon 24), but afterwards a deserter from him through love of this world (2 Timothy 4. 10.) He alone has here no honourable or descriptive epithet attached to his name. Perhaps, already, his real character was betraying itself. 15. *Nymphas*—of Laodicea. church . . . in his house—So old MSS. and *Vulgate* read. The oldest read, "THEIR house;" and one MS., "HIS house," which makes Nymphas a woman. 16. the Epistle from Laodicea—viz., the Epistle which I wrote to the Laodiceans, and which you will get from them on applying to them. Not the Epistle to the Ephesians. See INTRODUCTIONS to the Epistles to the Ephesians and Colossians. The Epistles from the apostles were publicly read in the church assemblies. IGNATIUS, *ad Ephesum* 12; POLYCARP, *ad Philippenses*, 3. 11, 12; CLEMENT, *ad Corinthios* 1. 47; 1 Thessalonians 5. 27; Revelation 1. 3, "Blessed is he that readeth, and they that hear." Thus, they and the gospels were put on a level with the Old Testament, which was similarly read (Deuteronomy 31. 11). The Holy Spirit inspired St. Paul to write, besides those extant, other Epistles which He saw necessary for that day, and for particular churches; and which were not so for the Church of all ages and places. It is possible that as the Epistle to the Colossians was to be read for the edification of other churches besides that of Colosse; so the Epistle to the Ephesians was to be read in various

churches besides Ephesus, and that Laodicea was the last of such churches before Colosse, whence he might designate the Epistle to the Ephesians here as "the Epistle from Laodicea." But it is equally possible that the Epistle meant was one to the Laodiceans themselves. 17. say to Archippus—the Colossians (not merely the clergy, but the laymen) are directed, "Speak ye to Archippus." This proves that Scripture belongs to the laity as well as the clergy; and that laymen may profitably admonish the clergy in particular cases when they do so in meekness. BENGEL suggests, that Archippus was perhaps prevented from going to the Church assembly by weak health or age. The word "fulfil," accords with his ministry being near its close (ch. 1. 25; cf. Philemon 2). However, "fulfil" may mean, as in 2 Timothy 4. 5, "make full proof of thy ministry." "Give all diligence to follow it out fully;" a monition perhaps needed by Archippus. in the Lord—The element in which every work of the Christian, and especially the Christian minister, is to be done (v. 7; 1 Corinthians 7. 39; Philippians 4. 2). 18. St. Paul's autograph salutation (so 1 Corinthians 16. 21; 2 Thessalonians 3. 17), attesting that the preceding letter, though written by an amanuensis, is from himself. Remember my bonds—Already in this chapter he had mentioned his "bonds" (v. 3), and again v. 10, an incentive why they should love and pray (v. 3) for him; and still more, that they should, in reverential obedience to his monitions in this Epistle, shrink from the false teaching herein stigmatized, remembering what a conflict (ch. 2. 1) he had in their behalf amidst his bonds. "When we read of his chains, we should not forget that they moved over the paper as he wrote; his [right] hand was chained to the [left hand of the] soldier who kept him." [ALFORD.] Grace be with you—Greek, "THE grace" which every Christian enjoys in some degree, and which flows from God in Christ by the Holy Ghost (Titus 3. 15; Hebrews 13. 25).

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

INTRODUCTION.

THE AUTHENTICITY of this Epistle is attested by IRENÆUS, *Adversus Hæreses*, 5. 6, 1, quoting ch. 5. 23; CLEMENT OF ALEXANDRIA, *Pædagogus*, 1. 88, quoting ch. 2. 7; TERTULLIAN, *De Resurrectione carnis*, sec. 24, quoting ch. 5. 1; CARIUS and EUSEBIUS' *Ecclesiastical History*, 6. 20; ORIGEN, *Contra Celsus*, 3.

THE OBJECT OF THE EPISTLE.—Thessalonica was at this time capital of the Roman second district of Macedonia (LIVY, 45. 29). It lay on the bay of Therme, and has always been, and still is, under its modern name Saloniki, a place of considerable commerce. After his imprisonment and scourging at Philippi, St. Paul (ch. 2. 2) passed on to Thessalonica; and in company with Silas (Acts 17. 1-9) and Timotheus (Acts 18. 3; 17. 14, cf. with ch. 1. 1; 3. 1-6; 2 Thessalonians 1. 1) founded the Church there. The Jews, as a body, rejected the Gospel when preached for three successive sabbaths (Acts 17. 2); but some few "believed and consorted with Paul and Silas, and of the devout (i. e., proselytes to Judaism) Greeks a great multitude, and of the chief women not a few." The believers received the word joyfully, notwithstanding trials and persecutions (ch. 1. 6; 2. 13) from their own countrymen and from the Jews (ch. 2. 14-16). His stay at Thessalonica was doubtless not limited to the three weeks in which were the three sabbaths specified in Acts 17. 2; for his labouring there with his hands for his support (ch. 2. 9; 2 Thessalonians 3. 8), his receiving supplies there more than once from Philippi (Philippians 4. 16), his making many converts from the Gentiles (ch. 1. 9; and as two oldest MSS. read, Acts 17. 4, "of the devout and of the Greeks a great multitude," Acts 17. 4), and his appointing ministers,—all imply a longer residence. Probably as at Pisidian Antioch (Acts 13. 46), at Corinth (Acts 18. 6, 7), and at Ephesus (Acts 19. 8, 9), having preached the Gospel to the Jews, when they rejected it, he turned to the Gentiles. He probably thenceforth held the Christian meetings in the house of Jason (Acts 17. 5), perhaps "the kinsman" of Paul mentioned in Romans 16. 21. His great subject of teaching to them seems to have been the coming and kingdom of Christ, as we may infer from ch. 1. 10; 2. 12, 19; 3. 13; 4. 13-18; 5. 1-11, 23, 24; and that they should walk worthy of it (ch. 2. 12; 4. 1). And it is an undesigned coincidence between the two Epistles and Acts 17. 5, 9, that the very charge which the assaillants of Jason's house brought against him and other brethren was, "These do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." As in the case of the Lord Jesus Himself (John 18. 33-37; 19. 12; cf. Matthew 26. 64), they perverted the doctrine of the coming kingdom of Christ into a ground for the charge of treason against Cæsar. The result was, Paul and Silas were obliged to flee under the cover of night to Berea; Timothy had probably preceded him (Acts 17. 10, 14). But the Church had been planted, and ministers appointed; nay, more, they virtually became missionaries themselves, for which they possessed facilities in the extensive commerce of their city, and both by word and example were extending the Gospel in Macedonia, Achaia, and elsewhere (ch. 1. 7, 8). From Berea, also

Paul, after having planted a Scripture-loving Church, was obliged to flee by the Thessalonian Jews who followed him thither. Timothy (who seems to have come to Berea separately from Paul and Silas, cf. Acts 17. 10, with 14) and Silas remained there still, when Paul proceeded by sea to Athens. Whilst there he more than once longed to visit the Thessalonians again, and see personally their spiritual state, and "perfect that which was lacking in their faith" (ch. 3. 10); but "Satan (probably using the Thessalonian Jews as his instruments, John 13. 27) hindered" him (ch. 2. 18; cf. Acts 17. 13). He therefore sent Timotheus, who seems to have followed him to Athens from Berea (Acts 17. 15), immediately on his arrival to Thessalonica (ch. 3. 1); glad as he would have been of Timothy's help in the midst of the cavils of Athenian opponents, he felt he must forego that help for the sake of the Thessalonian Church. Silas does not seem to have come to Paul at Athens at all, though Paul had desired him and Timothy to "come to him with all speed" (Acts 17. 15); but seems with Timothy (who from Thessalonica called for him at Berea) to have joined Paul at Corinth first; cf. Acts 18. 1, 5, "When Silas and Timothy were come from Macedonia." The Epistle makes no mention of Silas at Athens, as it does of Timothy (ch. 3. 1).

Timothy's account of the Thessalonian Church was highly favourable. They abounded in faith and charity, and reciprocated his desire to see them (ch. 3. 6-10). Still, as nothing human on earth is perfect, there were some defects. Some had too exclusively dwelt on the doctrine of Christ's coming kingdom, so as to neglect the sober-minded discharge of present duties (ch. 4. 11, 12). Some who had lost relatives by death, needed comfort and instruction in their doubts as to whether they who died before Christ's coming would have a share with those found alive in His kingdom then to be revealed. Moreover, also, there had been committed among them sins against chastity and sobriety (ch. 5. 5-7), as also against charity (ch. 4. 3-10; 5. 13, 15). There were, too, symptoms in some of want of respectful love and subordination to their ministers; others treated slightly the manifestations of the Spirit in those possessing His gifts (ch. 5. 19). To give spiritual admonition on these subjects, and at the same time commend what deserved commendation, and to testify his love to them, was the object of the Epistle.

THE PLACE OF WRITING IT was doubtless Corinth, where Timothy and Silas rejoined him (Acts 18. 5) soon after he arrived there (cf. ch. 2. 17) in the autumn of 52 A. D.

THE TIME OF WRITING was evidently immediately after having received from Timothy the tidings of their state (ch. 3. 6) in the winter of 52 A. D., or early in 53. For it was written not long after the conversion of the Thessalonians (ch. 1. 8, 9), while St. Paul could speak of himself as only *taken from them for a short season* (ch. 2. 17). Thus this Epistle was first in date of all St. Paul's extant Epistles. The Epistle is written in the joint names of Paul, Silas, and Timothy, the three founders of the Thessalonian Church. The plural first person "we," is used everywhere, except in ch. 2. 18; 3. 5; 5. 27. "We" is the true reading, ch. 4. 13. The *English Version*, "I," in ch. 4. 9; 5. 1, 23, is not supported by the original. [EDMUNDS.]

THE STYLE is calm and equable, in accordance with the subject-matter, which deals only with Christian duties in general, taking for granted the great doctrinal truths which were not as yet disputed. There was no deadly error as yet to call forth his more vehement bursts of feeling and impassioned argument. The earlier Epistles, as we should expect, are moral and practical. It was not until Judaistic and legalizing errors arose at a later period that he wrote those Epistles (*e. g.*, Romans and Galatians) which unfold the cardinal doctrines of grace and justification by faith. Still later, the Epistles from his Roman prison confirm the same truths. And last of all, the Pastoral Epistles are suited to the more developed ecclesiastical constitution of the Church, and give directions as to bishops and deacons, and correct abuses and errors of later growth.

The prevalence of the Gentile element in this Church is shown by the fact that these two Epistles are among the very few of St. Paul's writings in which no quotation occurs from the Old Testament.

CHAPTER I.

Ver. 1-10. ADDRESS: SALUTATION: HIS PRAYERFUL THANKSGIVING FOR THEIR FAITH, HOPE, AND LOVE. THEIR FIRST RECEPTION OF THE GOSPEL, AND THEIR GOOD INFLUENCE ON ALL AROUND. 1. Paul—He does not add "an apostle," &c., because in their case, as in that of the Philippians (*Note*, Philippians 1. 1), his apostolic authority needs not any substantiation. He writes familiarly as to faithful friends, not but that his apostleship was recognized among them (ch. 2. 6). On the other hand, in writing to the Galatians, among whom some had called in question his apostleship, he strongly asserts it in the superscription. An undesigned propriety in the Epistles, evincing genuineness. Silvanus—a "chief man among the brethren" (Acts 15. 22), and a "prophet" (v. 32), and one of the deputies who carried the decree of the Jerusalem council to Antioch. His age and position cause him to be placed before "Timothy," then a youth (Acts 16. 1; 1 Timothy 4. 12). Silvanus (the Gentile expanded form of "Silas") is called in 1 Peter 5. 12, "a faithful brother" (cf. 2 Corinthians 1. 19). They both aided in planting the Thessalonian Church, and are therefore included in the address. This, the first of St. Paul's Epistles, as being written before various evils crept into the churches, is without the censures found in other Epistles. So realizing was their Christian faith, that they were able hourly to look for the Lord Jesus. unto the Church—Not merely as in the Epistles to Romans, Ephesians, Colossians, Philippians, "to the saints," or "the faithful at Thessalonica." Though as yet they do not seem to have had the final Church organization under permanent

"bishops" and deacons, which appears in the later Epistles (*Note*, Philippians 1. 1; 1 and 2 Timothy). Yet he designates them by the honourable term "Church," implying their status as not merely isolated believers, but a corporate body with spiritual rulers (ch. 5. 12; 2 Corinthians 1. 1; Galatians 1. 2). in—Implying vital union. God the Father—This marks that they were no longer heathen. the Lord Jesus—This marks that they were not Jews, but Christians. Grace be unto you, and peace—that ye may have in God that favour and peace which men withhold. [ANSELM.] This is the salutation in all the Epistles of Paul, except the three pastoral ones, which have "grace, mercy, and peace." Some of the oldest MSS. support, others omit the clause following, "from God our Father and the Lord Jesus Christ." It may have crept in from 1 Corinthians 1. 3; 2 Corinthians 1. 2. (Romans 1. 9; 2 Timothy 1. 3.) The structure of the sentences in this and the following verses, each successive sentence repeating with greater fulness the preceding, characteristically marks Paul's abounding love and thankfulness in respect to his converts, as if he were seeking by words heaped on words to convey some idea of his exuberant feelings towards them. We—I, Silvanus, and Timotheus. Romans 1. 9 supports ALFORD in translating, "Making mention of you in our prayers without ceasing" (v. 3). Thus, "without ceasing," in the second clause, answers in parallelism to "always," in the first. 3. work of faith—the working reality of your faith, its alacrity in receiving the truth, and in evincing itself by its fruits. Not an otiose assent; but a realizing, working faith; not "in word only," but in one continuous chain of "work" (singular, not plural works), v. 5-10;

JAMES 2. 22. So "the work of faith" in 1 Thessalonians 1. 11 implies its *perfect development* (cf. James 1. 4). The other governing substantives similarly mark respectively the characteristic manifestation of the grace which follows each in the genitive. *Faith, love, and hope*, are the three great Christian graces (ch. 5. 8; 1 Corinthians 13. 13). **labour of love**—The *Greek* implies *toil*, or *troublesome labour*, which we are stimulated by love to bear (ch. 2. 9; Revelation 2. 2). For instances of self-denying labours of *love*, see Acts 20. 35; Romans 16. 12. Not here *ministerial labours*. Those who shun *trouble* for others, *love little* (cf. Hebrews 6. 10). **patience**—*translate*, "endurance of hope;" the *persevering endurance* of trials which flows from "hope." Romans 15. 4 shows that "patience" also nourishes "hope." **hope in our Lord Jesus**—*lit.*, "hope of our Lord Jesus," *viz.*, of His coming (v. 10): a hope that looked forward beyond all present things for the manifestation of Christ. **in the sight of God**—Your "faith, hope, and love" were not merely such as would pass for genuine *before men*, but "in the sight of God," the Searcher of hearts. [GOMARUS.] Things are really what they are before God. BENJEL takes this clause with "remembering." Whenever we *pray* we *remember before God* your faith, hope, and love. But its separation from "remembering" in the order, and its connection with "your . . . faith," &c., make me to prefer the former view. **and**—The *Greek* implies, "in the sight of Him who is (at once) God and our Father." **4. Knowing**—Forasmuch as we know. **your election of God**—The *Greek* is, rather, "beloved by God;" so Romans 1. 7; 2 Thessalonians 2. 13. "Your election" means that God has *elected you* as individual believers to eternal life (Romans 11. 5, 7; Colossians 3. 12; 2 Thessalonians 2. 13). **5. our gospel**—*viz.*, the Gospel which we preached. **came**—*Greek*, "was made," *viz.*, by God, its Author and Sender. God's having made our preaching among you to be attended with such "power," is the proof that you are "elect of God" (v. 4). **in power**—in the efficacy of the Holy Spirit clothing us with power (see end of verse; Acts 1. 8; 4. 33; 6. 5, 8) in preaching the Gospel, and making it in you the power of God unto salvation (Romans 1. 16). As "power" produces *faith*; so "the Holy Ghost," *love*; and "much assurance" (Colossians 2. 2, *full persuasion*), *hope* (Hebrews 6. 11), resting on faith (Hebrews 10. 22). So *faith, love, and hope* (v. 3). **as ye know**—Answering to the "knowing," *i. e.*, as we know (v. 4) your character as the *elect of God*, so *ye know* ours as preachers. **for your sake**—The purpose herein indicated is not so much that of the apostles, as that of God. "You know what God enabled us to be . . . how mighty in preaching the word . . . for your sakes . . . thereby proving that He had chosen (v. 4) you for His own." [ALFORD.] I think, from ch. 2. 10-12, that, in "what manner of men we were among you," besides the *power in preaching*, there is included also Paul's and his fellow-missionaries' whole *conduct* which confirmed their preaching; and in this sense, the "for your sake" will mean "in order to win you." This, though not the sole, yet would be a strong, motive to holy circumspection, *viz.*, so as to win those without (Colossians 4. 5; cf. 1 Corinthians 9. 19-23). **6. and ye**—Answering to "For our Gospel," v. 5. **followers**—*Greek*, "imitators." The Thessalonians in their turn became "ensamples" (v. 7) for others to *imitate*. **of the Lord**—who was the apostle of the Father, and taught the word, which He brought from heaven, under adversities. [BENJEL.] This was the point in which they imitated Him and His apostles, *joyful witness for the word in much affliction*: the second proof of their *election of God* (v. 4); v. 5 is the first (see Note, v. 5). **received the word in much affliction**—(Ch. 2. 14; 3. 2-5; Acts 17. 5-10.) **joy of—i. e.**, wrought by "the Holy Ghost." "The oil of gladness" wherewith the Son of God was "anointed above His fellows" (Psalm 45. 7), is the same oil with which He, by the Spirit, anoints His fellows too (Isaiah 61. 1, 3; Romans 8. 17; 1 John 2. 20, 27). **7. ensamples**—So some of the oldest MSS. read. Others, "ensample" (singular), the whole Church being regarded as *one*. The Macedonian Church of Philippi was the only one in Europe converted before the Thessalonians. Therefore he means their *past* conduct is

an ensample to all believers now; of whom he specifies those "in Macedonia," because he had been there since the conversion of the Thessalonians, and had left Silvanus and Timotheus there; and those in "Achaia," because he was now at Corinth in Achaia. **8. from you sounded . . . the word of the Lord**—Not that they actually became missionaries: but they, by the *report* which spread abroad of their "faith" (cf. Romans 1. 8), and by Christian merchants of Thessalonica who travelled in various directions, bearing "the word of the Lord" with them, were *virtually* missionaries, recommending the Gospel to all within reach of their influence by word and by example (v. 7). In "sounded," the image is that of a trumpet filling with its clear sounding echo all the surrounding places. **to God-ward**—no longer directed to idols, **so that we need not to speak any thing**—to them in praise of your faith; "for (v. 9) they themselves" (the people in Macedonia, Achaia, and in every place) know it already. **9.** Strictly there should follow, "For they themselves show of you," &c.; but, instead, he substitutes that which was the instrumental cause of the Thessalonians' conversion and faith, "for they themselves show of us what manner of entering in we had unto you;" cf. v. 5, which corresponds to this former clause, as v. 6 corresponds to the latter clause, "And how ye turned from idols to serve the living . . . God," &c. Instead of our having "to speak any thing" to them (in Macedonia and Achaia) in your praise (v. 8), "they themselves (have the start of us in speaking of you, and) announce concerning (so the *Greek* of 'show of' means) us, what manner of (how effectual an) entrance we had unto you" (v. 5; ch. 2. 1). **the living and true God**—as opposed to the dead and false gods from which they had "turned." In the *English Version* reading, Acts 17. 4, "Of the devout Greeks a great multitude," no mention is made, as here, of the conversion of *idolatrous* Gentiles at Thessalonica; but the reading of some of the oldest MSS. and *Vulgate* singularly coincides with the statement here: "Of the devout AND of Greeks (*viz.*, idolaters) a great multitude:" so in v. 17, "the devout persons," *i. e.*, Gentile proselytes to Judaism, form a separate class. PALEY and LACHMANN, by distinct lines of argument, support the "AND." **10.** This verse distinguishes them from the Jews, as v. 9 from the idolatrous Gentiles. To wait for the Lord's coming is a sure characteristic of a true believer, and was prominent amidst the graces of the Thessalonians (1 Corinthians 1. 7, 8). His coming is seldom called his *return* (John 14. 3); because the two advents are regarded as different phases of the same coming; and the second coming shall have features altogether new connected with it, so that it will not be a mere repetition of the first, or a mere coming back again. **his Son . . . raised from the dead**—the grand proof of His Divine Sonship (Romans 1. 4). **delivered**—rather as *Greek*, "Who delivereth us," Christ hath once for all redeemed us; He is our Deliverer ALWAYS. **wrath to come**—(ch. 5. 9; Colossians 3. 6).

CHAPTER II.

Ver. 1-20. HIS MANNER OF PREACHING, AND THEIR OF RECEIVING, THE GOSPEL; HIS DESIRE TO HAVE REVISITED THEM FRUSTRATED BY SATAN. **1. For**—confirming ch. 1. 9. He discusses the manner of his fellow-missionaries' preaching among them (ch. 1. 5, and former part of v. 9) from v. 1 to 12; and the Thessalonians' reception of the word (cf. ch. 1. 6, 7, and latter part of v. 9) from v. 13 to 16. **yourself**—Not only do strangers report it, but you know it to be true [ALFORD] "yourself." **not in vain**—*Greek*, "not vain," *i. e.*, it was full of "power" (ch. 1. 5). The *Greek* for "was," expresses rather "hath been and is," implying the *permanent* and *continuing* character of his preaching. **2. even after that we had suffered before**—at Philippi (Acts 16.): a circumstance which would have deterred mere natural, unspiritual men from further preaching. **shamefully entreated**—ignominiously scourged (Acts 16. 22, 23). **bold**—(Acts 4. 2; Ephesians 6. 20.) **in our God**—The ground of our boldness in speaking was the realization of God as "our God." **with much contention**—*i. e.*, *as of competitors*

in a contest: striving earnestness (Colossians 1. 29; 2. 1). But here outward conflict with persecutors, rather than inward and mental, was what the missionaries had to endure (Acts 17. 5, 6; Philipians 1. 30). 3. **For**—The ground of his "boldness" (v. 2), his freedom from all "deceit, uncleanness, and guile;" *guile*, before God, *deceit* (Greek, "imposture"), towards men (cf. 2 Corinthians 1. 12; 2. 17; Ephesians 4. 14); *uncleanness*, in relation to one's self (impure motives of carnal self-gratification in gain, v. 5), or lust; such as actuated false teachers of the Gentiles (Philipians 1. 16; 2 Peter 2. 10, 14; Jude 8; Revelation 2. 14, 15). So Simon Magus and Cerinthus taught. [ESTRUS.] **exhortation**—The Greek means "consolation" as well as "exhortation." The same Gospel which exhorts comforts. Its first lesson to each is that of peace in believing amidst outward and inward sorrows. It comforts them that mourn (cf. v. 11; Isaiah 61. 2, 3; 2 Corinthians 1. 3, 4). **of**—springing from—having its source in—deceit, &c. 4. **as**—according as; even as. **allowed**—Greek, "We have been approved on trial," "deemed fit." This word corresponds to "God which trieth our hearts" below. This approval as to sincerity depends solely on the grace and mercy of God (Acts 9. 15; 1 Corinthians 7. 25; 2 Corinthians 3. 5; 1 Timothy 1. 11, 12). **not as pleasing**—not as persons who seek to please men; characteristic of false teachers (Galatians 1. 10). 5. **used we flattering words**—*lit.*, "become (*i. e.*, have we been found) in (the use of) language of flattery," the resource of those who try to "please men." **as ye know**—"Ye know" as to whether I flattered you; as to "covetousness," God, the Judge of the heart, alone can be "my witness." **cloak of**—*i. e.*, any specious guise under which I might cloak "covetousness." 6. *lit.*, "Nor of men (have we been found, v. 5) seeking glory." The "of" here represents a different Greek word from "of" in the clause "of you . . . of others." ALFORD makes the former (Greek *ex*) express the abstract ground of the glory; the latter (*apo*) the concrete object from which it was to come. The former means *originating from*; the latter means "on the part of." Many teach heretical novelties, though not for gain, yet for "glory." Paul and his associates were free even from this motive [GROTIUS] (John 5. 44). **we might have been burdensome**—*i. e.*, by claiming maintenance (v. 9; 2 Corinthians 11. 9; 12. 16; 2 Thessalonians 3. 8). As, however, "glory" precedes, as well as "covetousness," the reference cannot be restricted to the latter, though I think it is not excluded. **Translate**, "When we might have borne heavily upon you," by pressing you with the weight of self-glorying authority, and with the burden of our sustenance. Thus the antithesis is appropriate in the words following, "But we were gentle (the opposite of pressing weightily) among you" (v. 7). On *weight* being connected with authority, cf. *Note*, 2 Corinthians 10. 10, "His letters are weighty" (1 Corinthians 4. 21). ALFORD'S translation, which excludes reference to his right of claiming maintenance ("when we might have stood on our dignity"), seems to me disproved by v. 9, which uses the same Greek word unequivocally for "chargeable." Twice he received supplies from Philippi whilst at Thessalonica (Philipians 4. 16). **as the apostles**—*i. e.*, as being apostles. 7. **we were**—Greek, "we were made" by God's grace. **gentle**—Greek, "mild in bearing with the faults of others" [TITTMANN]; one, too, who is gentle (though firm) in reproving the erroneous opinions of others (2 Timothy 2. 24). Some of the oldest MSS. read, "we became little children" (cf. Matthew 18. 3, 4). Others support the English Version reading, which forms a better antithesis to v. 6, 7, and harmonizes better with what follows; for he would hardly, in the same sentence, compare himself both to the "infants" or "little children," and to "a nurse," or rather, "suckling mother." **Gentleness** is the fitting characteristic of a nurse. **among you**—Greek, "in the midst of you," *i. e.*, in our intercourse with you being as one of yourselves. **nurse**—a suckling mother. **her**—Greek, "her own children" (cf. v. 11). Cf. Galatians 4. 19. 8. **So**—to be joined to "we were willing"; "As a nurse cherisheth, &c., so we were willing," &c. [ALFORD.] But BENGEL, "So," *i. e.*, seeing that we have much affection for you. **being affectionately desirous**—

The oldest reading in the Greek implies, *lit.*, to connect one's self with another; to be closely attached to another. **willing**—The Greek is stronger, "We were well content;" "we would gladly have imparted," &c., "even our own lives" (so the Greek for "souls" ought to be translated); as we showed in the sufferings we endured in giving you the Gospel (Acts 17). As a nursing mother is ready to impart not only her milk to them, but her life for them, so we not only imparted gladly the spiritual milk of the word to you, but risked our own lives for your spiritual nourishment, imitating Him who laid down His life for His friends, the greatest proof of love (John 15. 13). **ye were**—Greek, "ye were become," as having become our spiritual children. **dear**—Greek, "dearly beloved." 9. **labour and travail**—The Greek for "labour" means *hardship in bearing*; that for "travail," *hardship in doing*; the former, toil with the utmost solicitude; the latter, the being wearied with fatigue. [GROTIUS.] ZANCHIUS refers the former to *spiritual* (see ch. 3. 5), the latter to *manual labour*. I would translate, "weariness (so the Greek is translated, 2 Corinthians 11. 27) and travail" (hard labour, toil). **for**—Omitted in the oldest MSS. **night and day**—the Jews reckoned the day from sunset to sunset, so that *night* is put before day (cf. Acts 20. 31). Their labours with their hands for a scanty livelihood had to be engaged in not only by day, but by *night* also, in the intervals between spiritual labours. **labouring**—Greek, "working," *viz.*, at tent-making (Acts 18. 3). **because we would not be chargeable**—Greek, "with a view to not burdening any of you" (2 Corinthians 11. 9, 10). **preached unto you**—Greek, "unto and among you." Though but "three Sabbaths" are mentioned, Acts 17. 2, these refer merely to the time of his preaching to the Jews in the synagogue. When rejected by them as a body, after having converted a few Jews, he turned to the Gentiles; of these (whom he preached to in a place distinct from the synagogue) "a great multitude believed" (Acts 17. 4, where the oldest MSS. read, "of the devout [proselytes] AND Greeks a great multitude"); then after he had, by labours continued among the Gentiles for some time, gathered in many converts, the Jews, provoked by his success, assaulted Jason's house, and drove him away. His receiving "once and again" supplies from Philippi, implies a longer stay at Thessalonica than three weeks (Philipians 4. 16). 10. **Ye are witnesses**—as to our outward conduct. **God**—as to our inner motives. **holly**—towards God. **justly**—towards men. **unblamably**—in relation to ourselves. **behaved ourselves**—Greek, "were made to be," *viz.*, by God. **among you that believe**—rather, "before (*i. e.*, in the eyes of) you that believe;" whatever we may have seemed in the eyes of the unbelieving. As v. 9 refers to their outward occupation in the world; so v. 10, to their character among believers. 11. **every one of you**—in private (Acts 20. 20), as well as publicly. The minister, if he would be useful must not deal merely in generalities, but must individualize and particularize. **as a father**—with mild gravity. The Greek is, "His own children." **exhorted and comforted**—Exhortation leads one to do a thing willingly; consolation, to do it joyfully [BENGEL] (ch. 5. 14). Even in the former term, "exhortation," the Greek includes the additional idea of *comforting and advocating* one's cause: "encouragingly exhorted." Appropriate in this case, as the Thessalonians were in sorrow, both through persecutions, and also through deaths of friends (ch. 4. 13). **charged**—"conjured solemnly," *lit.*, "testifying;" *appealing solemnly* to you before God. 12. **worthy of God**—"worthy of the Lord" (Colossians 1. 10); "worthily of the saints" (Romans 16. 2, Greek); ". . . of the Gospel" (Philipians 1. 27); ". . . of the vocation where-with ye are called" (Ephesians 4. 1). Inconsistency would cause God's name to be "blasphemed among the Gentiles" (Romans 2. 24). The Greek article is emphatical, "Worth of THE God who is calling you." **hath called**—so one of the oldest MSS. and Vulgate. Other oldest MSS., "Who calleth us." **his kingdom**—to be set up at the Lord's coming. **glory**—that ye may share His glory (John 17. 22; Colossians 3. 4). 13. **For this cause**—Seeing ye have had such teachers (v. 15, 11. 12)

Bengel, "we also (as well as 'all that believe' in Macedonia and Achaia) thank God without ceasing ('always' . . . 'in our prayers,' ch. 1. 2), that when ye received the word of God which ye heard from us (*lit.*, 'God's word of hearing from us,' Romans 10. 16, 17), ye accepted it not as the word of men, but, even as it is truly, the word of God." **Alford** omits the "as" of *English Version*. But "as" is required by the clause, "even as it is truly." Ye accepted it, not (*as*) the word of men (which it might have been supposed to be), but (*as*) the word of God, *even as it really is*. The *Greek* for the first "received," implies simply the hearing of it; the *Greek* of the second is "accepted," or "welcomed" it. The proper object of faith, it hence appears, is the word of God, at first oral, then for security against error, written (John 20. 30, 31; Romans 15. 4; Galatians 4. 30). Also, that faith is the work of Divine grace, is implied by St. Paul's thanksgiving. **effectually worketh also in you that believe**—"Also," besides your accepting it with your hearts, it evidences itself in your lives. It shows its energy in its practical effects on you; for instance, working in you patient endurance in trial (v. 14; cf. Galatians 3. 5; 5. 6). **14. followers**—*Greek*, "imitators." Divine working is most of all seen and felt in affliction. **in Judea**—The churches of Judea were naturally the patterns to other churches, as having been the first founded, and that on the very scene of Christ's own ministry. Reference to them is specially appropriate here, as the Thessalonians, with Paul and Silas, had experienced from Jews in their city persecutions (Acts 17. 5-9) similar to those which "the churches in Judea" experienced from Jews in that country. **in Christ Jesus**—not merely "in God;" for the synagogues of the Jews (one of which the Thessalonians were familiar with, Acts 17. 1) were also in God. But the Christian churches alone were not only in God, as the Jews in contrast to the Thessalonian idolaters were, but also in Christ, which the Jews were not. **of your own countrymen**—including primarily the Jews settled at Thessalonica, from whom the persecution originated, and also the Gentiles there, instigated by the Jews; thus, "fellow-countrymen" (the *Greek* term, according to **Herodian**, implies, not the enduring relation of fellow-citizenship, but sameness of country *for the time being*), including naturalized Jews and native Thessalonians, stand in contrast to the pure "Jews" in Judea (Matthew 10. 36). It is an undesigned coincidence, that Paul at this time was suffering persecutions of the Jews at Corinth, whence he writes (Acts 18. 5, 6, 12); naturally his letter would the more vividly dwell on Jewish bitterness against Christians. **even as they**—(Hebrews 10. 32-34.) There was a likeness in respect to the nation from which both suffered, *viz.*, Jews, and those *their own countrymen*; in the cause for which, and in the evils which, they suffered, and also in the steadfast manner in which they suffered them. Such sameness of fruits, afflictions, and experimental characteristics of believers, in all places and at all times, are a subsidiary evidence of the truth of the Gospel. **15. the Lord Jesus**—rather as *Greek*, "Jesus THE LORD." This enhances the glaring enormity of their sin, that in killing Jesus they killed the Lord (cf. Acts 3. 14, 15). **their own**—Omitted in the oldest MSS. **persecuted us**—rather as *Greek* (see *Margin*), "By persecution drove us out" (Luke 11. 49). **please not God**—*i. e.*, they do not make it their aim to please God. He implies that with all their boast of being God's peculiar people, they all the while are "no pleasers of God," as certainly as, by the universal voice of the world, which even themselves cannot contradict, they are declared to be perversely "contrary to all men." **JOSEPHUS**, *Aption*, 2. 14, represents one calling them "Atheists and Misanthropes, the dullest of barbarians;" and **TACITUS**, *Histories*, 5. 5, "They have a hostile hatred of all other men." However, the *contrariety to all men* here meant is, in that they "forbid us to speak to the Gentiles that they may be saved" (v. 16). **16. Forbidding**—*Greek*, "Hindering us from speaking," &c. to fill up their sins **always**—Tending thus "to the filling up the full measure of, Genesis 15. 16; Daniel 8. 23; Matthew 23. 32) their sins at all times." *i. e.*, now as at all former

times. Their hindrance of the Gospel-preaching to the Gentiles was the last measure added to their continually accumulating iniquity, which made them fully ripe for vengeance. **for**—*Greek*, "but." "But," they shall proceed no further, for (2 Timothy 3. 8) "the" Divine "wrath has (so the *Greek*) come upon (overtaken unexpectedly; the past tense expressing the speedy certainty of the divinely destined stroke) them to the uttermost;" not merely partial wrath, but wrath to its full extent, "even to the finishing stroke." [**EDMUNDS**.] The past tense implies that the fullest visitation of wrath was already begun. Already in A. D. 48, a tumult had occurred at the Passover in Jerusalem, when about 30,000 (according to some) were slain; a foretaste of the whole vengeance which speedily followed (Luke 19. 43, 44; 21. 24). **17. But we**—Resumed from v. 13; in contrast to the Jews, v. 15, 16. **taken**—rather as *Greek*, "severed (violently, Acts 17. 7-10) from you," as parents bereft of their children. So "I will not leave you comfortless," *Greek*, "orphanized" (John 14. 18). **for a short time**—*lit.*, "for the space of an hour." "When we had been severed from you but a very short time (perhaps alluding to the suddenness of his unexpected departure), we the more abundantly (the shorter was our separation; for the desire of meeting again is the more vivid, the more recent has been the parting) endeavoured," &c. (cf. 2 Timothy 1. 4.) He does not hereby, as many explain, anticipate a short separation from them, which would be a false anticipation; for he did not soon revisit them. The *Greek* past participle also forbids their view. **18. Wherefore**—The oldest MSS. read, "Because," or "inasmuch as." **we would**—*Greek*, "*we wished to come*;" we intended to come. **even I Paul**—My fellow-missionaries as well as myself wished to come; I can answer for myself that I intended it more than once. His slightly distinguishing himself here from his fellow-missionaries, whom throughout this Epistle he associates with himself in the plural, accords with the fact, that Silvanus and Timothy stayed at Berea, when Paul went on to Athens; where subsequently Timothy joined him, and was thence sent by Paul alone to Thessalonica (ch. 3. 1). **Satan hindered us**—On a different occasion "the Holy Ghost, the Spirit of Jesus" (so the oldest MSS. read, Acts 16. 6, 7, forbad or hindered them in a missionary design; here it is Satan, acting perhaps by wicked men, some of whom had already driven him out of Thessalonica (Acts 17. 13, 14; cf. John 13. 27), or else by some more direct "messenger of Satan—a thorn in the flesh" (2 Corinthians 12. 7; cf. 11. 14). In any event, the Holy Ghost and the providence of God overruled Satan's opposition to further His own purpose. We cannot, in each case, define whence hindrances in good undertakings arise; Paul in this case, by inspiration, was enabled to say, the hindrance was from Satan. **Grotius** thinks Satan's mode of hindering Paul's journey to Thessalonica was by instigating the Stoic and Epicurean philosophers to cavil, which entailed on Paul the necessity of replying, and so detained him; but he seems to have left Athens leisurely (Acts 17. 33, 34; 18. 1). The *Greek* for "hindered" is *lit.*, "to cut a trench between one's self and an advancing foe, to prevent his progress;" so Satan opposing the progress of the missionaries. **19. For**—Giving the reason for his earnest desire to see them. **Are not even ye in the presence of . . . Christ**—"Christ" is omitted in the oldest MSS. Are not even ye (*viz.*, among others; the "even" or "also," implies that not *they alone* will be his crown) our hope, joy, and crown of rejoicing before Jesus, when He shall come (2 Corinthians 1. 14; Philippians 2. 16; 4. 1)? The "hope" here meant is his hope (in a lower sense), that these his converts might be found in Christ at His advent (ch. 3. 18). Paul's chief "hope" was JESUS CHRIST (1 Timothy 1. 1). **20. Emphatical repetition with increased force.** Who but ye and our other converts are our hope, &c., hereafter, at Christ's coming? For it is ye who are now our glory and joy.

CHAPTER III.

Ver. 1-18. PROOF OF HIS DESIRE AFTER THEM IN HIM HAVING SENT TIMOTHY: HIS JOURNEY AT THE TIME

BROUGHT BACK CONCERNING THEIR FAITH AND CHARITY: PRAYERS FOR THEM. 1. **Wherefore**—because of our earnest love to you (ch. 2. 17-20). **forbear**—"endure" the suspense. The *Greek* is *lit.* applied to a watertight vessel. When we could no longer contain ourselves in our yearning desire for you. **left at Athens alone**—See my *Introduction*. This implies that he sent Timothy from Athens, whither the latter had followed him. However, the "we" favours ALFORD'S view that the determination to send Timothy was formed during the hasty consultation of Paul, Silas, and Timothy, *previous to his departure from Berea*, and that then he with them "resolved" to be "left alone" at Athens, when he should arrive there: Timothy and Silas not accompanying him, but remaining at Berea. Thus the "I," v. 5, will express that the act of sending Timothy, when he arrived at Athens, was Paul's, whilst the determination that Paul should be left alone at Athens, was that of the brethren as well as himself, at Berea, whence he uses, v. 1, "we." The non-mention of Silas at Athens implies, that he did not follow Paul to Athens as was at first intended; but Timothy did. Thus the history, Acts 17. 14, 15, accords with the Epistle. The word "left behind" (*Greek*) implies, that Timothy had been with him at Athens. It was an act of self-denial for their sakes that Paul deprived himself of the presence of Timothy at Athens, which would have been so cheering to him in the midst of philosophic cavillers; but from love to the Thessalonians, he is well content to be left all 'alone' in the great city. 2. **minister of God and our fellow-labourer**—Some oldest MSS. read, "fellow-workman with God;" others, "minister of God." The former is probably genuine, as copyists probably altered it to the latter to avoid the bold phrase, which, however, is sanctioned by 1 Corinthians 3. 9; 2 Corinthians 6. 1. *English Version* reading is not well supported, and is plainly compounded out of the two other readings. Paul calls Timothy "our brother" here; but in 1 Corinthians 4. 17, "my son." He speaks thus highly of one so lately ordained, both to impress the Thessalonians with a high respect for the delegate sent to them, and to encourage Timothy, who seems to have been of a timid character (1 Timothy 4. 12; 5. 23). "Gospel ministers do the work of God with Him, for Him, and under Him." [EDMUNDS.] **establish**—*Greek*, "confirm." In 2 Thessalonians 3. 3, God is said to "stablish." He is the true establisher: ministers are His "instruments." **concerning**—*Greek*, "in behalf of," i. e., for the furtherance of your faith. The *Greek* for "comfort" includes also the idea "exhort." The Thessalonians in their trials needed both (v. 3; cf. Acts 14. 22). 3. **moved**—"shaken," "disturbed." The *Greek* is *lit.* said of dogs wagging the tail in fawning on one. Therefore TITTMANN explains it, "That no man should, amidst his calamities, be allured by the flattering hope of a more pleasant life to abandon his duty." So ELSNER and BENIGL, "cajoled out of his faith." In afflictions, relatives and opponents combine with the ease-loving heart itself in flatteries, which it needs strong faith to overcome. **yourselves know**—we always candidly told you so (v. 4; Acts 14. 22). None but a religion from God would have held out such a trying prospect to those who should embrace it, and yet succeed in winning converts. **we**—Christians. **appointed thereunto**—by God's counsel (ch. 5. 9). 4. **that we should suffer**—*Greek*, "that we are about (we are sure) to suffer" according to the appointment of God (v. 3). **even as**—"even (exactly) as it both came to pass and ye know:" ye know both that it came to pass, and that we foretold it (cf. John 13. 19). The correspondence of the event to the prediction powerfully confirms faith: "Forewarned, forearmed." [EDMUNDS.] The repetition of "ye know," so frequently, is designed as an argument, that being forewarned of coming affliction, they should be less readily "moved" by it. 5. **For this cause**—Because I know of your "tribulation" having actually begun (v. 4). **when I**—*Greek*, "when I also (as well as Timothy, who, Paul delicately implies, was equally anxious respecting them, cf. "we," v. 1) could no longer contain myself" (endure the suspense). **I sent**—Paul was the actual sender; hence the "I" here: Paul, Silas, and Timothy himself had agreed

on the mission already, before Paul went to Athens hence the "we," v. 1 (*Note*). **to know**—to learn the state of your faith, whether it stood the trial (Colossians 4. 8). **lest . . . have tempted . . . and . . . be**—The indicative is used in the former sentence, the subjunctive in the latter. *Translate* therefore, "To know . . . whether haply the tempter have tempted you (the indicative implying that he supposed such was the case), and lest (in that case) our labour may prove to be in vain" (cf. Galatians 4. 11). Our labour in preaching would in that case be vain, so far as ye are concerned, but not as concerns us so far as we have sincerely laboured (Isaiah 49. 4; 1 Corinthians 3. 8). 6. John "now" with "come:" "But Timotheus having just now come from you unto us." [ALFORD.] Thus it appears (cf. Acts 18. 5) Paul is writing from Corinth. **your faith and charity**—(ch. 1. 3; cf. 2 Thessalonians 1. 3, whence it seems their faith subsequently increased still more.) Faith was the solid foundation: charity the cement which held together the superstructure of their practice on that foundation. In that charity was included their "good (kindly) remembrance" of their teachers. **desiring greatly**—*Greek*, "having a yearning desire for." **we also**—The desires of loving friends for one another's presence are reciprocal. 7. **over you**—in respect to you. **in**—in the midst of: notwithstanding "all our distress (*Greek*, 'necessity') and affliction," viz., external trials at Corinth, whence Paul writes (cf. v. 6, with Acts 18. 5-10). 8. **now**—as the case is; seeing ye stand fast. **We live**—we flourish. It revives us in our affliction to hear of your steadfastness (Psalm 22. 26; 3 John 3. 4). **if**—implying that the vivid joy which the missionaries "now" feel, will continue if the Thessalonians continue steadfast. They still needed exhortation, v. 10; therefore he subjoins the conditional clause, "if ye," &c. (Philippians 4. 1). 9. **what**—what sufficient thanks? **render . . . again**—in return for His goodness (Psalm 118. 12). **for you**—"concerning you." **for all the joy**—on account of all the joy. It was "comfort," v. 7, now it is more, viz., joy. **for your sakes**—on your account. **before our God**—It is a joy which will bear God's searching eye: a joy as in the presence of God, not self-seeking, but disinterested, sincere, and spiritual (cf. ch. 2. 20; John 15. 11). 10. **Night and day**—(*Note*, ch. 2. 9.) Night is the season for the saint's holiest meditations and prayers (2 Timothy 1. 8). **praying**—connected with, "we joy." We joy whilst we pray; or else as ALFORD, *What thanks can we render to God whilst we pray?* The *Greek* implies a beseeching request. **exceedingly**—*lit.*, "more than exceeding abundantly" (cf. Ephesians 3. 20). **that which is lacking**—Even the Thessalonians had points in which they needed improvement. [BENIGL.] (Luke 17. 5.) Their doctrinal views as to the nearness of Christ's coming, and as to the state of those who had fallen asleep, and their practice in some points, needed correction (ch. 4. 1-9). Paul's method was to begin by commending what was praiseworthy, and then to correct what was amiss; a good pattern to all admonishers of others. 11. *Translate*, "May God Himself, even our Father (there being but one article in the *Greek*, requires this translation, 'He who is at once God and our Father'), direct," &c. The "Himself" stands in contrast with "we" (ch. 2. 18); we desired to come, but could not through Satan's hindrance; but if God Himself direct our way (as we pray), none can hinder Him (2 Thessalonians 2. 16, 17). It is a remarkable proof of the unity of the Father and Son, that in the *Greek* here, and in 2 Thessalonians 2. 16, 17, the verb is singular, implying that the subject, the Father and Son, are but one in essential Being, not in mere unity of will. Almost all the chapters in both Epistles to the Thessalonians are sealed, each with its own prayer (ch. 5. 23; 2 Thessalonians 1. 11; 2. 16; 3. 5, 16). [BENIGL.] St. Paul does not think the prosperous issue of a journey an unfit subject for prayer (Romans 1. 10; 15. 32). [EDMUNDS.] His prayer, though the answer was deferred, in about five years afterwards was fulfilled in his return to Macedonia. 12. The "you" in the *Greek* is emphatically put first; "But" (so the *Greek* for "and") what concerns "you," whether we come or not, "may the Lord make you to increase and abound in love," &c. The *Greek* for "increase" has a more []

force, that for "abound" a more comparative force, "Make you *full* (supplying "that which is lacking," v. 10) and even abound." "The Lord" may here be the Holy Spirit; so the Three Persons of the Trinity will be appealed to (cf. v. 16), as in 2 Thessalonians 3. 5. So the Holy Ghost is called "the Lord" (2 Corinthians 3. 17). "Love" is the fruit of the Spirit (Galatians 5. 22), and His office is "to stablish in holiness" (v. 13; 1 Peter 1. 2). **13. your hearts**—which are naturally the spring and seat of unholliness. **before God, even our Father**—rather, "before Him who is at once God and our Father." Before not merely men, but Him who will not be deceived by the mere show of holiness, i. e., may your holiness be such as will stand His searching scrutiny. **coming**—Greek, "presence," or "arrival," **with all his saints**—including both the holy angels and the holy elect of men (ch. 4. 14; Daniel 7. 10; Zechariah 14. 5; Matthew 25. 31; 2 Thessalonians 1. 7). The saints are "His" (Acts 9. 13). We must have "holiness" if we are to be numbered with His holy ones or "saints." On "unblamable," cf. Revelation 14. 5. This verse (cf. v. 12) shows that "love" is the spring of true "holiness" (Matthew 5. 44-48; Romans 13. 10; Colossians 3. 14). God is He who really "stablishes;" Timothy and other ministers are but instruments (v. 2) in "stablishing."

CHAPTER IV.

Ver. 1-13. EXHORTATIONS TO CHASTITY; BROTHERLY LOVE; QUIET INDUSTRY; ABSTINENCE FROM UNDUE SORROW FOR DEPARTED FRIENDS, FOR AT CHRIST'S COMING ALL HIS SAINTS SHALL BE GLORIFIED. **1. Furthermore**—Greek, "As to what remains." Generally used towards the close of his Epistles (Ephesians 6. 10; Philippians 4. 8). **then**—with a view to the love and holiness (ch. 3. 12, 13) which we have just prayed for in your behalf, we now give you exhortation. **beseech**—"ask" as if it were a personal favour. **by**—rather as Greek, "in the Lord Jesus;" in communion with the Lord Jesus, as Christian ministers dealing with Christian people. [EDMUNDS.] **as ye . . . received**—when we were with you (ch. 2. 13). **how**—Greek, the "how," i. e., the manner. **walk and . . . please God**—i. e., "and so please God," viz., by your walk; in contrast to the Jews who "please not God" (ch. 2. 15). The oldest MSS. add a clause here, "even as also ye do walk" (cf. ch. 4. 10; 5. 11). These words, which he was able to say of them with truth, conciliate a favourable hearing for the precepts which follow. Also the expression, "abound more and more," implies that there had gone before a recognition of their already in some measure walking so. **2. by the Lord Jesus**—by His authority and direction, not by our own. He uses the strong term "commandments," in writing to this Church not long founded, knowing that they would take it in a right spirit, and feeling it desirable that they should understand he spake with Divine authority. He seldom uses the term in writing subsequently, when his authority was established, to other churches. 1 Corinthians 7. 10; 11. 17; and 1 Timothy 1. 5 (v. 13, where the subject accounts for the strong expression) are the exceptions. "The Lord" marks His paramount authority, requiring implicit obedience. **3. For**—Enforcing the assertion that his "commandments" were "by (the authority of) the Lord Jesus" (v. 2). Since "this is the will of God," let it be your will also. **fornication**—not regarded as a sin at all among the heathen, and so needing the more to be denounced (Acts 15. 20). **4. know**—by moral self-control. **how to possess his vessel**—rather as Greek, "how to acquire (get for himself) his own vessel," i. e., that each should have his own wife so as to avoid fornication (v. 3; 1 Corinthians 7. 2). The emphatical position of "his own" in the Greek, and the use of "vessel" for wife, in 1 Peter 3. 7, and in common Jewish phraseology, and the correct translation "acquire," all justify this rendering. **in sanctification**—(Romans 6. 19; 1 Corinthians 1. 15, 18.) Thus, "his own" stands in opposition to dishonouring his brother by lusting after his wife (v. 6). **honour**—(Hebrews 13. 4) contrasted with "dishonour their own bodies" (Romans 1. 24). **5. in the lust**—Greek, "passion" which implies that such a one is unconsciously the

passive slave of lust, which know not God—and so know no better. Ignorance of true religion is the parent of unchastity (Ephesians 4. 18, 19). A people's morals are like the objects of their worship (Deuteronomy 7. 26; Psalm 115. 8; Romans 1. 23, 24). **6. go beyond**—transgress the bounds of rectitude in respect to his brother. **defraud**—"overreach" [ALFORD]; "take advantage of," [EDMUNDS.] **in any matter**—rather as Greek, "in the matter;" a decorous expression for the matter now in question; the conjugal honour of his neighbour as a husband, v. 4; v. 7 also confirms this view; the word "brother" enhances the enormity of the crime. It is your brother whom you wrong (cf. Proverbs 6. 27-33). **the Lord**—the coming Judge (2 Thessalonians 1. 7, 8). **avenger**—the Righter. **of all such**—Greek, "concerning all these things;" in all such cases of wrongs against a neighbour's conjugal honour. **testified**—Greek, "constantly testified." [ALFORD.] **7. unto**—Greek, "for the purpose of." **unto**—rather as Greek, "in;" marking that "holiness" is the element in which our calling has place; in a sphere of holiness. *Saint* is another name for Christian. **8. despiseth**—Greek, "setteth at naught" such engagements imposed on him in his calling, v. 7; in relation to his "brother," v. 6. He who doth so, "sets at naught not man (as for instance his brother), but God" (Psalm 51. 4). Or, as the Greek verb (Luke 10. 16; John 12. 48) is used of *despising* or *rejecting* God's minister, it may mean here, "He who despiseth" or "rejecteth" these our ministerial precepts. **who hath also given unto us**—So some oldest MSS. read, but most oldest MSS. read, "Who (without 'also') *giveth* (present) unto you" (not "us"). **his Spirit**—Greek, "His own Spirit, the Holy (One);" thus emphatically marking "holiness" (v. 7) as the end for which the Holy (One) is being given. "Unto you" in the Greek, implies that the Spirit is being given *unto, into* (put into your hearts), and among you (cf. ch. 2. 9; Ephesians 4. 30). *Giveth* implies that sanctification is not merely a work once for all accomplished in the past, but a *present progressive* work. So the Church of England Catechism, "*sanctifieth* (present) all the elect people of God." "His own" implies that as He gives you that which is essentially identical with Himself, He expects you should become like Himself (1 Peter 1. 16; 2 Peter 1. 4). **9. brotherly love**—referring here to acts of brotherly kindness in relieving distressed brethren. Some oldest MSS. support *English Version* reading, "ye have;" others, and those the weightiest, read, "We have." We need not write, as *ye yourselves* are taught, and that by God; viz., in the heart by the Holy Spirit (John 6. 45; Hebrews 8. 11; 1 John 2. 20, 27). **to love**—Greek, "with a view to," or "to the end of your loving one another." Divine teachings have their confluence in love. [BENGEL.] **10. And indeed**—Greek, "*For even.*" **11. study to be quiet**—Greek, "*make it your ambition to be quiet, and to do your own business.*" In direct contrast to the world's *ambition*, which is, "to make a great stir," and "to be busybodies" (2 Thessalonians 3. 11, 12). **work with your own hands**—The Thessalonian converts were, it thus seems, chiefly of the *working* classes. Their expectation of the immediate coming of Christ led some enthusiasts among them to neglect their daily work, and be dependent on the bounty of others. See end of v. 12. The expectation was right in so far as that the Church should be always looking for Him; but they were wrong in making it a ground for neglecting their daily work. The evil, as it subsequently became worse, is more strongly reprov'd (2 Thessalonians 3. 6-12). **12. honestly**—In the Old English sense, "becomingly," as becomes your Christian profession; not bringing discredit on it in the eyes of the outer world, as if Christianity led to sloth and poverty (Romans 13. 13; 1 Peter 2. 12). **them . . . without**—outside the Christian Church (Mark 4. 11) **have lack of nothing**—not have to beg from others for the supply of your wants (cf. Ephesians 4. 28). So far from needing to beg from others, we ought to work and get the means of supplying the need of others. Freedom from pecuniary embarrassment is to be desired by the Christian on account of the liberty which it bestows. **13.** The leading topic of Paul's preaching at Thessalonica having been the coming kingdom (Acts 17. 7), some per-

verted it into a cause for fear in respect to friends lately deceased, as if these would be excluded from the glory which those found alive alone should share. This error St. Paul here corrects (cf. ch. 5. 10). **I would not**—All the oldest MSS. and versions have "we would not." My fellow-labourers (Silas and Timothy) and myself, desire that ye should not be ignorant. **them which are asleep**—The oldest MSS. read (*present*), "them which are sleeping;" the same as "the dead in Christ" (v. 16), to whose bodies (Daniel 12. 2, not their *souls*; Ecclesiastes 12. 7; 2 Corinthians 5. 8) death is a calm and holy sleep, from which the resurrection shall awake them to glory. The word "cemetery" means a *sleeping-place*. Observe, the glory and chief hope of the Church are not to be realized at death, but at the Lord's coming; one is not to anticipate the other, but all are to be glorified together at Christ's coming (Colossians 3. 4; Hebrews 11. 40). Death affects the mere individual; but the coming of Jesus the whole Church; at death our souls are invisibly and individually with the Lord; at Christ's coming the whole Church, with all its members, in body and soul, shall be visibly and collectively with Him. As this is offered as a consolation to mourning relatives, the mutual recognition of the saints at Christ's coming is hereby implied. **that ye sorrow not, even as others**—Greek, "the rest;" all the rest of the world besides Christians. Not all natural mourning for dead friends is forbidden: for the Lord Jesus and Paul sinlessly gave way to it (John 11. 31, 33, 35; Philippians 2. 27). But sorrow as though there were "no hope," which indeed the heathen had not (Ephesians 2. 12); the Christian hope here meant is that of the resurrection. Cf. Psalm 16. 9, 11; 17. 15; 73. 24; Proverbs 14. 32, show that the Old Testament Church, though not having the hope so bright (Isaiah 38. 18, 19), yet had this hope. Contrast CATULLUS, 5. 4, "When once our brief day has set, we must sleep one everlasting night." The sepulchral inscriptions of heathen Thessalonica express the hopeless view taken as to those once dead: as ÆSCHYLUS writes, "Of one once dead there is no resurrection." Whatever glimpses some heathen philosophers had of the existence of the soul after death, they had none whatever of the body (Acts 17. 18, 20, 32). **14. For if**—Confirmation of his statement, v. 13, that the removal of ignorance as to the sleeping believers would remove and cure grief respecting them. See v. 13. "hope." Hence it appears our hope rests on our faith ("if we believe"). "As surely as we all believe that Christ died and rose again (the very doctrine specified as taught at Thessalonica, Acts 17. 3), so also will God bring those laid to sleep by Jesus with Him" (Jesus. So the order and balance of the members of the Greek sentence require us to translate). Believers are laid in sleep by Jesus, and so will be brought back from sleep with Jesus in His train when He comes. The disembodied souls are not here spoken of; the reference is to the sleeping bodies. The facts of Christ's experience are repeated in the believer's. He died and then rose; so believers shall die and then rise with Him. But in His case death is the term used, 1 Corinthians 15. 3, 6, &c.; in theirs, *sleep*; because His death has taken for them the sting from death. The same Hand that shall raise them is that which laid them to sleep. "Laid to sleep by Jesus," answers to "dead in Christ" (v. 16). **15. by the word of the Lord**—Greek, "in," i. e., in virtue of a direct revelation from the Lord to me. So 1 Kings 20. 35. This is the "mystery," a truth once hidden, now revealed, which Paul shows (1 Corinthians 15. 51, 52). **prevent**—i. e., anticipate. So far were the early Christians from regarding their departed brethren as anticipating them in entering glory, that they needed to be assured that those who remain to the coming of the Lord "will not anticipate them that are asleep." The "we" means *whichever of us are alive and remain unto the coming of the Lord*. The Spirit designed that believers in each successive age should live in continued expectation of the Lord's coming, not knowing but that they should be among those found alive at His coming (Matthew 24. 42). It is a sad fall from this blessed hope, that death is looked for by most men, rather than the coming of our Lord. Each successive generation

in its time and place represents the generation which shall actually survive till His coming (Matthew 25. 13; Romans 13. 11; 1 Corinthians 15. 51; James 5. 9; 1 Peter 4. 5, 6). The Spirit subsequently revealed by Paul that which is not inconsistent with the expectation here taught of the Lord's coming at any time, viz., that His coming would not be until there should be a "falling away first" (2 Thessalonians 2. 2, 3); but as symptoms of this soon appeared, none could say but that still this precursory event might be realized, and so the Lord come in his day. Each successive revelation fills in the details of the general outline first given. So Paul subsequently, whilst still looking mainly for the Lord's coming to clothe him with his body from heaven, looks for going to be with Christ in the meanwhile (2 Corinthians 5. 1-10; Philippians 1. 6, 23; 3. 20, 21; 4. 5). EDMUNDS well says, The "we" is an affectionate identifying of ourselves with our fellows of all ages, as members of the same body, under the same Head, Christ Jesus. So Hosea 12. 4, "God spake with us in Bethel," i. e., with Israel. "We did rejoice," i. e., Israel at the Red Sea (Psalm 66. 6). Though neither Hosea, nor David, was alive at the times referred to, yet each identifies himself with those that were present. **16. himself**—in all the Majesty of His presence in person, not by deputy. **descend**—even as He ascended (Acts 1. 11). **with**—Greek, "in," implying one concomitant circumstance attending His appearing. **shout**—Greek, "signal-shout," "war-shout." Jesus is represented as a victorious King, giving the word of command to the hosts of heaven in His train for the last onslaught, at His final triumph over sin, death, and Satan (Revelation 19. 11-21). **the voice of . . . archangel**—distinct from the "signal-shout." Michael is perhaps meant (Jude 9; Revelation 12. 7), to whom especially is committed the guardianship of the people of God (Daniel 10. 13). **trump of God**—the trumpet blast which usually accompanies God's manifestation in glory (Exodus 19. 16; Psalm 47. 5); here the last of the three accompaniments of His appearing: as the trumpet was used to convene God's people to their solemn convocations (Numbers 10. 2, 10; 31. 6), so here to summon God's elect together, preparatory to their glorification with Christ (Psalm 50. 1-5; Matthew 24. 31; 1 Corinthians 15. 52). **shall rise first**—previously to the living being "caught up." The "first" here has no reference to the first resurrection, as contrasted with that of "the rest of the dead." That reference occurs elsewhere (Matthew 13. 41, 42, 50; John 5. 29; 1 Corinthians 15. 23, 24; Revelation 20. 5, 6), it simply stands in opposition to "then," v. 17. **FIRST**, "the dead in Christ" shall rise, **THEN** the living shall be caught up. The Lord's people alone are spoken of here. **17. we which are alive . . . shall be caught up**—after having been "changed in a moment" (1 Corinthians 15. 51, 52). Again he says, "we," recommending thus the expression to Christians of all ages, each generation bequeathing to the succeeding one a continually increasing obligation to look for the coming of the Lord. [EDMUNDS.] **together with them**—all together: the raised dead, and changed living, forming one joint body. **in the clouds**—Greek, "in clouds." The same honour is conferred on them as on their Lord. As He was taken in a cloud at His ascension (Acts 1. 9), so at His return with clouds (Revelation 1. 7), they shall be caught up in clouds. The clouds are His and their triumphal chariot (Psalm 104. 3; Daniel 7. 13). ELLICOTT explains the Greek, "robed round by upbearing clouds" (*Aids to Faith*). **in the air**—rather, "into the air;" caught up into the region just above the earth, where the meeting (cf. Matthew 25. 1, 6) shall take place between them ascending, and their Lord descending towards the earth. Not that the air is to be the place of their *lasting abode* with Him. **and so shall we ever be with the Lord**—no more parting, and no more going out (Revelation 3. 12). His point being established, that the dead in Christ shall be on terms of equal advantage with those found alive at Christ's coming, he leaves undefined here the other events foretold elsewhere (as not being necessary to his discussion), Christ's reign on earth with His saints (1 Corinthians 6. 2, 3), the final judgment and glorification of His saints in the new

heaven and earth. 18. comfort one another—in your mourning for the dead (v. 13).

CHAPTER V.

Ver. 1-28. THE SUDDENNESS OF CHRIST'S COMING A MOTIVE FOR WATCHFULNESS: VARIOUS PRECEPTS: PRAYER FOR THEIR BEING FOUND BLAMELESS, BODY, SOUL, AND SPIRIT, AT CHRIST'S COMING: CONCLUSION. 1. *times*—the general and indefinite term for chronological periods. *seasons*—the *opportune* times (Daniel 7. 12; Acts 1. 7). *Time* denotes quantity; *season*, quality. *Seasons* are parts of *times*. *ye have no need*—those who watch do not need to be told *when* the hour will come, for they are always ready. [BENGEL.] 2. *as a thief in the night*—The apostles in this image follow the parable of their Lord, expressing how the Lord's coming shall take men by surprise (Matthew 24. 43; 2 Peter 3. 10). "The *night* is wherever there is quiet unconcern." [BENGEL.] "At midnight" (perhaps figurative: to some parts of the earth it will be *literal* night), Matthew 25. 6. The thief not only gives no notice of his approach, but takes all precaution to prevent the household knowing of it. So the Lord (Revelation 16. 15). *Signs* will precede the coming, to confirm the patient hope of the watchful believer; but the coming itself shall be sudden at last (Matthew 24. 32-36; Luke 21. 25-32, 35). *cometh*—present: expressing its *speedy* and awful *certainty*. 3. *they*—the men of the world. Verses 5, 6; ch. 4. 13, "others," all the rest of the world save Christians. *Peace*—(Judges 18. 7, 9, 27, 28; Jeremiah 6. 14; Ezekiel 13. 10.) *then—at that very moment* when they least expect it. Cf. the case of Belshazzar, Daniel 5. 1-5, 6, 9, 28-29; Herod, Acts 12. 21-23. *sudden*—"unawares" (Luke 21. 34). *as travail*—"As *the* labour pang" comes in an instant on the woman when otherwise engaged (Psalm 48. 6; Isaiah 43. 8). *shall not escape*—*Greek*, "shall not at all escape." Another awful feature of their ruin: there shall be then no possibility of shunning it however they desire it (Amos 2. 2, 3; Revelation 6. 15, 16). 4. *not in darkness*—not in darkness of understanding (*i. e.*, spiritual ignorance) or of the moral nature (*i. e.*, a state of sin), Ephesians 4. 18. *that*—*Greek*, "In order that:" with God results are all purposed. *that day*—*Greek*, "THE day:" the *day* of the Lord (Hebrews 10. 25, "the day"), in contrast to "darkness." *overtake*—unexpectedly (cf. John 12. 35). *as a thief*—The two oldest MSS. read, "as (the daylight overtakes) *thieves*" (Job 24. 17). Old MSS. and *Vulgate* read as *English Version*. 5. The oldest MSS. read, "For ye are all," &c. Ye have no reason for fear, or for being taken by surprise, by the coming of the day of the Lord: "For ye are all sons (so the *Greek*) of light and sons of day:" a *Hebrew* idiom, implying that as sons resemble their fathers, so you are in *character* light (intellectually and morally illuminated in a spiritual point of view), Luke 16. 8; John 12. 36. *are not of—i. e.*, *belong not to* night nor darkness. The change of person from "ye" to "we" implies this: Ye are sons of light because ye are Christians; and we, Christians, are not of night nor darkness. 6. *others*—*Greek*, "the rest" of the world: the unconverted (ch. 4. 13). "Sleep" here is worldly apathy to spiritual things (Romans 13. 11; Ephesians 5. 14); in v. 7, ordinary sleep; in v. 10, death. *watch*—for Christ's coming, *lit.*, "be wakeful." The same *Greek* occurs 1 Corinthians 15. 34; 2 Timothy 2. 26. *be sober*—refraining from carnal indulgence, mental or sensual (1 Peter 5. 8). 7. This verse is to be taken in the literal sense. Night is the time when sleepers sleep, and drinking men are drunk. To sleep by day would imply great indolence; to be drunken by day, great shamelessness. Now, in a spiritual sense, "we Christians profess to be day people, not night people; therefore our work ought to be day work, not night work; our conduct such as will bear the eye of day, and such has no need of the veil of night" [EDMUNDS] v. 8). 8. *Faith, hope, and love*, are the three pre-eminent graces (ch. 1. 3; 1 Corinthians 13. 13). We must not only be awake and sober, but also *armed*; not only watchful, but also guarded. The armour here is only *defensive*; in Ephesians 6. 13-17, also offensive. Here,

therefore, the reference is to the Christian means of being *guarded* against being surprised by the day of the Lord as a thief in the night. The *helmet* and *breastplate* defend the two vital parts, the head and the heart respectively. "With head and heart right, the whole man is right." [EDMUNDS.] The head needs to be kept from error, the heart from sin. For "the breastplate of righteousness," Ephesians 6. 14, we have here "the breastplate of faith and love:" for the righteousness which is imputed to man for justification, is "faith working by love" (Romans 4. 3, 22-24; Galatians 5. 6). *Faith*, as the motive *within*, and *love*, exhibited in *outward* acts, constitute the perfection of *righteousness*. In Ephesians 6. 17 the helmet is "salvation;" here, "the *hope* of salvation." In one aspect "salvation" is a present possession (John 3. 36; 5. 24; 1 John 5. 13); in another, it is a matter of *hope* (Romans 8. 24, 25). Our Head primarily wore the "breastplate of righteousness" and "helmet of salvation," that we might, by union with Him, receive both. 9. *For—Assigning* the ground of our "hopes" (v. 8). *appointed us—translate*, "set" (Acts 13. 47), in His everlasting purpose of love (ch. 3. 3; 2 Timothy 1. 9). Contrast Romans 9. 22; Jude 4. *to—i. e.*, *unto* wrath. *to obtain*—*Greek*, "to the acquisition of salvation:" said, according to BENGEL, of one saved out of a general wreck, when all things else have been lost: so of the elect saved out of the multitude of the lost (2 Thessalonians 2. 13, 14). The fact of God's "appointment" of His grace "through Jesus Christ" (Ephesians 1. 5), takes away the notion of our being able to "acquire" salvation of ourselves. Christ "acquired (so the *Greek* for 'purchased') the Church (and its salvation) with his own blood" (Acts 20. 28); each member is said to be appointed by God to the "acquiring of salvation." In the primary sense, God does the work; in the secondary sense, man does it. 10. *died for us*—*Greek*, "in our behalf," *whether we wake or sleep*—whether we be found at Christ's coming awake, *i. e.*, alive, or asleep, *i. e.*, in our graves. *together—all of us together*; the living not preceding the dead in their glorification "with Him" at His coming (ch. 4. 13). 11. *comfort yourselves*—*Greek*, "one another." Here he reverts to the same consolatory strain as in ch. 4. 18. *one another*—rather as *Greek*, "Edify (ye) the one the other;" "Edify," *lit.*, "build up," *viz.*, in faith, hope, and love, by discoursing together on such edifying topics as the Lord's coming, and the glory of the saints (Malachi 3. 16). 12. *beseech*—"Exhort" is the expression in v. 14; here, "we beseech you," as if it were a personal favour (Paul making the cause of the Thessalonian presbyters, as it were, his own). *know*—to have a regard and respect for. Recognize their office, and treat them accordingly (cf. 1 Corinthians 16. 18) with reverence and with liberality in supplying their needs (1 Timothy 5. 17). The Thessalonian Church having been newly planted, the ministers were necessarily novices (1 Timothy 3. 6), which may have been in part the cause of the people's treating them with less respect. Paul's practice seems to have been to ordain elders in every Church soon after its establishment (Acts 14. 23). *them which labour . . . are over . . . admonish you*—Not three classes of ministers, but one, as there is but one article common to the three in the *Greek*. "Labour" expresses their laborious life; "are over you," their pre-eminence as presidents or superintendents ("bishops," *i. e.*, *overseers* Philippians 1. 1, "them that have rule over you," *lit.*, *leaders*, Hebrews 13. 17; "pastors," *lit.*, *shepherds*, Ephesians 4. 11); "admonish you," one of their leading functions; the *Greek* is "put in mind," implying not arbitrary authority, but gentle, though faithful, admonition (2 Timothy 2. 14, 24, 25; 1 Peter 5. 3). *in the Lord*—Their presidency over you is in *Divine* things; not in worldly affairs, but in things appertaining to the Lord. 13. *very highly*—*Greek*, "exceeding abundantly." *for their work's sake*—the high nature of their work alone, the furtherance of your salvation and of the kingdom of Christ, should be a sufficient motive to claim your reverential love. At the same time, the word "work," teaches ministers that, whilst claiming the reverence due to their office, it is not a sinecure, but a "work:" of "*labour*" (even to weariness: so the *Greek*)

v. 12. **be at peace among yourselves**—The “and” is not in the original. Let there not only be peace between ministers and their flocks, but also no party rivalries among yourselves, one contending in behalf of some one favourite minister, another in behalf of another (Mark 9. 50; 1 Corinthians 1. 12; 4. 6). **14. brethren**—This exhortation to “warn (*Greek*, ‘admonish,’ as in v. 12) the unruly (those ‘disorderly’ persons, 2 Thessalonians 3. 6, 11, who would not work, and yet expected to be maintained, *lit.*, said of soldiers who will not remain in their ranks, cf. ch. 4. 11; also those insubordinate as to Church discipline, in relation to those ‘over’ the Church, v. 12), comfort the feeble-minded” (the *saint-hearted*, who are ready to sink “without hope” in afflictions, ch. 4. 13, and temptations), &c., applies to all clergy and laity alike, though primarily the duty of the clergy (who are meant in v. 12). **support**—*lit.*, lay fast hold on so as to support. **the weak**—spiritually. St. Paul practiced what he preached (1 Corinthians 9. 22). **be patient toward all men**—There is no believer who needs not the exercise of patience “toward” him; there is none to whom a believer ought not to show it; many show it more to strangers than to their own families, more to the great than to the humble; but we ought to show it “toward all men.” [BENGEL.] Cf. “the long-suffering of our Lord” (2 Corinthians 10. 1; 2 Peter 3. 15). **15.** (Romans 12. 17; 1 Peter 3. 9.) **unto any man**—whether unto a Christian, or a heathen, however great the provocation. **follow**—as a matter of earnest pursuit. **16, 17.** In order to “rejoice evermore,” we must “pray without ceasing.” He who is wont to thank God for all things as happening for the best, will have continuous joy. [THEOPHYLACT.] Ephesians 6. 18; Philippians 4. 4, 6, “Rejoice in the Lord . . . by prayer and supplication with thanksgiving;” Romans 14. 17, “in the Holy Ghost;” Romans 12. 12, “in hope;” Acts 5. 41, “in being counted worthy to suffer shame for Christ’s name;” James 1. 2, in falling “into divers temptations.” The *Greek* is, “Pray without intermission:” without allowing prayerless gaps to intervene between the times of prayer. **18. In every thing**—even what seems adverse: for nothing is really so (cf. Romans 8. 28; Ephesians 5. 20). See Christ’s example (Matthew 15. 36; 26. 27; Luke 10. 21; John 11. 41). **this**—That ye should “rejoice evermore, pray without ceasing, (and) in every thing give thanks,” “is the will of God in Christ Jesus (as the Mediator and Revealer of that will, observed by those who are in Christ by faith, cf. Philippians 3. 14) concerning you.” God’s will is the believer’s law. LACHMANN rightly reads commas at the end of the three precepts (v. 16, 17, 18), making “this” refer to all three. **19. Quench not**—The Spirit being a holy fire: “where the Spirit is, He burns” [BENGEL] (Matthew 3. 11; Acts 2. 3; 7. 51). Do not throw cold water on those who, under extraordinary inspiration of the Spirit, stand up to speak with tongues, or reveal mysteries, or pray in the congregation. The enthusiastic exhibitions of some (perhaps as to the nearness of Christ’s coming, exaggerating Paul’s statement, 2 Thessalonians 2. 2, *By spirit*), led others (probably the presiding ministers, who had not always been treated with due respect by enthusiastic novices, v. 12), from dread of enthusiasm, to discourage the free utterances of those really inspired, in the Church assembly. On the other hand, the caution (v. 21) was needed, not to receive “all” pretended revelations as Divine, without “proving” them. **20. prophesyings**—whether exercised in inspired teaching, or in predicting the future. “Despised” by some as beneath “tongues,” which seemed most miraculous; therefore declared by Paul to be a greater gift than tongues, though the latter were more showy (1 Corinthians 14. 5). **21, 22.** Some of the oldest MSS. insert “But.” You ought indeed not to “quench” the manifestations of “the Spirit,” nor “despise prophesyings;” “but,” at the same time, do not take “all” as genuine which professes to be so; “prove (test) all” such manifestations. The means of testing them existed in the Church, in those who had the “discerning of spirits” (1 Corinthians 12. 10; 14. 29; 1 John 4. 1). Another sure test, which we also have, is, to try the professed revelation whether it

accords with Scripture, as the noble Bereans did (Acts 17. 11; Galatians 1. 8, 9). This precept negatives the Romish priest’s assumption of infallibly laying down the law, without the laity having the right, in the exercise of private judgment, to test it by Scripture. LOCKY says, Those who are for laying aside reason in matters of revelation, resemble one who should put out his eyes in order to use a telescope. **hold fast that which is good**—Join this clause with the next clause (v. 22), not merely with the sentence preceding. As the result of your “proving all things,” and especially all *prophesyings*, “hold fast” (Luke 8. 15; 1 Corinthians 11. 2; Hebrews 2. 1) the good, and hold yourselves aloof from every appearance of evil” (“every evil species.” [BENGEL and WAHL]). Do not accept even a professedly spirit-inspired communication, if it be at variance with the truth taught you (2 Thessalonians 2. 2). TITTMANN supports *English Version*, “from every evil appearance” or “semblance.” The context, however, does not refer to evil appearances in ourselves which we ought to abstain from, but to holding ourselves aloof from every evil appearance in others; as for instance, in the pretenders to spirit-inspired prophesyings. In many cases the Christian should not abstain from what has the *semblance* (“appearance”) of evil, though really good. Jesus healed on the sabbath, and ate with publicans and sinners, acts which wore the appearance of evil, but which were not to be abstained from on that account, being really good. I agree with TITTMANN rather than with BENGEL, whom ALFORD follows. The context favours this sense: However specious be the form or outward appearance of such would-be prophets and their prophesyings, hold yourselves aloof from every such form when it is evil, *lit.*, “Hold yourselves aloof from every evil appearance” or “form.” **23. the very God**—rather as the *Greek*, “the God of peace Himself;” who can do for you by His own power what I cannot do by all my monitions, nor you by all your efforts (Romans 16. 20; Hebrews 13. 20) viz., keep you from all evil, and give you all that is good. **sanctify you**—for holiness is the necessary condition of “peace” (Philippians 4. 6–9). **wholly**—*Greek*, (so that you should be) “perfect in every respect.” [TITTMANN.] *and*—i. e., “and so (omit I pray God; not in the *Greek*) may your . . . spirit and soul and body be preserved,” &c. **whole**—A different *Greek* word from “wholly.” *Translate*, “Entire;” with none of the integral parts wanting. [TITTMANN.] It refers to man in his normal integrity, as originally designed; an ideal which shall be attained by the glorified believer. All three, spirit, soul, and body, each in its due place, constitute man “entire.” The “spirit” links man with the higher intelligences of heaven, and is that highest part of man which is receptive of the quickening Holy Spirit (1 Corinthians 15. 47). In the unspiritual, the spirit is so sunk under the lower animal soul (which it ought to keep under), that such are termed “animal” (*English Version*, *sensual*, having merely the body of organized matter, and the soul the immaterial animating essence), having not the Spirit (cf. 1 Corinthians 2. 14; Notes, 15. 44, 46–48; John 3. 6). The unbeliever shall rise with an animal (soul-animated) body, but not like the believer with a spiritual (spirit-endued) body like Christ’s (Romans 8. 11). **blameless unto**—rather as *Greek*, “blamelessly (so as to be in a blameless state) at the coming of Christ.” In *Hebrew*, “peace” and “wholly” (perfect in every respect) are kindred terms; so that the prayer shows what the title “God of peace” implies. BENGEL takes “wholly” as *collectively*, all the Thessalonians without exception, so that no one should fall. And “whole” (entire), *individually*, each one of them entire, with “spirit, soul, and body.” The mention of the preservation of the body accords with the subject (ch. 4. 16). TRENCH better regards “wholly” as meaning “Having perfectly attained the moral end,” viz., to be a full-grown man in Christ “Whole,” *complete*, with no grace which ought to be in a Christian wanting. **24. Faithful**—to His covenant promises (John 10. 27–29; 1 Corinthians 1. 9; 10. 23; Philippians 1. 6). **he that calleth you**—God, the caller of His people will cause His calling not to fall short of its designed end. **do it**—preserve and present you blameless at the coming

in Christ (v. 23; Romans 8. 30; 1 Peter 5. 10). You must not look at the foes before and behind, on the right hand and on the left, but to God's faithfulness to His promises, God's zeal for His honour, and God's love for those whom He calleth. 25. Some oldest MSS. read, "Pray ye *also* for (i.e., concerning) us;" make us and our work the subject of your prayers, even as *we* have been just praying for you (v. 23). Others omit the "also." The clergy need much the prayers of their flocks. Paul makes the same request in the Epistles to Romans, Ephesians, Philippians, Colossians, Philemon, and 2 Corinthians; not so in the Epistles to Timothy and Titus, whose intercessions, as his spiritual sons, he was already sure of; nor in the Epistles to 1 Corinthians and Galatians, as these Epistles abound in rebuke. 26. Hence it appears this Epistle was first handed to the elders, who communicated it to "the brethren." *holy kiss*—pure and chaste. "A kiss of charity" (1 Peter 5. 14). A token of Christian fellowship in those days (cf. Luke 7. 45; Acts 20. 37), as it is a common mode of salutation in many countries. The custom hence arose in the early Church of passing the kiss through the congregation at the holy communion (JUSTIN MARTYR, *Apology*, i. 65; *Apostolic Constitutions*, 2. 57), the men kissing the men, and the women the women, in the Lord. So in the Syrian Church each takes his neighbour's right hand, and gives the salutation, "Peace." 27. *I charge*—Greek, "I adjure you." read unto all—*viz.*, publicly in the congregation at a particular time. The Greek aorist implies a single act

done at a particular time. The earnestness of his adjuration implies how solemnly-important he felt this divinely-inspired message to be. Also, as this was the **FIRST** of the Epistles of the New Testament, he makes this the occasion of a solemn charge, that so its being publicly read should be a sample of what should be done in the case of the others, just as the Pentateuch and the Prophets were publicly read under the Old Testament, and are still read in the synagogue. Cf. the same injunction as to the public reading of the Apocalypse, the **LAST** of the New Testament canon (Revelation 1. 3). The "all" includes women and children, and especially those who could not read it themselves (Deuteronomy 31. 12; Joshua 8. 33-35). What Paul commands with an adjuration, Rome forbids under a curse. [BENGEL.] Though these Epistles had difficulties, the laity were all to hear them read (1 Peter 4. 11; 1 Peter 3. 10; even the very young, 2 Timothy 1. 5; 3. 15). "Holy" is omitted before "brethren" in most of the oldest MSS., though some of them support it. 28. (*Note*, 1 Corinthians 13. 14.) Paul ends as he began (cf. 1. 1), with "grace." The oldest MSS. omit "Amen," which probably was the response of the Church after the public reading of the Epistle.

The subscription is a comparatively modern addition. The Epistle was not, as it states, written from Athens, but from Corinth; for it is written in the names of Silas and Timothy (besides Paul), who did not join the apostle before he reached the latter city (Acts 18. 5).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

INTRODUCTION.

ITS GENUINENESS is attested by POLYCARP (*Epistola ad Philippenses*, sec. 11), who alludes to ch. 3. 15. JUSTIN MARTYR, *Dialogue with Tryphoen* (p. 193. 32), alludes to ch. 2. 3. IRENÆUS (3. ch. 7., sec. 2) quotes ch. 2. 8. CLEMENT OF ALEXANDRIA quotes ch. 3. 2, as Paul's words (*Stromata*, i. 5., p. 551; *Pædagogus*, i. 17). TERTULLIAN (*De Resurrectione carnis*, ch. 24) quotes ch. 2. 1, 2, as part of Paul's Epistle.

DESIGN.—The accounts from Thessalonica, after the sending of the first Epistle, represented the faith and love of the Christians there as on the increase; and their constancy amidst persecutions unshaken. One error of doctrine, however, resulting in practical evil, had sprung up among them. The apostle's description of Christ's sudden second coming (1 Thessalonians 4. 13, &c., and 5. 2), and the possibility of its being at any time, led them to believe it was *actually* at hand. Some professed to know by "the Spirit" (ch. 2. 2) that it was so; and others alleged that Paul had said so when with them. A letter, too, purporting to be from the apostle to that effect, seems to have been circulated among them. (That ch. 2. 2 refers to such a spurious letter, rather than to St. Paul's first Epistle, appears likely from the statement, ch. 3. 17, as to his autograph salutation being the mark whereby his genuine letters might be known.) Hence some neglected their daily business and threw themselves on the charity of others, as if their sole duty was to wait for the coming of the Lord. This error, therefore, needed rectifying, and forms a leading topic of the second Epistle. He in it tells them (ch. 2), that before the Lord shall come, there must first be a great *apostasy*, and the *Man of Sin* must be revealed; and that the Lord's sudden coming is no ground for neglecting daily business; that to do so would only bring scandal on the Church, and was contrary to his own practice among them (ch. 3. 7-9), and that the faithful must withdraw themselves from such disorderly professors (ch. 3. 6, 10-15). Thus, there are *three* divisions of the Epistle: (1.) Ch. 1. 1-12. Commendations of the Thessalonians' faith, love, and patience, amidst persecutions. (2., Ch. 2. 1-17. The error as to the immediate coming of Christ corrected, and the previous rise and downfall of the *Man of Sin* foretold. (3.) Ch. 3. 1-16. Exhortations to orderly conduct in their whole walk, with prayers for them to the God of peace, followed by his autograph salutation and benediction.

DATE OF WRITING.—As the Epistle is written in the joint names of Timothy and Silas, as well as his own, and as these were with him whilst at Corinth, and not with him for a long time subsequently to his having left that city (cf. Acts 18. 18, with 19. 22; indeed, as to Silas, it is doubtful whether he was ever subsequently with Paul), it follows, the place of writing must have been Corinth, and the date, during the one "year and six months" of his stay there, Acts 18. 11 (*viz.*, beginning with the autumn of A. D. 52, and ending with the spring of A. D. 54), say about six months after his first Epistle, early in A. D. 53.

STYLE.—The style is not different from that of most of Paul's other writings, except in the prophetic portion of it (ch. 2. 1-12), which is distinguished from them in subject-matter. As is usual in his more solemn passages (for instance, in the denunciatory and prophetic portions of his Epistles, *e. g.*, cf. Colossians 2. 8, 18, with v. 3; 1 Corinthians 15. 24-28, with v. 8, 9; Romans 1. 18, with v. 8, 10), his diction here is more lofty, abrupt, and elliptical. As the former Epistle dwells mostly on the second Advent in its aspect of glory to the sleeping and the living saints (1 Thessalonians 4. and 5.) so this Epistle dwells mostly on it in its aspect of everlasting destruction to the wicked and him who shall be the final consummation of wickedness, the Man of Sin. So far was Paul from labouring under an erroneous impression as to Christ's speedy coming, when he wrote his first Epistle (which rationalists impute to him), that he had distinctly

told them, when he was with them, the same truths as to the apostasy being about first to arise, which he now insists upon in this second Epistle (ch. 2. 5). Several points of coincidence occur between the two Epistles, confirming the genuineness of the latter. Thus, cf. ch. 3. 2, with 1 Thessalonians 2. 15, 16; again, ch. 2. 9, the Man of Sin "coming after the working of Satan," with 1 Thessalonians 2. 18; 3. 5, where Satan's incipient work as the hinderer of the Gospel, and the tempter, appears; again, mild warning is enjoined, 1 Thessalonians 5. 14; but, in this second Epistle, when the evil had grown worse, stricter discipline (ch. 3. 6, 14): "withdraw from" the "company" of such.

Paul probably visited Thessalonica on his way to Asia subsequently (Acts 20. 4), and took with him thence Aristarchus and Secundus, Thessalonians: the former became his "companion in travel," and shared with him his perils at Ephesus, also those of his shipwreck, and was his "fellow prisoner" at Rome (Acts 27. 2; Colossians 4. 10; Philemon 4). According to tradition he became bishop of Apamea.

CHAPTER I.

Ver. 1-12. ADDRESS AND SALUTATION: INTRODUCTION: THANKSGIVING FOR THEIR GROWTH IN FAITH AND LOVE, AND FOR THEIR PATIENCE IN PERSECUTIONS, WHICH ARE A TOKEN FOR GOOD EVERLASTING TO THEM, AND FOR PERDITION TO THEIR ADVERSARIES AT CHRIST'S COMING: PRAYER FOR THEIR PERFECTION. 1. **In God our Father**—Still more endearing than the address, 1 Thessalonians 1. 1, "In God THE Father." 2. **from God our Father**—So some oldest MSS. read. Others omit "our." 3. **we are bound—Greek**, "We owe it as a debt" (ch. 2. 13). They had prayed for the Thessalonians (1 Thessalonians 3. 12) that they might "increase and abound in love;" their prayer having been heard, it is a small but a bounden return for them to make, to thank God for it. Thus, Paul and his fellow-missionaries practise what they preach (1 Thessalonians 5. 18). In 1 Thessalonians 1. 3, their thanksgiving was for the Thessalonians' "faith, love, and patience;" here, for their *exceeding growth in faith*, and for their *charity abounding*. **meet—right**. "We are bound," expresses the duty of thanksgiving from its subjective side as an inward conviction. "As it is meet," from the objective side as something answering to the state of circumstances. [ALFORD.] Observe the exact correspondence of the prayer (1 Thessalonians 3. 12, "The Lord make you to *abound* in love") and the answer, "The love of every one of you all toward each other *aboundeth*" (cf. 1 Thessalonians 4. 10). 4. **glory in you—make our boast of you, lit.**, "in your case." "Ourselves" implies that not merely did they hear others speaking of the Thessalonians' faith, but they, the missionaries *themselves*, boasted of it. Cf. 1 Thessalonians 1. 8, wherein the apostle said, their faith was so well known in various places, that he and his fellow-missionaries had no need to speak of it; but here he says, so abounding is their love, combined with faith and patience, that he and his fellow-missionaries *themselves*, make it a matter of glorying in the various churches elsewhere (he was now at Corinth in Achaia, and boasted there of the faith of the Macedonian churches, 2 Corinthians 10. 15-17; 8. 1, at the same time giving the glory to the Lord), not only looking forward to glorying thereat at Christ's coming (1 Thessalonians 2. 19), but doing so even now. **patience**—In 1 Thessalonians 1. 3, "patience of hope." Here *hope* is tacitly implied as the ground of their patience; v. 5, 7 state the object of their hope, *viz.*, the kingdom for which they suffer. **tribulations—lit.**, *pressures*. The Jews were the instigators of the populace and of the magistrates against Christians (Acts 17. 6, 8). **which ye endure—Greek**, "are (now) enduring." 5. **Which**—Your *enduring* these tribulations is a "token of the righteous judgment of God," manifested in your being enabled to endure them, and in your adversaries thereby filling up the measure of their guilt. The judgment is even now begun, but its consummation will be at the Lord's coming. David (Psalm 73. 1-14) and Jeremiah (12. 1-4) were perplexed at the wicked prospering and the godly suffering. But Paul, by the light of the New Testament, makes this fact a matter of consolation. It is a *proof* (so the *Greek*) of the future judgment, which will set to rights the anomalies of the present state, by rewarding the now suffering saint, and by punishing the persecutor. And even now "the Judge of all the earth does right" (Genesis 18. 25); for the godly are in themselves sinful and need chastisement to amend them. **What they suffer unjustly at the hands of**

crnel men they suffer justly at the hands of God; and they have their evil things here, that they may escape condemnation with the world and have their good things hereafter (Luke 16. 25; 1 Corinthians 11. 32). [EDMUNDS.] **that ye may be counted worthy**—expressing the purpose of God's "righteous judgment" as regards you. **for which—Greek**, "in behalf of which ye are also suffering" (cf. Acts 5. 41; 9. 16; Philippians 1. 29). "Worthy" implies that, though men are justified by faith, they shall be judged "according to their works" (Revelation 20. 12; cf. 1 Thessalonians 2. 12; 1 Peter 1. 6, 7; Revelation 20. 4). The "also" implies the connection between the *suffering for the kingdom* and *being counted worthy* of it. Cf. Romans 8. 17, 18. 6. **seeing (that) it is a righteous thing**—This justifies the assertion above of there being a "righteous judgment" (v. 5), *viz.*, "seeing that it is (lit., 'if at least,' 'if at all events it is') a righteous thing with (i. e., in the estimation of) God" (which, as we all feel, it certainly is). Our own innate feeling of what is just, in this confirms what is revealed. **recompense**—requite in kind, *viz.*, *tribulation* to them that trouble you (*affliction* to those that *afflict* you); and to you who are troubled, *rest from trouble*. 7. **rest**—governed by "to recompense" (v. 6). The *Greek* is *lit.* *relaxation*; loosening of the tension which had preceded; *relaxing* of the strings of endurance now so tightly drawn. The *Greek* word for "rest," Matthew 11. 28, is distinct, *viz.*, *cessation* from labour. Also, Hebrews 4. 9, "A keeping of sabbath." **with us—viz.**, Paul, Silas, and Timothy, the writers, who are troubled like yourselves. **when—at the time when, &c.**, not sooner, not later. **with his mighty angels**—rather as the *Greek*, "with the angels of His might," or "power," i. e., the angels who are the ministers by whom He makes His might to be recognized (Matthew 13. 41, 42). It is not *their* might, but *His* might, which is the prominent thought. 8. **In flaming fire—Greek**, "In flame of fire;" or, as other oldest MSS. read, *in fire of flame*. This *flame of fire* accompanied His manifestation in the hush (Exodus 3. 2); also His giving of the law at Sinai (Exodus 19. 18); also it shall accompany His revelation at His advent (Daniel 7. 8, 10), symbolizing His own bright glory and His consuming vengeance against His foes (Hebrews 10. 27; 12. 28; 2 Peter 3. 7, 10). **taking—lit.**, "giving" them, as their portion, "vengeance." **know not God**—The Gentiles primarily (Psalm 79. 6; Galatians 4. 8; 1 Thessalonians 4. 5); not of course those *involuntarily* not knowing God, but those *wilfully* not knowing Him, as Pharaoh, who might have known God if he would, but who boasted "I know not the Lord" (Exodus 5. 2); and as the heathen persecutors who might have known God by the preaching of those whom they persecuted. Secondly, all who "profess to know God but in works deny Him" (Titus 1. 16). **obey not the Gospel**—Primarily the unbelieving Jews (Romans 10. 3, 16). Secondly, all who obey not the truth (Romans 2. 8). **Christ**—Omitted by some of the oldest MSS., and retained by others. 9. **Who—Greek**, "Persons who," &c. **destruction from the presence of the Lord**—driven far from His presence. [ALFORD.] The sentence *emanating from Him* in person, sitting as Judge [BENGEL], and *driving them far from Him* (Matthew 25. 41; Revelation 6. 16; 12. 14; cf. 1 Peter 3. 12; Isaiah 2. 10, 19). "The presence of the Lord" is the source whence the sentence goes forth; "the glory of His power" is the instrument whereby the sentence is carried into execution. [EDMUNDS.] But ALFORD better interprets the latter clause (see v. 10), driven "from the manifestation of His power in the glorification of His

saints. *Cast out from the presence of the Lord* is the idea at the root of eternal death; the law of evil left to its unrestricted working, without one counteracting influence of the presence of God, who is the source of all light and holiness (Isaiah 66. 24; Mark 9. 44). **10.** "When he shall have come," **glorified in his saints**—as the clement and mirror in which His glory shall shine brightly (John 17. 10). **admired in all them that believe**—Greek, "them that believed." Once they believed, now they see: they had taken His word on trust. Now His word is made good and they need faith no longer. With wonder all celestial intelligences (Ephesians 3. 10) shall see and admire the Redeemer on account of the excellencies which He has wrought in them. **because, &c.**—Supply for the sense, among whom (*viz.*, those who shall be found to have believed) *you*, too, shall be; "because our testimony unto (so the Greek for 'among') you was believed" (and was not rejected as by those "who obey not the Gospel," *v.* 8). The early preaching of the Gospel was not abstract discussions, but a *testimony* to facts and truths experimentally known (Luke 24. 48; Acts 1. 8). *Faith* is defined by Bishop PEARSON as "an assent unto truths, credible upon the testimony of God, delivered unto us by the apostles and prophets" (originally delivering their testimony orally, but now in their writings). "Glorified in His saints" reminds us that holiness is glory in the end; glory is holiness manifested. **11. Wherefore**—Greek, "With a view to which," *viz.*, His glorification in you as His saints. **also**—We not only anticipate the coming glorification of our Lord in His saints, but we also pray concerning (so the Greek) you. **our God**—whom we serve. **count you worthy**—The prominent position of the "you" in the Greek makes it the emphatic word of the sentence. May you be found among the saints whom God shall count worthy of their calling (Ephesians 4. 1)! There is no dignity in us independent of God's calling of us (2 Timothy 1. 9). *The calling* here is not merely the first actual call, but the whole of God's electing act, originating in His "purpose of grace given us in Christ before the world began" and having its consummation in glory. **the good pleasure of, &c.**—on the part of God. [BENGEL.] *faith*—on your part. ALFORD refers the former clause, "good pleasure," &c., also to *man*, arguing that the Greek for *goodness* is never applied to God, and translates, "All [*i. e.*, every possible] *right purpose* of goodness," WAHL, "All *sweetness* of goodness," *i. e.*, impart in full to you all the refreshing delights of goodness. I think that, as in the previous and parallel clause, "calling" refers to God's purpose; and as the Greek for "good pleasure" mostly is used of God, we ought to translate, "fulfil (His) every gracious purpose of goodness" (*on your part*), *i. e.*, fully perfect in you all goodness according to His gracious purpose. Thus, "the grace of our God," *v.* 12, corresponds to God's "good pleasure" here, which confirms the *English Version*, just as "the grace of the Lord Jesus Christ" is parallel to "work of faith," as Christ especially is the object of faith. "The work of faith;" Greek, "(no article; supply from the previous clause *all*) work of faith;" *faith* manifested by *work*, which is its perfected development (James 1. 4; cf. *Note*, 1 Thessalonians 1. 3). **Working reality of faith. with power**—Greek, "IN POWER," *i. e.*, "powerfully fulfil in you" (Colossians 1. 11). **12. the name of our Lord Jesus**—Our Lord Jesus in His manifested personality as the God-man. **in you, and ye in him**—reciprocal glorification; cf. Isaiah 28. 5, "The Lord of hosts shall be . . . a crown of glory and . . . a diadem of beauty unto . . . His people," with Isaiah 62. 3, "Thou (Zion) shall be a crown of glory in the hand of the Lord, and a royal diadem," &c. (John 21. 10; Galatians 1. 24; 1 Peter 4. 14). The believer's graces redound to Christ's glory, and His glory, as their Head, reflects glory on them as the members. **the grace of our God and the Lord Jesus Christ**—There is but one Greek article to both, implying the inseparable unity of God and the Lord Jesus.

CHAPTER II.

Var. 1-17. CORRECTION OF THEIR ERROR AS TO CHRIST'S IMMEDIATE COMING. THE APOSTASY THAT MUST PRECEDE

IT. EXHORTATION TO STEADFASTNESS, INTRODUCED WITH THANKSGIVING FOR THEIR ELECTION BY GOD. **1. Now**—rather, "But;" marking the transition from his prayers for them to entreaties to them. **we beseech you**—or "entreat you." He uses affectionate entreaty to win them over to the right view, rather than stern reproof. **by**—rather, "with respect to;" as the Greek for "of" (1 Corinthians 1. 8). **our gathering together unto him**—the consummating or final gathering together of the saints to Him at His coming, as announced, Matthew 24. 31; 1 Thessalonians 4. 17. The Greek noun is nowhere else found except Hebrews 10. 25, said of the assembling together of believers for congregational worship. Our instinctive fears of the judgment are dispelled by the thought of being gathered together unto Him ("even as the hen gathereth her chickens under her wings"), which ensures our safety. **2. soon**—on trifling grounds, without due consideration. **shaken**—*lit.*, tossed as ships tossed by an agitated sea. Cf. for the same image, Ephesians 4. 14. **in mind**—rather as the Greek, "from your mind," *i. e.*, from your mental steadfastness on the subject. **troubled**—This verb applies to emotional agitation; as "shaken" to intellectual. **by spirit**—by a person professing to have the spirit of prophecy (1 Corinthians 12. 8-10; 1 John 4. 1-5). The Thessalonians had been warned (1 Thessalonians 5. 20, 21) to "prove" such professed prophesies, and to "hold fast (only) that which is good," **by word**—of mouth (cf. *v.* 5, 15); some word or saying alleged to be that of St. Paul, orally communicated. If oral tradition was liable to such perversion in the apostolic age (cf. a similar instance, John 21. 23), how much more in our age! **by letter as from us**—purporting to be from us, whereas it is a forgery. Hence he gives a test by which to know his genuine letters (ch. 3. 17). **day of Christ**—The oldest MSS. read, "day of the Lord." **is at hand**—rather, "is immediately imminent," *lit.*, "is present;" "is instantly coming." Christ and His apostles always taught that the day of the Lord's coming is at hand; and it is not likely that Paul would imply anything contrary here; what he denies is, that it is so immediately imminent, instant, or present, as to justify the neglect of every-day worldly duties. CHRYSTOSTOM, and after him ALFORD, translates, "Is [already] present" (cf. 2 Timothy 2. 18), is a kindred error. But in 2 Timothy 3. 1, the same Greek verb is translated "come." WAHL supports this view. The Greek is usually used of actual presence; but is quite susceptible of the translation, "is all but present." **3. by any means**—Greek, "in any manner." Christ, in Matthew 24. 4, gives the same warning in connection with the same event. He had indicated three ways (*v.* 2) in which they might be deceived (cf. other ways, *v.* 9, and Matthew 24. 5, 24). **a falling away**—rather as the Greek, "the falling away," or "apostasy," *viz.*, the one of which "I told you" before (*v.* 5), "when I was yet with you," and of which the Lord gave some intimation (Matthew 24. 10-12; John 5. 43). **that man of sin be revealed**—the Greek order is, "And there have been revealed the man of sin." As Christ was first in *mystery*, and afterwards *revealed* (1 Timothy 3. 16), so Antichrist (the term used 1 John 2. 18; 4. 3) is first in *mystery*, and afterwards shall be developed and revealed (*v.* 7-9). As righteousness found its embodiment in Christ, "the Lord our righteousness," so "sin" shall have its embodiment in "the man of sin." *The hindering power* meanwhile restrains its manifestation; when that shall be removed, then this manifestation shall take place. The articles, "the apostasy," and "the man of sin," may also refer to their being well known as foretold by Daniel 7. 8, 25, "the little horn speaking great words against the Most High, and thinking to change times and laws;" and 11. 36, the wilful king who "shall exalt and magnify himself above every God, and shall speak marvellous things against the God of gods; neither shall he regard any God." **the son of perdition**—a title applied besides to Judas (the traitor, John 17. 12), and to none else. Antichrist (the second "beast" coming up out of the earth) therefore shall at first be "like a lamb, whilst he speaks as a dragon" (Revelation 13. 11); "coming in peaceably and by flatteries," "working deceitfully," but "his heart

shall be against the holy covenant" (Daniel 11. 21, 23, 28, 30). Seeds of "the falling away" soon appear (1 Timothy 4. 1-3), but the full development and concentration of these anti-Christian elements in one person are still to appear. Contrast the King of Zion's coming as JESUS: (1.) Righteous or *just*; (2.) having *salvation*; (3.) *lowly*; whereas Antichrist is (1.) "The man of (the embodiment of) *sin*"; (2.) the son of *perdition*; (3.) *exalting himself* above all that is worshipped. He is *the son of perdition*, as consigning many to it, and finally doomed to it himself (Revelation 17. 8, 11). "He whose essence and inheritance is perdition." [ALFORD.] As "the kingdom of heaven" is first brought before us in the abstract, then in the concrete, the King, the Lord Jesus; so here, first we have (v. 7) the mystery of *iniquity*," then "the *iniquitous one*" (v. 8). Doubtless "the apostasy" of *Romanism* (the abstract) is one of the greatest instances of the working of the *mystery of iniquity*, and its blasphemous claims for the Pope (the concrete) are forerunners of the final concentration of blasphemy in the man of sin, who shall not merely, as the Pope, usurp God's honour as *vicegerent* of God, but *oppose* God openly at last. 4. Daniel 11. 36, 37 is here referred to. The words used there as to Antiochus Epiphanes, St. Paul implies, shall even be more applicable to the man of sin, who is the New Testament actual Antichrist, as Antiochus was the Old Testament typical Antichrist. The previous world-kingsdoms had each one extraordinary person as its representative head and embodiment (thus Babylon had Nebuchadnezzar, Daniel 2. 38, end; Medo-Persia had Cyrus; Greece had Alexander, and Antiochus Epiphanes, the forerunner of Antichrist); so the fourth and last world-kingsdom, under which we now live, shall have one final head, the concentrated embodiment of all the *sin* and *lawless iniquity* which have been in Pagan and Papal Rome. Rome's final phase will probably be an unholy alliance between idolatrous superstition and godless infidelity. **Who opposeth and exalteth himself**—There is but one Greek article to both participles, implying that the reason why he *opposeth himself* is in order that he may *exalt himself above*, &c. ALFORD takes the former clause absolutely, "He that withstands (CHRIST)," i. e., Antichrist (1 John 2. 18). As at the conclusion of the Old Testament period, Israel apostate allied itself with the heathen world-power against Jesus and His apostles (Luke 23. 12; and at Thessalonica, Acts 17. 5-9), and was in righteous retribution punished by the instrumentality of the world-power itself (Jerusalem being destroyed by Rome), Daniel 9. 26, 27; so the degenerate Church (become an "harlot"), allying itself with the godless world-power (the "beast" of Revelation) against vital religion (i. e., the harlot sitting on the beast), shall be judged by that world-power which shall be finally embodied in Antichrist (Zechariah 13. 8, 9; 14. 2; Revelation 17. 16, 17). In this early Epistle, the apostate Jewish Church as the harlot, and Pagan Rome as the beast, form the historical background on which Paul draws his prophetic sketch of the apostasy. In the Pastoral Epistles, which were later, this prophecy appears in connection with Gnosticism, which had at that time infected the Church. The harlot (the apostate Church) is first to be judged by the beast (the world-power) and its kings (Revelation 17. 16); and afterwards the beasts and their allies (with the personal Antichrist at their head, who seems to rise after the judgment on the harlot, or apostate Church) shall be judged by the coming of Jesus Himself (Revelation 19. 20). Anti-Christian tendencies produce different Antichrists; these separate Antichrists shall hereafter find their consummation in an individual exceeding them all in the intensity of his evil character. [AUBERLEN.] But judgment soon overtakes him. He is necessarily a *child of death*, immediately after his *ascent as the beast out of the bottomless pit going into perdition* (Revelation 17. 8, 11). *Idolatry of self, spiritual pride, and rebellion against God*, are his characteristics; as *Christ-worship, humility, and dependence on God*, characterize Christianity. He not merely *assumes* Christ's character (as the "false Christ," Matthew 24. 24), but "*opposes*" Christ. The Greek implies one situated on an opposite side (cf. 1 John 2. 22; 2

John 7). One who, on the destruction of every religion, shall seek to establish his own throne, and for God's great truth, "God is man," to substitute his own lie, "Man is God." [TRENCH.] **above all that is called God**—(1 Corinthians 8. 5.) The Pope (for instance, Clement VI) has even commanded the angels to admit into Paradise, without the alleged pains of purgatory, certain souls. But still this is only a foreshadowing of the Antichrist, who will not, as the Pope, act *in God's name*, but *against* God. **or that is worshipped**—Rome here again gives a presage of Antichrist. The Greek is *Sebasma*; and *Sebastus* is the Greek for Augustus, who was worshipped as the secular ruler and divine vicegerent. The Papacy has risen on the overthrow of *Cæsar's* power. Antichrist shall exalt himself above every object of worship, whether on earth as the Cæsar, or in heaven as God. The various prefigurations of Antichrist, Mohammed, Rome, Napoleon, and modern infidel secularism, contain only *some*, not *all*, his characteristics. It is the union of all in some one person that shall form the full Antichrist, as the union in one Person, Jesus, of all the types and prophecies constituted the full Christ. [OLSHAUSEN.] **in the temple of God . . . that he is God**—"He will reign a time, times, and half a time" (Daniel 7. 25), i. e., three and a half years, and will sit *in the temple at Jerusalem*; then the Lord shall come from heaven and cast him into the lake of fire, and shall bring to the saints the times of their reigning, the seventh day of hallowed rest, and give to Abraham the promised inheritance." [IRENÆUS, *Adversus Hæreses*, 30. 4.] **showing himself**—with blasphemous and arrogant DISPLAY (cf. a type, Acts 12. 21-23). The earliest Fathers unanimously looked for a personal Antichrist. Two objections exist to Romanism being regarded the Antichrist, though probably Romanism will leave its culmination in him: (1.) So far is Romanism from *opposing all that is called God*, that adoration of gods and lords many (the Virgin Mary and saints) is a leading feature in it; (2.) the Papacy has existed for more than twelve centuries, and yet Christ is not come, whereas the prophecy regards the final Antichrist as short-lived, and soon going to perdition through the coming of Christ (Revelation 17. 8, 11). Gregory the Great declared against the patriarch of Constantinople, that whosoever should assume the title of "universal bishop" would be "the forerunner of Antichrist." The Papacy fulfilled this his undesigned prophecy. The Pope has been called by his followers, "Our Lord God the Pope;" and at his inauguration in St. Peter's, seated in his chair upon the high altar, which is treated as his footstool, he has vividly foreshadowed him who "exalteth himself above all that is called God." An objection fatal to interpreting *the temple of God* here as *the Church* (1 Corinthians 3. 16, 17; 6. 19) is, the apostle would never designate the apostate anti-Christian Church "the temple of God." It is likely that, as Messiah was revealed among the Jews at Jerusalem, so Antimesiah shall appear among them when restored to their own land, and after they have rebuilt their temple at Jerusalem. Thus Daniel 11. 41, 45 (see my notes there), corresponds, "He shall enter the glorious land (Judea), and he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain;" and then (Daniel 12. 1) "Michael, the great prince, shall stand up" to deliver God's people. Cf. Note, Daniel 9. 26, 27. Also the king of Assyria, type of Antichrist (Isaiah 14. 12-14). "Lucifer" (a title of Messiah, assumed by Antichrist, Revelation 22. 16); "I will exalt my throne above the stars of God." "I will sit upon the mount of the congregation (i. e., God's place of meeting His people of old, the temple), in the sides of the north (Psalm 48. 2); I will be like the Most High." Revelation 11. 1, 2, "The temple of God . . . the holy city" (viz., Jerusalem, Matthew 4. 5), of Psalm 68. 18, 29, referring to a period since Christ's ascension, therefore not yet fulfilled (Isaiah 2. 1-3; Ezekiel, chs. 40-44.; Zechariah 14. 16-20; Malachi 3. 1). "In the temple of God," implies that it is an *internal*, not an *external*, enemy, which shall assail the Church. Antichrist shall, the first three and a half years of the prophetic week, keep the covenant, then break it and usurp Divine honours in the midst of the week. Some think Antichrist will be a Jew

At all events he will, "by flatteries, bring many, not only of the Gentiles, but also of "the tribes" of Israel (so the *Greek* for "kindreds," Revelation 11. 8, 9), to own him as their long-looked-for Messiah, in the same "city where our Lord was crucified." "Sitteth" here implies his occupying the place of power and majesty in opposition to him who "sitteth on the right hand of the Majesty on high" (Hebrews 1. 3), and who shall come to "sit" there where the usurper had sat (Matthew 26. 64). *Note*, Daniel 9. 27; Revelation 11. 2, 3, 9, 11. Cf. Ezekiel 28. 2, 3, 6, 9, 10, 13, 14, 16, as to Tyre, the type of Antichrist, characterized by similar blasphemous arrogance. 5. **Remember, &c.**—Confuting those who represent Paul as having laboured under error as to Christ's immediate coming when writing his first Epistle, and as now correcting that error. **I told you**—more than once, *lit.*, "I was telling," or "used to tell." 6. **now ye know**—by my having told you. The power must have been one "known" to the Thessalonians. **what withholdeth**—that which *holds* him back; "keeps him in check:" the power that has restrained the man of sin from his full and final development, is the moral and conservative influence of political states [OLSHAUSEN]: the fabric of human polity as a coercive power; as "he who now letteth" refers to those who rule that polity by which the great upbursting of godlessness is kept down. [ALFORD.] The "what withholdeth" refers to the general hindrance; "he who now letteth," to the person in whom that hindrance is summed up. Romanism, as a forerunner of Antichrist, was thus kept in check by the Roman emperor (the then representative of the coercive power) until Constantine, having removed the seat of empire to Constantinople, the Roman bishop by degrees first raised himself to precedency, then to primacy, and then to sole empire above the secular power. The historical fact from which Paul starts in his predication, was probably the emperor Claudius' expulsion of the Jews, the representative of the anti-Christian adversary in Paul's day, from Rome, thus "withholding" them in some degree in their attacks on Christianity; this suggested the principle holding good to the end of time, and about to find its final fulfilment in the removal of the withholding person or authority, whereupon Antichrist in his worst shape shall start up. **that he might be**—*Greek*, "in order that:" ye know that which keeps him back, in God's purposes, from being sooner manifested, "in order that he may be revealed in his own time" (i. e., the time appointed by God to him as his proper time for being manifested), not sooner (cf. Daniel 11. 35). The removal of the withholding power will be when the civil polity, derived from the Roman empire, which is to be, in its last form, divided into ten kingdoms (Revelation 17. 3, 11-13), shall, with its leading representative head for the time being ("he who now letteth," *Greek*, "withholdeth," as in v. 6), yield to the prevalent godless "lawlessness" with "the lawless one" as its embodiment. *The elect Church and the Spirit* cannot well be, as DE BURGH suggests, the withholding power meant; for both shall never be wholly "taken out of the way" (Matthew 28. 20). However, the testimony of the elect Church, and the Spirit in her, are the great hindrance to the rise of the apostasy; and it is possible that, though the Lord shall have a faithful few even then, yet the full energy of the Spirit in the visible Church, counteracting the energy or "working" of "the mystery of lawlessness" by the testimony of the elect, shall have been so far "taken out of the way," or *set aside*, as to admit the manifestation of "the lawless one;" and so DE BURGH's view may be right (Luke 18. 8; Revelation 11. 3-12). This was a power of which the Thessalonians might easily "know" through Paul's instruction. 7. **the mystery of iniquity**—the counterwork to "the mystery of godliness" (1 Timothy 3. 16). Anti-Christianity *latently* working, as distinguished from its final *open* manifestation. "Mystery" in Scripture means, not what remains always a secret, but that which is for a while hidden, but in due time manifested (cf. Ephesians 3. 4, 5). Satan will resort to a mode of opposition more conformed to the then imminent "appearing" and "presence" of the Saviour, and will anticipate Him with a last effort to maintain the do-

minion of the world [DE BURGH], just as at His first advent he rushed into open opposition, by taking possession of the bodies of men. "Iniquity," *Greek*, *lawlessness*: defiant rejection of God's law (cf. *Noir*, Zechariah 5. 9, 10). "Wickedness" (translated by the LXX. by the same *Greek*, meaning "lawlessness," which St. Paul employs here), embodied there as a woman, answers to "the mystery of iniquity," here embodied finally in "the man of sin:" as the former was ultimately banished for ever from the Holy Land to her own congenial soil, Babylon, so iniquity and the man of sin shall fall before Michael and the Lord Himself, who shall appear as the Deliverer of His people (Daniel 12. 1-3; Zechariah 14. 3-9). Cf. Matthew 12. 43. The Jewish nation dispossessed of the evil spirit, the demon of idolatry being cast out through the Babylonian captivity, receives ultimately a worse form of the evil spirit, Christ-opposing self-righteousness. Also, the Christian Church in course of time taken possession of by the demon of Romish idolatry, then dispossessed of it by the Reformation, then its house "garnished" by hypocrisy, secularity, and rationalism, but "swept empty" of living faith, then finally apostatizing and repossessed by "the man of sin," and outwardly destroyed for a brief time (though even then Christ shall have witnesses for him among both the Jews, Zechariah 13. 9, and Gentiles, Matthew 28. 20), when Christ shall suddenly come (Daniel 11. 32-45; Luke 18. 7, 8). **already**—(3 John 9. 10; Colossians 2. 18-23; 1 Timothy 4. 1)—cf. "even now already" (1 John 2. 18; 4. 3) as distinguished from "in his own time" of being revealed *hereafter*. Antiquity, it appears from hence, is not a justification for unscriptural usages or dogmas, since these were "already," even in Paul's time, beginning to spring up: the written word is the only sure test. "Judaism infecting Christianity is the fuel; the mystery of iniquity is the spark." "It is one and the same impurity diffusing itself over many ages." [BENGEL.] **only he who now letteth will let**—The italicized words are not in the *Greek*. Therefore, *translate* rather, "Only (i. e., the continuance of the MYSTERY of iniquity-working will be only) until he who now withholdeth (the same *Greek* as in v. 6) be taken out of the way." "Only (waiting, Hebrews 10. 13) until he," &c. Then it will work no longer in *mystery*, but in open manifestation. 8. *Translate*, "The lawless one;" the embodiment of all the godless "lawlessness" which has been working in "mystery" for ages (v. 7): "the man of sin" (v. 3). **whom the Lord**—Some of the oldest MSS. read, "the Lord Jesus." How awful that He whose very name means *God-Saviour*, should appear as the Destroyer; but the *salvation* of the Church requires the destruction of her foe. As the reign of Israel in Canaan was ushered in by judgments on the nations for *apostasy* (for the Canaanites were originally worshippers of the true God: thus Melchisedek, king of Salem, was the "priest of the most high God," Genesis 14. 18: Ammon and Moab came from righteous Lot), so the Son of David's reign in Zion and over the whole earth, is to be ushered in by judgments on the apostate Christian world. **consume . . . and . . . destroy**—So Daniel 7. 26, "consume and destroy;" Daniel 11. 45. He shall "consume" him by His mere breath (Isaiah 11. 4; 30. 33): the sentence of judgment being the sharp sword that goeth out of His mouth (Revelation 19. 15, 21). Antichrist's manifestation and destruction are declared in the same breath; at his greatest height he is nearest his fall, like Herod his type (Isaiah 1. 24-27; Acts 12. 20-23). As the advancing fire, whilst still at a distance consumes little insects [CHRYSOSTOM] by its mere heat, so Christ's mere approach is enough to consume Antichrist. The mere "appearance of the coming" of the Lord of glory is sufficient to show to Antichrist his perfect nothingness. He is seized and "cast alive into the lake of fire" (Revelation 19. 20). So the world-kings, and the kingdom of the beast, give place to that of the Son of man and His saints. The *Greek* for "destroy" means "ABOLISH" (the same *Greek* is so translated, 2 Timothy 1. 10); i. e., cause every vestige of him to disappear. Cf. as to Gog attacking Israel and destroyed by Jehovah (Ezekiel 38. and 39.), so as not to leave a vestige of him with the brightness of his coming.

Greek, "the manifestation (or appearance) of His presence." the first outburst of His advent—the first gleam of His presence—is enough to abolish utterly all traces of Antichrist, as darkness disappears before the dawning day. Next, his adherents are "slain with the sword out of His mouth" (Revelation 19. 21). **BENGEL'S** distinction between "the appearance of His coming" and the "coming" itself is not justified by 1 Timothy 6. 14; 2 Timothy 1. 10; 4. 1, 8; Titus 2. 13, where the same *Greek* for appearing (*English Version*, here "the brightness") plainly refers to the coming itself. The expression, "manifestation (appearing) of His presence," is used in awful contrast to the revelation of the wicked one in the beginning of the verse. 9. whose coming—The same *Greek* as was used for the Lord's coming (v. 8) or personal "presence." is—in its essential character, after—according to the working ("energy") of Satan, as opposed to the energy or working of the Holy Spirit in the Church (*Note*, Ephesians 1. 19). As Christ is related to God, so is Antichrist to Satan, his visible embodiment and manifestation: Satan works through him. Revelation 13. 2, "The dragon gave him (the beast) his power . . . seat . . . great authority." *doing wonders—lit.*, "wonders" or "prodigies of falsehood." His "power, signs, and wonders," all have falsehood for their base, essence, and aim (John 8. 44). [*ALFORD.*] In Matthew 24. 24 Jesus implies that the miracles shall be real, though demonic, such mysterious effects of the powers of darkness as we read of in the case of the Egyptian sorcerers, not such as Jesus performed in their character, power, or aim; for they are against the revealed Word, and therefore not to be accepted as evidences of truth; nay, on the authority of that sure Word of prophecy (here, and Matthew 24. 24), to be known and rejected as wrought in support of falsehood (Deuteronomy 18. 1-3, 5; Galatians 1. 8, 9; Revelation 13. 11-15; 19. 20). The same three *Greek* words occur for miracles of Jesus (Acts 2. 22, and Hebrews 2. 4); showing that as the Egyptian magicians imitated Moses (2 Timothy 3. 1-8), so Antichrist tries to imitate Christ's works as a "sign," or proof of divinity. 10. *deceivableness*—rather as *Greek*, "deceit of (to promote) unrighteousness" (v. 12). *in*—The oldest MSS. and versions omit "in." *Translate*, "Unto them that are perishing" (2 Corinthians 2. 15, 16; 4. 3): the victims of him whose very name describes his perishing nature, "the son of perdition;" in contrast to you whom (v. 13) "God hath from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth." *because—lit.*, "in requital for;" in just retribution for their having no love for the truth which was within their reach (on account of its putting a check on their bad passions), and for their having "pleasure in unrighteousness" (v. 12; Romans 1. 18); they are lost because they loved not, but rejected, the truth which would have saved them. *received not—Greek*, "welcomed not;" admitted it not cordially. *love of the truth*—not merely love of truth, but love of the truth (and of Jesus who is the Truth, in opposition to Satan's "lie," v. 9, 11; John 8. 42-44), can save (Ephesians 4. 21). We are required not merely to assent to, but to love the truth (Psalm 119. 97). The Jews rejected Him who came in His Divine Father's name; they will receive Antichrist coming in his own name (John 5. 43). Their pleasant sin shall prove their terrible scourge. 11. *for this cause*—Because "they received not the love of the truth." The best safeguard against error is "the love of the truth." *shall send—Greek*, "sends," or "is sending;" the "delusion" is already beginning. God judiciously sends hardness of heart on those who have rejected the truth, and gives them up in righteous judgment to Satan's delusions (Isaiah 6. 9, 10; Romans 1. 24-26, 28). They first cast off the love of the truth, then God gives them up to Satan's delusions, then they settle down into "believing the lie," an awful climax (1 Kings 22. 22, 23; Ezekiel 14. 9; Job 12. 16; Matthew 24. 5, 11; 1 Timothy 4. 1). *strong delusion—Greek*, "the powerful working of error," answering to the energizing "working of Satan" (v. 9); the same expression as is applied to the Holy Ghost's operation in believers: "powerful" or "effectual (energizing) working" (Ephesians 1. 19). *believe a lie*—rather "the lie"

which Antichrist tells them, appealing to his miracles as proofs of it (v. 9). 12. *they all . . . damned*—rather as *Greek*, "that all," &c. He here states the general proposition which applies specially to Antichrist's adherents. Not all in the Church of Rome, or other anti-Christian systems, shall be damned, but only "all who believed not the truth" when offered to them, "but had pleasure in unrighteousness" (Romans 1. 32; 2. 8). Love of unrighteousness being the great obstacle to believing the truth. 13. *But*—In delightful contrast to the damnation of the lost (v. 12) stands the "salvation" of Paul's converts, *are bound—in duty* (ch. 1. 3). *thanks to God*—not to ourselves, your ministers, nor to you, our converts. *loved of the Lord*—Jesus (Romans 8. 37; Galatians 2. 20; Ephesians 5. 2, 25). Elsewhere *God the Father* is said to love us (v. 13; John 3. 16; Ephesians 2. 4; Colossians 3. 12). Therefore Jesus and the Father are one. *from the beginning*—"before the foundation of the world" (Ephesians 1. 4; cf. 1 Corinthians 2. 7; 2 Timothy 1. 9); in contrast to those that shall "worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13. 8). Some of the oldest MSS. read as *English Version*, but other oldest MSS. and *Vulgate* read, "as first-fruits." The Thessalonians were among the first converts in Europe (cf. Romans 16. 5; 1 Corinthians 16. 15). In a more general sense, it occurs in James 1. 18; Revelation 14. 4; so I understand it here including the more restricted sense. *chosen you*—The *Greek* is not the ordinary word for "elected," implying His eternal selection; but taken for Himself, implying His having adopted them in His eternal purpose. It is found in the LXX. (Deuteronomy 7. 7; 10. 15). *through*—rather as *Greek*, "in sanctification" as the element in which the choice to salvation had place (cf. 1 Peter 1. 2), standing in contrast to the "unrighteousness," the element in which Antichrist's followers are given over by God to damnation (v. 12). *of the Spirit*—wrought by the Spirit who sanctifies all the elect people of God, first by eternally consecrating them to perfect holiness in Christ once for all, next by progressively imparting it. *belief of the truth*—contrasted with "believed not the truth" (v. 12). 14. *you*—The oldest MSS. read, "us." *by our Gospel*—"through" the Gospel which we preach. *to . . . glory*—in v. 13 it was "salvation," i. e., deliverance from all evil, of body and soul (1 Thessalonians 5. 9); here it is positive good, even "glory," and that "the glory of our Lord Jesus" Himself, which believers are privileged to share with Him (John 17. 22, 24; Romans 8. 17, 29; 2 Timothy 2. 10). 15. *Therefore*—God's sovereign choice of believers, so far from being a ground for inaction on their part, is the strongest incentive to action and perseverance in it. Cf. the argument, Philipians 2. 12, 13, "Work out your own salvation, for it is God which worketh in you," &c. We cannot fully explain this in theory; but to the sincere and humble, the practical acting on the principle is plain. "Privilege first, duty afterwards." [*EDMUNDS.*] *stand fast*—so as not to be "shaken or troubled" (v. 2). *hold*—so as not to let go. Adding nothing, subtracting nothing. [*BENGEL.*] The Thessalonians had not held fast his oral instructions, but had suffered themselves to be imposed upon by pretended spirit-revelations, and words and letters pretending to be from Paul (v. 2), to the effect that "the day of the Lord was instantly imminent." *traditions*—truths delivered and transmitted orally, or in writing (ch. 3. 6; 1 Corinthians 11. 2; *Greek*, "traditions"). The *Greek* verb from which the noun comes, is used by Paul, 1 Corinthians 11. 23; 15. 3. From the three passages in which "tradition" is used in a good sense, Rome has argued for her accumulation of uninspired traditions, virtually overriding God's word, whilst put forward as of co-ordinate authority with it. She forgets the ten passages (Matthew 15. 2, 3, 6; Mark 7. 3, 8, 9, 13; Galatians 1. 14; Colossians 2. 8) stigmatizing man's uninspired traditions. Not even the apostles' sayings were all inspired (e. g., Peter's dissimulation, Galatians 2. 11-14) but only when they claimed to be so, as in their words afterwards embodied in their canonical writings. *Or*

inspiration was necessary in their case, until the canon of the written Word should be complete; they proved their possession of inspiration by miracles wrought in support of the new revelation, which revelation, moreover, accorded with the existing Old Testament revelation; an additional test needed besides miracles (cf. Deuteronomy 18. 1-6; Acts 17. 11). When the canon was complete, the infallibility of the living men was transferred to the written Word, now the sole unerring guide, interpreted by the Holy Spirit. Little else has come down to us by the most *ancient and universal* tradition save this, the all-sufficiency of Scripture for salvation. Therefore, by tradition, we are constrained to cast off all tradition not contained in, or not provable by, Scripture. The Fathers are valuable *witnesses to historical facts*, which give force to the *intimations* of Scripture: such as the Christian Lord's day, the baptism of infants, and the genuineness of the canon of Scripture. Tradition (in the sense *human testimony*) cannot establish a *doctrine*, but can *authenticate a fact*, such as the facts just mentioned. Inspired tradition, in St. Paul's sense, is not a supplementary oral tradition completing our written Word, but it is identical with the written Word *now* complete; then the latter not being complete, the tradition was necessarily in part oral, in part written, and continued so until, the latter being complete before the death of St. John, the last apostle, the former was no longer needed. Scripture is, according to Paul, the complete and sufficient rule in all that appertains to making "the man of God *perfect, thoroughly furnished unto all good works*" (2 Timothy 3. 16, 17). It is by leaving St. Paul's God-inspired tradition for human traditions that Rome has become the forerunner and parent of the Antichrist. It is striking that, from this very chapter denouncing Antichrist, she should draw an argument for her "traditions" by which she fosters anti-Christianity. Because the apostles' oral word was as trustworthy as their written word, it by no means follows that the oral word of those *not apostles* is as trustworthy as the *written* word of those who were apostles or inspired evangelists. No tradition of the apostles except their written word, can be *proved* genuine on satisfactory evidence. We are no more bound to accept implicitly the Fathers' interpretations of Scripture, because we accept the Scripture canon on their testimony, than we are bound to accept the Jews' interpretation of the Old Testament, because we accept the Old Testament canon on their testimony. *our Epistle*—as distinguished from a "letter *as from us*," v. 2, *viz.*, that purports to be from us, but is not. He refers to his first Epistle to the Thessalonians. 16, 17. *himself*—by His own might, as contrasted with our feebleness; ensuring the efficacy of our prayer. Here *our Lord Jesus* stands first; in 1 Thessalonians 3. 11, "God our Father," which . . . loved us—in the work of our redemption. Referring both to *our Lord Jesus* (Romans 8. 37; Galatians 2. 20) and *God our Father* (John 3. 16). *everlasting consolation*—Not transitory, as worldly consolations in trials (Romans 8. 38, 39). This for all time present, and then "good hope" for the future. [ALFORD.] *through grace*—rather as *Greek*, "in grace;" to be joined to "hath given." Grace is the element in which the gift was made. *comfort your hearts*—unsettled as you have been through those who announced the immediate coming of the Lord. *good word and work*—The oldest MSS. invert the order, "work and word." *Establishment* in these were what the young converts at Thessalonica needed, not fanatical teaching (cf. 1 Corinthians 15. 58).

CHAPTER III.

Ver. 1-18. HE ASKS THEIR PRAYERS: HIS CONFIDENCE IN THEM: PRAYER FOR THEM: CHARGES AGAINST DISORDERLY IDLE CONDUCT; HIS OWN EXAMPLE: CONCLUDING PRAYER AND SALUTATION. 1. *Finally*—*lit.*, "As to what remains." *may have free course*—*lit.*, "may run;" spread rapidly without a drag on the wheels of its course. That the new-creating word may "run" as "swiftly" as the creative word at the first (Psalm 147. 15). The opposite to the word of God being "bound" (2 Timothy 2. 9). *glori-*

fied—by sinners accepting it (Acts 18. 48; Galatians 1. 24). Contrast "evil spoken of" (1 Peter 4. 14). *as it is with you*—(1 Thessalonians 1. 6; 4. 10; 5. 11.) 2. *that we . . . be delivered from unreasonable . . . men*—*lit.*, men out of place, inept, unseemly: out of the way bad: more than ordinarily bad. An undesigned coincidence with Acts 18. 5-9. Paul was now at Corinth, where THE JEWS "opposed themselves" to his preaching: in answer to his prayers and those of his converts at Thessalonica and elsewhere, "the Lord, in vision," assured him of exemption from "the hurt," and of success in bringing in "much people." On the unreasonable, out-of-the-way perversity of the Jews, as known to the Thessalonians, see 1 Thessalonians 2. 15, 16. *have not faith*—or as *Greek*, "the faith" of the Christian: the only antidote to what is "unreasonable and wicked." The Thessalonians, from their ready acceptance of the Gospel (1 Thessalonians 1. 5, 6), might think "all" would similarly receive it; but the Jews were far from having such a readiness to believe the truth. 3. *faithful*—alluding to "faith" (v. 2); though many will not believe, the Lord (other very old MSS. read "God") is still to be believed in as faithful to His promises (1 Thessalonians 5. 24; 2 Timothy 2. 13). *Faith on the part of man, answers to faithfulness on the part of God. establish you*—as he had prayed (ch. 2. 17). Though it was on himself that wicked men were making their onset, he turns away from asking the Thessalonians' prayers for his deliverance (v. 2: so unselfish was he, even in religion), to express his assurance of THEIR establishment in the faith, and preservation from evil. This assurance thus exactly answers to his prayer for them, ch. 2. 17, "Our Lord . . . establish you in every good word and work." He has before his mind the Lord's Prayer, "Lead us not into temptation, but deliver us from evil:" where, as here, the translation may be, "from the evil one;" the great hinderer of "every good word and work." Cf. Matthew 13. 19, "the wicked one." 4. *we have confidence in the Lord*—as "faithful" (v. 3). Have confidence in no man when left to himself. [BENGEL.] *that ye both do*—Some of the oldest MSS. insert a clause, "That ye both have done" before, "and are doing, and will do." He means the *majority* by "ye," not all of them (cf. v. 11; ch. 1. 8; 1 Thessalonians 3. 6). 5. If "the Lord" be here the Holy Ghost (2 Corinthians 3. 17), the three Persons of the Trinity will occur in this verse. *love of God*—love to God. *patient waiting for Christ*—rather as *Greek*, "the patience (endurance) of Christ," *viz.*, which Christ showed [ALFORD] (ch. 2. 4; 1 Thessalonians 1. 3). ESTIUS, however, supports *English Version* (cf. Revelation 1. 9; 3. 10). At all events, this grace, "patience," or *persevering endurance*, is connected with the "hope" (1 Thessalonians 1. 3, 10) of *Christ's coming*. In ALFORD's translation we may compare Hebrews 12. 1, 2, "Run with *patience (endurance)* . . . looking to JESUS . . . who, for the joy that was before Him, endured the cross:" so we are to endure, as looking for the hope to be realized at His coming (Hebrews 10. 38, 37). 6. *we command you*—Hereby he puts to a particular test their obedience in general to his *commands*, which obedience he had recognized in v. 4. *withdraw*—*lit.*, to furl the sails: as we say, to steer clear of (cf. v. 14). Some had given up labour as though the Lord's day was immediately coming. He had enjoined mild censure of such in 1 Thessalonians 5. 14, "Warn . . . the unruly;" but now that the mischief had become more confirmed, he enjoins stricter discipline, *viz.*, withdrawal from their company (cf. 1 Corinthians 5. 11; 2 John 10. 11): not a formal sentence of excommunication, such as was subsequently passed on more heinous offenders, as in 1 Corinthians 5. 5; 1 Timothy 1. 20). He says "brother," *i. e.*, professing Christian; for in the case of unprofessing heathen, believers needed not be so strict (1 Corinthians 5. 10-13). *disorderly*—St. Paul plainly would not have sanctioned the order of Mendicant Friars, who reduce such a "disorderly" and lazy life to a system. Call it not an *order*, but a *burden* to the community (BENGEL. alluding to the *Greek*, v. 8, for "be chargeable," *lit.*, be a burden). *the tradition*—the oral instruction which he had given to them when present (v. 10), and subsequently committed to writing (1 Thessalonians 4. 11

12. **which he received of us**—Some oldest MSS. read, "Ye received;" others, "they received." The *English Version* reading has no very old authority. 7. **how ye ought to follow us**—how ye ought to live so as to "imitate" (so the *Greek* for "follow") us (cf. *Note*, 1 Corinthians 11. 1; 1 Thessalonians 1. 6). 8. **eat any man's bread**—(*Greek*, "eat bread from any man," i. e., live at any one's expense. Contrast v. 12, "Eat their own bread.") **wrought**—(Acts 20. 24.) In both Epistles they state they maintained themselves by labour; but in this second Epistle they do so in order to offer themselves herein as an example to the idle; whereas, in the first, their object in doing so is to vindicate themselves from all imputation of mercenary motives in preaching the Gospel (1 Thessalonians 2. 5, 9). [EDMUNDS.] They preached gratuitously, though they might have claimed maintenance from their converts. **labour and travail**—"toil and hardship" (*Note*, 1 Thessalonians 2. 9). **night and day**—Scarcely allowing time for repose. **chargeable**—*Greek*, "a burden," or "burdensome." The Philippians did not regard it as a burden to contribute to his support (Philippians 4. 15, 16), sending to him whilst he was in this very Thessalonica (Acts 16. 15, 34, 40). Many Thessalonians, doubtless, would have felt it a privilege to contribute, but as he saw some idlers among them who would have made a pretext of his example to justify themselves, he waived his right. His reason for the same course at Corinth was to mark how different were his aims from those of the false teachers who sought their own lucre (2 Corinthians 11. 9, 12, 13). It is at the very time and place of writing these Epistles that Paul is expressly said to have wrought at tent-making with Aquila (Acts 18. 3); an undesigned coincidence. 9. (1 Corinthians 9. 4-6, &c.; Galatians 6. 6.) 10. **For even—translate, "For also."** We not only set you the example, but gave a positive "command." **commanded**—*Greek* imperfect, "We were commanding;" we kept charge of you. **would not work**—*Greek*, "is unwilling to work." BENGEI makes this to be the argument: not that such a one is to have his food withdrawn from him by others; but he proves from the necessity of eating the necessity of working; using this pleasantry, Let him who will not work show himself an angel, i. e., do without food as the angels do (but since he cannot do without food, then he ought to be not unwilling to work). It seems to me simpler to take it as a punishment of the idle. Paul often quotes good adages current among the people, stamping them with inspired approval. In the *Hebrew*, Bereshith Rabba, the same saying is found; and in the book Zeror, "He who will not work before the sabbath, must not eat on the sabbath." 11. **busybodies**—In the *Greek* the similarity of sound marks the antithesis, "Doing none of their own business, yet overdoing in the business of others." Busy about every one's business but their own. "Nature abhors a vacuum;" so if not doing one's own business, one is apt to meddle with his neighbour's business. Idleness is the parent of busybodies (1 Timothy 5. 13). Contrast 1 Thessalonians 4. 11. 12. **by**—The oldest MSS. read, "In the Lord Jesus." So the *Greek*, 1 Thessalonians

4. 1, implying the sphere wherein such conduct is appropriate and consistent. "We exhort you thus, as ministers in Christ, exhorting our people in Christ." **with quietness**—quiet industry; laying aside restless, bustling, intermeddling officiousness (v. 11). **their own**—Bread earned by themselves, not another's bread (v. 8). 13. **be not weary**—The oldest MSS. read, "Be not cowardly in;" do not be wanting in strenuousness in doing well. EDMUNDS explains it, Do not culpably neglect to do well, viz., with patient industry to do your duty in your several callings. In contrast to the "disorderly, not-working busybodies" (v. 11; cf. Galatians 6. 9). 14. **note that man**—mark him in your own mind as one to be avoided (v. 6). **that he may be ashamed**—*Greek*, "made to turn and look into himself, and so be put to shame." Feeling himself shunned by godly brethren, he may become ashamed of his course. 15. **admonish him as a brother**—not yet excommunicated (cf. Leviticus 19. 17). Do not shun him in contemptuous silence, but tell him why he is so avoided (Matthew 18. 15; 1 Thessalonians 5. 14). 16. **Lord of peace**—Jesus Christ. The same title is given to Him as to the Father, "the God of peace" (Romans 15. 33; 16. 20; 2 Corinthians 13. 11). An appropriate title in the prayer here, where the harmony of the Christian community was liable to interruption from the "disorderly." The *Greek* article requires the translation, "Give you the peace" which it is "His to give." "Peace" outward and inward, here and hereafter (Romans 14. 17). **always**—unbroken, not changing with outward circumstances. **by all means**—*Greek*, "in every way." Most of the oldest MSS. read, "In every place;" thus he prays for their peace in all times ("always") and places. **Lord be with you all**—May He bless you not only with peace, but also with His presence (Matthew 28. 20). Even the disorderly brethren (cf. v. 15, "a brother") are included in this prayer. 17. The Epistle was written by an amanuensis (perhaps Silas or Timothy), and only the closing salutation written by Paul's "own hand" (cf. Romans 16. 22; 1 Corinthians 16. 21; Colossians 4. 18). Wherever Paul does not subjoin this autograph salutation, we may presume he wrote the whole Epistle himself (Galatians 6. 11). **which—which** autograph salutation. **the token**—to distinguish genuine Epistles from spurious ones put forth in my name (ch. 2. 2). **in every Epistle**—Some think he signed his name to every Epistle with his own hand; but as there is no trace of this in any MSS. of all the Epistles, it is more likely that he alludes to his writing with his own hand in closing every Epistle, even in those Epistles (Romans, 2 Corinthians, Ephesians, Philippians, 1 Thessalonians) wherein he does not specify his having done so. **so I write**—so I sign my name: this is a specimen of my handwriting, by which to distinguish my genuine letters from forgeries. 18. He closes every Epistle by praying for GRACE to those whom he addresses. **Amen**—Omitted in the oldest MSS. It was doubtless the response of the congregation after hearing the Epistle read publicly; hence it crept into copies.

The Subscription is spurious, as the Epistle was written not "from Athens," but from Corinth.

THE PASTORAL EPISTLES OF PAUL THE APOSTLE TO TIMOTHY AND TITUS.

INTRODUCTION.

GENUINENESS.—The ancient Church never doubted of their being canonical and written by St. Paul. They are in the Peshito-Syriac version of the second century. MURATORI'S *Fragment on the Canon of Scripture*, at the close of the second century, acknowledges them as such. IRENÆUS, *Adversus Hæreses*, 1. and 3. 3. 3; 4. 16. 3; 2. 14. 8; 2. 11. 1; 1. 13. 3, quotes 1 Timothy 1. 4, 9; 6. 20; 2 Timothy 4. 9-11; Titus 3. 10. CLEMENT OF ALEXANDRIA, *Stromata*, 2. 457; 3. 534-535; 1. 350, quotes 1 Timothy 4. 1, 20; 2 Timothy, as to deaconesses. Titus, 1. 12. TERTULLIAN, *De præscriptione Hæreticorum*, 23, and 6, quotes 1 Timothy 6. 20; 2 Timothy 1. 14; 1 Timothy 1. 18; 6. 13, &c.; 2 Timothy 2. 2; Titus 3. 10, 11 and *Adversus Marcion*. EUSEBIUS includes the three in the "universally acknowledged" Scriptures. Also THROPH

1 TIMOTHY.

ILUS OF ANTIOCH (*ad Autolyous*, 3. 14), quotes 1 Timothy 2. 1, 2; Titus 3. 1, and CAIUS (in EUSEBIUS, *Ecclesiastical History*, 6. 20) recognizes their authenticity. CLEMENT OF ROME, in the end of the first century, in his first *Epistle to Corinthians*, ch. 29., quotes 1 Timothy 2. 8. IGNATIUS, in the beginning of the second century, in *Epistle to Polycarp*, sec. 6, alludes to 2 Timothy 2. 4. POLYCARP, in the beginning of the second century (*Epistle to Philipppians*, ch. 4.), alludes to 2 Timothy 2. 4; and in ch. 9. to 2 Timothy 4. 10. HEGESIPPUS, in the end of the second century, in EUSEBIUS, *Ecclesiastical History*, 3. 32, alludes to 1 Timothy 6. 3, 20. ATHENAGORAS, in the end of the second century, alludes to 1 Timothy 6. 16. JUSTIN MARTYR, in the middle of the second century (*Dialogue contra Tryphonem*, 47), alludes to Titus 3. 4. The Gnostic MARCION alone rejected these Epistles.

THE HERESIES OPPOSED in them form the transition stage from Judaism, in its ascetic form, to Gnosticism, as subsequently developed. The references to Judaism and legalism are clear (1 Timothy 1. 7; 4. 3; Titus 1. 10, 14; 3. 9). Traces of beginning Gnosticism are also unequivocal (1 Timothy 1. 4). The Gnostic theory of a twofold principle from the beginning, evil as well as good, appears in germ in 1 Timothy 4. 3, &c. In 1 Timothy 6. 20 the term *Gnostis* ("science") itself occurs. Another Gnostic error, *viz.*, that "the resurrection is past," is alluded to in 2 Timothy 2. 17, 18. The Judaism herein opposed is not that of the earlier Epistles, which upheld the law and tried to join it with faith in Christ for justification. It first passed into that phase of it which appears in the Epistle to the Colossians, whereby will-worship and angel-worship were superadded to Judaizing opinions. Then a further stage of the same evil appears in the Epistle to the Philipppians 3. 2, 18, 19, whereby *immoral practice* accompanied false doctrine as to the resurrection (cf. 2 Timothy 2. 18, with 1 Corinthians 15. 12, 32, 33). This descent from legality to superstition, and from superstition to godlessness, appears more matured in the references to it in these Pastoral Epistles. The false teachers now know not the true use of the law (1 Timothy 1. 7, 8), and further, have put away good conscience as well as the faith (1 Timothy 1. 19; 4. 2); *speak lies in hypocrisy*, are corrupt in mind, and regard godliness as a means of earthly gain (1 Timothy 6. 5; Titus 1. 11); *overthrow the faith* by heresies eating as a canker, saying the resurrection is past (2 Timothy 2. 17, 18), *leading captive silly women, ever learning yet never knowing the truth*, reprobate as Jannes and Jambres (2 Timothy 3. 6, 8), *defiled, unbelieving, professing to know God, but in works denying Him, abominable, disobedient, reprobate* (Titus 1. 15, 16). This description accords with that in the Catholic Epistles of St. John and St. Peter, and in the Epistle to the Hebrews. This fact proves the later date of these Pastoral Epistles as compared with Paul's earlier Epistles. The Judaism reprobated herein is not that of an earlier date, so scrupulous as to the law; it was now tending to immorality of practice. On the other hand, the Gnosticism opposed in these Epistles is not the *anti-Judaic* Gnosticism of a later date, which arose as a consequence of the overthrow of Judaism by the destruction of Jerusalem and the temple, but it was the intermediate phase between Judaism and Gnosticism, in which the Oriental and Greek elements of the latter were in a kind of amalgam with Judaism, just prior to the overthrow of Jerusalem.

THE DIRECTIONS AS TO CHURCH GOVERNORS and ministers, "bishop-elders, and deacons," are such as were natural for the apostle, in prospect of his own approaching removal, to give to Timothy, the president of the Church at Ephesus, and to Titus, holding the same office in Crete, for securing the due administration of the Church when he should be no more, and at a time when heresies were rapidly springing up. Cf. his similar anxiety in his address to the Ephesian elders (Acts 20. 21-30). The Presbyterate (elders; *priest* is a contraction from presbyter) and Diaconate had existed from the earliest times in the Church (Acts 6. 3; 11. 30; 14. 23). Timothy and Titus, as superintendents or overseers (so *bishop* subsequently meant), were to exercise the same power in ordaining elders at Ephesus which the apostle had exercised in his general supervision of all the Gentile churches.

THE PECULIARITIES OF MODES OF THOUGHT AND EXPRESSION, are such as the difference of subject and circumstances of those addressed and those spoken of in these Epistles, as compared with the other Epistles, would lead us to expect. Some of these peculiar phrases occur also in Galatians, in which, as in the Pastoral Epistles, he, with his characteristic fervour, attacks the false teachers. Cf. 1 Timothy 2. 6; Titus 2. 14, "Gave Himself for us," with Galatians 1. 4; 1 Timothy 1. 17; 2 Timothy 4. 18, "For ever and ever," with Galatians 1. 5: "Before God," 1 Timothy 5. 21; 6. 13; 2 Timothy 2. 14; 4. 1, with Galatians 1. 20: "A pillar," 1 Timothy 3. 15, with Galatians 2. 9: "Mediator," 1 Timothy 2. 5, with Galatians 3. 20: "In due season," Galatians 6. 9, with 1 Timothy 2. 6; 6. 15; Titus 1. 3.

TIME AND PLACE OF WRITING.—The First Epistle to Timothy was written not long after Paul had left Ephesus for Macedon (ch. 1. 3). Now, as Timothy was in Macedon with Paul (2 Corinthians 1. 1) on the occasion of Paul's having passed from Ephesus into that country, as recorded Acts 19. 22; 20. 1, whereas the First Epistle to Timothy contemplates a longer stay of Timothy in Ephesus, MOSHEIM supposes that Paul was nine months of the "three years" stay mostly at Ephesus (Acts 20. 31) in Macedonia, and elsewhere [perhaps Crete], (the mention of only "three months" and "two years," Acts 19. 8, 10, favours this, the remaining nine months being spent elsewhere); and that during these nine months Timothy, in Paul's absence, superintended the Church of Ephesus. It is not likely that Ephesus and the neighbouring churches should have been left long without church officers and church organization, rules respecting which are given in this Epistle. Moreover, Timothy was still "a youth" (1 Timothy 4. 12), which he could hardly be called after Paul's first imprisonment, when he must have been at least thirty-four years of age. Lastly, in Acts 20. 25, St. Paul asserts his knowledge that the Ephesians should not all see his face again, so that 1 Timothy 1. 3 will thus refer to his sojourn at Ephesus, recorded in Acts 19. 10, whence he passed into Macedonia. But the difficulty is to account for the false teachers having sprung up almost immediately (according to this theory) after the foundation of the Church. However, his visit recorded Acts 19. was not his first visit. The beginning of the Church at Ephesus was probably made at his visit a year before (Acts 18. 19-21). Apollos, Aquila and Priscilla, carried on the work (Acts 18. 24-26). Thus, as to the sudden growth of false teachers, there was time enough for their springing up, especially considering that the first converts at Ephesus were under Apollos' imperfect Christian teachings at first, imbued as he was likely to be with the tenets of Philo of Alexandria, Apollos' native town, combined with John the Baptist's Old Testament teachings (Acts 18. 24-26). Besides Ephesus, from its position in Asia, its notorious voluptuousness and sorcery (Acts 19. 18, 19), and its lewd worship of Diana (answering to the Phœnician Ashtoreth), was likely from the first to tinge Christianity in some of its converts with Oriental speculations and Asiatic licentiousness of practices. Thus the phenomenon of the phase of error presented in this Epistle, being intermediate between Judaism and Gnosticism (see above), would be such as might occur at an early period in the Ephesian Church, as well as later when we know it had open "apostles" of error (Revelation 2. 2, 6), and Nicolaitans infamous in practice. As to the close connection between this First Epistle and the Second Epistle (which must have been written at the close of Paul's life), on which ALFORD relies for his theory of making the First Epistle also written at the close of St. Paul's life, the similarity of circumstances, the person addressed being one and the same, and either in Ephesus at the time

or at least connected with Ephesus as its church-overseer, and having heretics to contend with of the same stamp as in the First Epistle, would account for the connection. There is not so great identity of tone as to compel us to adopt the theory that some years *could not* have elapsed between the two Epistles.

However, all these arguments against the later date may be answered. This First Epistle may refer not to the *first* organisation of the Church under its bishops, or elders and deacons, but to the *moral qualifications* laid down at a later period for those officers when scandals rendered such directions needful. Indeed, the object for which he left Timothy at Ephesus he states (1 Timothy 1. 3) to be, not to organize the Church for the first time, but to restrain the false teachers. The directions as to the choice of fit elders and deacons refers to the filling up of vacancies, not to their first appointment. The fact of there existing an institution for Church widows implies an established organisation. As to Timothy's "youth," it may be spoken of *comparatively young* compared with Paul, now "the aged" (Philemon 9), and with some of the Ephesian elders, senior to Timothy *their overseer*. As to Acts 20. 25, we know not but that "all" of the elders of Ephesus called to Miletus "never saw Paul's face" afterwards, as he "knew" (doubtless by inspiration) would be the case, which obviates the need of ALFORD's lax view, that Paul was wrong in this his positive inspired anticipation (for such it was, not a mere boding surmise as to the future). Thus he probably visited Ephesus again (1 Timothy 1. 3; 2 Timothy 1. 18; 4. 20, he would hardly have been at Miletum, so near Ephesus, without visiting Ephesus) after his first imprisonment in Rome, though all the Ephesian elders whom he had addressed formerly at Miletus did not again see him. The general similarity of subject and style, and of the *state of the Church* between the two Epistles, favours the view that they were near one another in date. Also, against the theory of the early date is the difficulty of defining, when, during Paul's two or three years' stay at Ephesus, we can insert an absence of Paul from Ephesus long enough for the requirements of the case, which imply a lengthened stay and superintendence of Timothy at Ephesus (see, however, 1 Timothy 3. 14, on the other side) after having been "left" by Paul there. Timothy did not stay there when Paul left Ephesus (Acts 19. 22; 20. 1; 2 Corinthians 1. 1). (In 1 Timothy 3. 14, Paul says, "I write, hoping to come unto thee *shortly*;" but on the earlier occasion of his passing from Ephesus to Macedon he had no such expectation, but had planned to spend the summer in Macedon, and the winter in Corinth, 1 Corinthians 16. 6. The expression "*THU I come*," &c., 1 Timothy 4. 13, implies that Timothy was not to leave his post till Paul should arrive; this and the former objection, however, do not hold good against MOSHEIM's theory.) Moreover, Paul in his farewell address to the Ephesian elders *prophetically anticipates* the rise of false teachers *hereafter* of their own selves; therefore this First Epistle, which speaks of their *actual* presence at Ephesus, would naturally seem to be not prior, but subsequent, to the address, *i. e.*, will belong to the later date assigned. In the Epistle to the Ephesians no notice is taken of the Judæo-Gnostic errors, which would have been noticed had they been really in existence; however, they are alluded to in the contemporaneous sister Epistle to Colossians (Colossians 2).

Whatever doubt must always remain as to the date of the First Epistle, there can be hardly any as to that of the Second Epistle. In 2 Timothy 4. 13, Paul directs Timothy to bring the books and cloak which the apostle had left at Troas. Assuming that the visit to Troas referred to is the one mentioned in Acts 20. 5-7, it will follow that the cloak and parchments lay for about seven years at Troas, that being the time that elapsed between the visit and Paul's first imprisonment at Rome: a very unlikely supposition, that he should have left either unused for so long. Again, when, during his first Roman imprisonment, he wrote to the Colossians (Colossians 4. 14) and Philemon (Philemon 24), Demas was with him; but when he was writing 2 Timothy 4. 10, Demas had forsaken him from love of this world and gone to Thessalonica. Again, when he wrote to the Ephesians, Colossians, Philippians, and Philemon, he had good hopes of a speedy liberation; but here in 2 Timothy 4. 6-8, he anticipates immediate death, having been at least once already tried (2 Timothy 4. 16). Again, he is in this Epistle represented as in closer confinement than he was when writing those former Epistles in his first imprisonment (even in the Philippians, which represent him in greater uncertainty as to his life, he cherished the hope of soon being delivered, Philippians 2. 24; 2 Timothy 1. 16-18; 2. 9; 4. 6-8, 16). Again (2 Timothy 4. 20), he speaks of having left Trophimus sick at Miletum. This could not have been on the occasion, Acts 20. 15. For Trophimus was with Paul at Jerusalem shortly afterwards (Acts 21. 29). Besides, he would thus be made to speak of an event six or seven years after its occurrence, as a recent event: moreover, Timothy was, on that occasion of the apostle being at Miletum, with Paul, and therefore needed not to be informed of Trophimus' sickness there (Acts 20. 4-17). Also, the statement (ch. 4. 20), "Erastus abode at Corinth," implies that St. Paul had shortly before been at Corinth, and left Erastus there; but Paul had not been at Corinth for several years before his first imprisonment, and in the interval Timothy had been with him, so that he did not need to write subsequently about that visit. He must therefore have been liberated after his first imprisonment (indeed, Hebrews 13. 23, 24, expressly proves that the writer was *in Italy* and *at liberty*), and resumed his apostolic journeyings, and been imprisoned at Rome again, whence shortly before his death he wrote Second Timothy.

EUSEBIUS, *Chronicles*, anno 2083 (beginning October, A. D. 67), says, "Nero, to his other crimes, added the persecution of Christians: under him the apostles Peter and Paul consummated their martyrdom at Rome." So JEROME, *Catalogus Scriptorum Ecclesiasticorum*, "In the fourteenth year of Nero, Paul was beheaded at Rome for Christ's sake, on the same day as Peter, and was buried on the Ostian Road, in the thirty-seventh year after the death of our Lord." ALFORD reasonably conjectures the Pastoral Epistles were written near this date. The interval was possibly filled up (so CLEMENT OF ROME states that Paul preached as far as "to the extremity of the west") by a journey to Spain (Romans 15. 24, 28), according to his own original intention. MURATORI's *Fragment on the Canon* (about 170 A. D.) also alleges Paul's journey into Spain. So EUSEBIUS, CHRYSOSTOM, and JEROME. Be that as it may, he seems shortly before his second imprisonment to have visited Ephesus, where a new body of elders governed the Church (Acts 20. 25), say in the latter end of 66 A. D., or beginning of 67. Supposing him thirty at his conversion, he would now be upwards of sixty, and older in constitution than in years, through continual hardship. Even four years before he called himself "Paul the aged" (Philemon 9).

From Ephesus he went into Macedon (1 Timothy 1. 3). He may have written the First Epistle to Timothy from that country. But his use of "went," not "came," in 1 Timothy 1. 3, "When I went into Macedon," implies he was not there when writing. Wherever he was, he writes uncertain how long he may be detained from coming to Timothy (1 Timothy 3. 14, 15). BRERES shows the probability that he wrote from Corinth, between which city and Ephesus the communication was rapid and easy. His course, as on both former occasions, was from Macedon to Corinth. He finds a coincidence between 1 Timothy 2. 11-14, and 1 Corinthians 14. 34, as to women being silent in Church: and 1 Timothy 5. 17, 18, and 1 Corinthians 9. 8-10, as to the maintenance of ministers, on the same principle as the Mosaic law, that the ~~ox~~ should not be muzzled that treadeth out the corn; and 1 Timothy 5. 19, 20, and 2 Corinthians 13. 1-4, as to charges.

1 TIMOTHY.

against elders. It would be natural for the apostle *in the very place where these directions had been enforced*, to reproduce them in his letter.

The date of the Epistle to Titus must depend on that assigned to First Timothy, with which it is connected in subject, phraseology and tone. There is no difficulty in the Epistle to Titus, *viewed by itself*, in assigning it to the earlier date, *viz.*, before Paul's first imprisonment. In Acts 18, 18, 19, Paul, in journeying from Coriuth to Palestine, for some cause or other landed at Ephesus. Now we find (Titus 2, 13) that Apollos in going from Ephesus to Corinth was to touch at *Orete* (which seems to coincide with Apollos' journey from Ephesus to Corinth, recorded Acts 18, 24, 27; 19, 1); therefore it is not unlikely that Paul may have taken Crete similarly on his way between Corinth and Ephesus; or, perhaps been driven out of his course to it in one of his three shipwrecks spoken of in 2 Coriuthians 11, 25, 26; this will account for his taking Ephesus on his way from Corinth to Palestine, though out of his regular course. At Ephesus Paul may have written the Epistle to Titus [HUG]; there he probably met Apollos, and gave the Epistle to Titus to his charge, before his departure for Coriuth by way of Crete, and before the apostle's departure for Jerusalem (Acts 18, 19-21, 24). Moreover, on Paul's way back from Jerusalem and Antioch, he travelled some time in Upper Asia (Acts 19, 1), and it was then, probably, that his intention to "winter at Nicopolis" was realized, there being a town of that name between Antioch and Tarsus, lying on Paul's route to Galatia (Titus 2, 12). Thus, First Timothy will, in this theory, be placed two and a half years later (Acts 20, 1; cf. 1 Timothy 1, 3).

ALFORD's argument for classing the Epistle to Titus with First Timothy, as written after Paul's first Roman imprisonment, stands or falls with his argument for assigning First Timothy to that date. Indeed, HUG's unobjectionable argument for the earlier date of the Epistle to Titus, favours the early date assigned to First Timothy, which is so much akin to it, if other arguments be not thought to counterbalance this. The Church of Crete had been just founded (Titus 1, 5), and yet the same heresies are censured in it as in Ephesus, which shows that no argument, such as ALFORD alleges against the earlier date of First Timothy, can be drawn from them (Titus 1, 10, 11, 15, 16; 3, 9, 11). But *vice versa*, if, as seems likely from the arguments adduced, the First Epistle to Timothy be assigned to the later date, the Epistle to Titus must, from similarity of style, belong to the same period. ALFORD traces Paul's last journey *before his second imprisonment* thus: To Crete (Titus 1, 5), Miletus (2 Timothy 4, 20), Colosse (fulfilling his intention, Philemon 22), Ephesus (1 Timothy 1, 3; 2 Timothy 1, 18), from which neighbourhood he wrote the Epistle to Titus; Troas, Macedonia, Corinth (2 Timothy 4, 20), Nicopolis (Titus 2, 12) *in Epirus*, where he had intended to winter; a place in which, as being a Roman colony, he would be free from tumultuary violence, and yet would be more open to a direct attack from foes in the metropolis, Rome. Being known in Rome as the leader of the Christians, he was probably [ALFORD] arrested as implicated in causing the fire in 64 A. D., attributed by Nero to the Christians, and was sent to Rome by the *Duumvirs* of Nicopolis. There he was imprisoned as a common malefactor (2 Timothy 2, 9); his Asiatic friends deserted him, except Onesiphorus (2 Timothy 1, 16). Demas, Cresceus, and Titus, left him. Tychicus he had sent to Ephesus. Luke alone remained with him (2 Timothy 4, 10-12). Under these circumstances he writes the Second Epistle to Timothy, most likely whilst Timothy was at Ephesus (2 Timothy 2, 17; cf. 1 Timothy 1, 20; 2 Timothy 4, 13), begging him to come to him before winter (2 Timothy 4, 21), and anticipating his own execution soon (2 Timothy 4, 6). Tychicus was perhaps the bearer of the Second Epistle (2 Timothy 4, 12). His defence was not made before the emperor, for the latter was then in Greece (2 Timothy 4, 16, 17). Tradition represents that he died by the sword, which accords with the fact that his Roman citizenship would exempt him from torture; probably late in 67 A. D., or 68 A. D., the last year of Nero.

Timothy is first mentioned, Acts 16, 1, as dwelling in Lystra (not Derbe, cf. Acts 20, 4). His mother was a Jewess named Eunice (2 Timothy 1, 5); his father, "a Greek" (*i. e.*, a Gentile). As Timothy is mentioned as "a disciple" in Acts 16, 1, he must have been converted before, and this by St. Paul (1 Timothy 1, 2), probably at his former visit to Lystra (Acts 14, 6); at the same time, probably, that his Scripture-loving mother, Eunice, and grandmother, Lois, were converted to Christ from Judaism (2 Timothy 3, 14, 15). Not only the good report given as to him by the brethren of Lystra, but also his origin, partly Jewish, partly Gentile, adapted him specially for being St. Paul's assistant in missionary work, labouring as the apostle did in each place, firstly among the Jews, and then among the Gentiles. In order to obviate Jewish prejudices, he first circumcised him. He seems to have accompanied Paul in his tour through Macedonia; but when the apostle went forward to Athens, Timothy and Silas remained in Berea. Having been sent back by Paul to visit the Thessalonian Church (1 Thessalonians 3, 2), he brought his report of it to the apostle at Corinth (1 Thessalonians 3, 6). Hence we find his name joined with St. Paul's in the addresses of both the Epistles to Thessalonians, which were written at Coriuth. We again find him "ministering to" St. Paul during the lengthened stay at Ephesus (Acts 19, 22). Thence he was sent before Paul into Macedonia and to Corinth (1 Corinthians 4, 17; 16, 10). He was with Paul when he wrote the Second Epistle to Coriuthians (2 Corinthians 1, 1); and the following winter in Corinth, when Paul sent from thence his Epistle to Romans (Romans 16, 21). On Paul's return to Asia through Macedonia, he went forward and waited for the apostle at Troas (Acts 20, 3-5). Next we find him with Paul during his imprisonment at Rome, when the apostle wrote the Epistles to Colossians (Colossians 1, 1), Philemon (Philemon 1), and Philippians (Philippians 1, 1). He was imprisoned and set at liberty about the same time as the writer of the Hebrews (Hebrews 13, 23). In the Pastoral Epistles, we find him mentioned as left by the apostle at Ephesus to superintend the Church there (1 Timothy 1, 3). The last notice of him is in the request which Paul makes to him (2 Timothy 4, 21) to "come before winter," *i. e.*, about 67 A. D. [ALFORD.] EUSEBIUS, *Ecclesiastical History*, 3, 42, reports that he was first bishop of Ephesus; and NICOPHORUS, *Ecclesiastical History*, 8, 11, represents that he died by martyrdom. If then, St. John, as tradition represents, resided and died in that city, it must have been at a later period. Paul himself ordained or consecrated him with laying on of his own hands, and those of the presbytery, in accordance with prophetic intimations given respecting him by those possessing the prophetic gift (1 Timothy 1, 18; 4, 14; 2 Timothy 1, 6). His self-denying character is shown by his leaving home at once to accompany the apostle, and submitting to circumcision for the gospel's sake; and also by his abstemiousness (noticed 1 Timothy 5, 23) notwithstanding his bodily infirmities, which would have warranted a more generous diet. Timidity and a want of self-confidence and boldness in dealing with the difficulties of his position, seem to have been a defect in his otherwise beautiful character as a Christian minister (1 Corinthians 16, 10; 1 Timothy 4, 12; 2 Timothy 1, 7).

THE DESIGN of the First Epistle was (1.) to direct Timothy to charge the false teachers against continuing to teach other doctrine than that of the Gospel (1 Timothy 1, 3-20; cf. Revelation 2, 1-6); (2.) to give him instructions as to the orderly conducting of worship, the qualifications of bishops and deacons, and the selection of widows who should, in return for Church charity, do appointed service (1 Timothy 2, to 6, 2); (3.) to warn against covetousness, a sin prevalent at Ephesus, and to urge to good works (1 Timothy 6, 3-19).

CHAPTER I.

Ver. 1-23. ADDRESS: PAUL'S DESIGN IN HAVING LEFT TIMOTHY AT EPHESUS, VIZ., TO CHECK FALSE TEACHERS; TRUE USE OF THE LAW; HARMONIZING WITH THE GOSPEL GOD'S GRACE IN CALLING PAUL, ONCE A BLASPHEMER, TO EXPERIENCE AND TO PREACH IT; CHARGES TO TIMOTHY. 1. **by the commandment of God**—The authoritative *injunction*, as well as the commission, of God. In the earlier Epistles the phrase is, "By the will of God." Here it is expressed in a manner implying that a necessity was laid on him to act as an apostle, not that it was merely at his option. The same expression occurs in the doxology, probably written long after the Epistle itself. [ALFORD.] (Romans 16. 26.) **God our Saviour**—The Father (ch. 2. 3; 4. 10; Luke 1. 47; 2 Timothy 1. 9; Titus 1. 3; 2. 10; 3. 4; Jude 25). It was a Jewish expression in devotion, drawn from the Old Testament (cf. Psalm 106. 21). **our hope**—(Colossians 1. 27; Titus 1. 2; 2. 13.) 2. **my own son—lit., "a genuine son"** (cf. Acts 16. 1; 1 Corinthians 4. 14-17). See *Introduction*. **mercy**—Added here, in addressing Timothy, to the ordinary salutation, "Grace unto you (Romans 1. 7; 1 Corinthians 1. 3, &c.), and peace." In Galatians 6. 16, "peace and mercy" occur. There are many similarities of style between the Epistle to the Galatians and the Pastoral Epistles (see *Introduction*); perhaps owing to his there, as here, having, as a leading object in writing, the correction of false teachers, especially as to the right and wrong use of the law (v. 9). If the earlier date be assigned to 1 Timothy, it will fall not long after, or before (according as the Epistle to the Galatians was written at Ephesus or at Corinth) the writing of the Epistle to the Galatians, which also would account for some similarity of style. "Mercy" is grace of a more tender kind, exercised towards the *miserable*, the experience of which in one's own case especially fits for the Gospel MINISTRY. Cf. as to Paul himself (v. 14, 16; 1 Corinthians 7. 25; 2 Corinthians 4. 1; Hebrews 2. 17). [BENGEL.] He did not use "mercy" as to the churches, because "mercy" in all its fullness already existed towards them; but in the case of an individual minister, fresh measures of it were continually needed. "Grace" has reference to the *sins* of men; "mercy" to their *misery*. God extends His *grace* to men as they are guilty; His *mercy* to them as they are miserable. [TRENCH.] **Jesus Christ**—The oldest MSS. read the order, "Christ Jesus." In the Pastoral Epistles "Christ" is often put before "Jesus," to give prominence to the fact that the *Messianic* promises of the Old Testament, well known to Timothy (2 Timothy 3. 15), were fulfilled in Jesus. 3. Timothy's superintendence of the Church at Ephesus was as *locum tenens* for the apostle, and so was temporary. Thus, the office of superintending overseer, needed for a time at Ephesus or Crete, in the absence of the presiding apostle, subsequently became a permanent institution on the removal, by death, of the apostles who heretofore superintended the churches. The first title of these overseers seems to have been "angels" (Revelation 1. 20). 3. **As I besought thee to remain**—He meant to have added, "So I still beseech thee," but does not complete the sentence until he does so *virtually*, not formally, at v. 18. **at Ephesus**—Paul, in Acts 20. 25, declared to the Ephesian elders, "I know that ye all shall see my face no more." If, then, as the balance of arguments seems to favour (see *Introduction*), this Epistle was written subsequently to Paul's first imprisonment, the apparent discrepancy between his prophecy and the event may be reconciled by considering that the terms of the former were not that he should never visit Ephesus again (which this verse implies he did), but that *they all* should "see his face no more." I cannot think with BIRKS, that this verse is compatible with his theory, that Paul did not actually visit Ephesus, though in its immediate neighbourhood (cf. ch. 3. 14; 4. 13). The corresponding conjunction to "as" is not given, the sentence not being completed till it is virtually so at v. 18. **I besought**—A mild word, instead of authoritative command, to Timothy, as a fellow-helper. **some**—The indefinite pronoun is *slightly* contemptuous as to them (Galatians 2. 12; Jude 4). [ELLICOTT.] **teach no other doctrine**—than what

I have taught (Galatians 1. 6-9). His prophetic bodings some years before (Acts 20. 29, 30) were now being realized (cf. ch. 6. 3). 4. **fables**—Legends about the origin and propagation of angels, such as the false teachers taught at Colosse (Colossians 2. 18-23). "Jewish fables" (Titus 1. 11). "Profane, and old wives' fables" (ch. 4. 7; 2 Timothy 4. 1). **genealogies**—Not merely such civil genealogies as were common among the Jews, whereby they traced their descent from the patriarchs, to which Paul would not object, and which he would not as here class with "fables," but Gnostic genealogies of spirits and æons, as they called them, "Lists of Gnostic emanations." [ALFORD.] So TERTULLIAN, *Adversus Valentinos*, c. 3, and IRENÆUS, *Præf.* The Judaizers here alluded to, whilst maintaining the perpetual obligation of the Mosaic law, joined with it a theosophic ascetic tendency, pretending to see in it mysteries deeper than others could see. The seeds, not the full-grown Gnosticism of the post-apostolic age, then existed. This formed the transition stage between Judaism and Gnosticism. "Endless" refers to the tedious unprofitableness of their lengthy genealogies (cf. Titus 3. 9). Paul opposes to their "æons," the "King of the æons (so the *Greeks*, v. 17), to whom be glory throughout the æons of æons." The word "æon" was probably not used in the technical sense of the latter Gnostics as yet; but "the only wise God" (v. 17), by anticipation, confutes the subsequently adopted notions in the Gnostics' own phraseology. **questions**—of mere speculation (Acts 25. 20), not practical; generating merely curious discussions. "Questions and strifes of words" (ch. 6. 4); "to no profit" (2 Timothy 2. 14); "gendering strifes" (2 Timothy 2. 23). "Vain jangling" (v. 6, 7) of would-be "teachers of the law." **godly edifying**—The oldest MSS. read, "the dispensation of God," the Gospel dispensation of God towards man (1 Corinthians 9. 17), "which is (has its element) in faith." CONYBEARE translates, "The exercising of the stewardship of God" (1 Corinthians 9. 17). He infers that the false teachers in Ephesus were presbyters, which accords with the prophecy, Acts 20. 30. However, the oldest Latin versions, and IRENÆUS and HILARY, support *English Version* reading. Cf. v. 5, "faith unfeigned." 5. **But**—In contrast to the doctrine of the false teachers. **the end**—the aim. **the commandment**—*Greek*, "of the charge" which you ought to urge on your flock. Referring to the same *Greek* word as Lu v. 3, 18; here, however, in a larger sense, as including the Gospel "dispensation of God" (*Note*, v. 4 and 11), which was the sum and substance of the "charge" committed to Timothy wherewith he should "charge" his flock. **charity**—LOVE; the sum and end of the law and of the Gospel alike, and that wherein the Gospel is the fulfilment of the spirit of the law in its every essential jot and tittle (Romans 13. 10). The foundation is *faith* (v. 4), the "end" is *love* (v. 14; Titus 3. 15). **out of**—springing as from a fountain. **pure heart**—a heart purified by faith (Acts 15. 9; 2 Timothy 2. 22; Titus 1. 15). **good conscience**—A conscience cleared from guilt by the effect of sound faith in Christ (v. 19; ch. 3. 9; 2 Timothy 1. 3; 1 Peter 3. 21). Contrast 1 Timothy 4. 2; Titus 1. 15; cf. Acts 23. 1. St. John uses "heart," where Paul would use "conscience." In Paul the understanding is the seat of *conscience*; the *heart* is the seat of *love*. [BENGEL.] A good conscience is joined with sound faith; a bad conscience with unsoundness in the faith (cf. Hebrews 9. 14). **faith unfeigned**—Not a hypocritical, dead, and unfruitful faith, but faith working by love (Galatians 5. 6). The false teachers drew men off from such a loving, working, real faith, to profitless, speculative "questions" (v. 4) and jangling (v. 6). 6. **From which—viz., from a pure heart, good conscience, and faith unfeigned, the well-spring of love. having swerved—lit., "having missed the mark (the 'end') to be aimed at."** It is translated "erred," ch. 6. 21; 2 Timothy 2. 18. Instead of aiming at and attaining the graces above named, they "have turned aside (ch. 5. 15; 2 Timothy 4. 4; Hebrews 12. 13) unto vain jangling;" *lit.*, "vain talk," about the law and genealogies of angels (v. 7; Titus 3. 9; 1. 10); 1 Timothy 6. 20, "vain babblings and oppositions," &c. It is the greatest vanity when Divine things are not truthfully discussed (Romans 1. 21). [BENGEL.] 7. **Sample of their**

vain talk" (v. 8). **Desiring**—They are *would-be* teachers, not really so. **the law**—the Jewish law (Titus 1. 14; 3. 9). The Judaizers here meant seem to be distinct from those impugned in the Epistles to the Galatians and Romans, who made the works of the law necessary to justification in opposition to Gospel grace. The Judaizers here meant corrupted the law with "fables," which they pretended to found on it, subversive of morals as well as of truth. Their error was not in maintaining the obligation of the law, but in *abusing* it by fabulous and immoral interpretations of, and additions to it. **neither what they say, nor whereof**—neither understanding *their own assertions*, nor the *object* itself about which they make them. They understand as little about the one as the other. [ALFORD.] **8. But**—"Now we know" (Romans 3. 19; 7. 14). **law is good**—in full agreement with God's holiness and goodness. **if a man**—Primarily, a teacher; then, every Christian. **use it lawfully**—in its lawful place in the Gospel economy, *viz.*, not as a means of a "righteous man" attaining higher perfection than could be attained by the Gospel alone (ch. 4. 8; Titus 1. 14), which was the perverted use to which the false teachers put it, but as a means of awakening the sense of sin in the ungodly (v. 9, 10; cf. Romans 7. 7-12; Galatians 3. 21). **9. law is not made for a righteous man**—Not for one standing by faith in the righteousness of Christ put on him for justification, and imparted inwardly by the Spirit for sanctification. "One not forensically amenable to the law." [ALFORD.] For *sanctification*, the law gives no inward power to fulfil it; but ALFORD goes too far in speaking of the righteous man as "not morally needing the law." Doubtless, in proportion as he is inwardly led by the Spirit, the justified man needs not the law, which is only an outward rule (Romans 6. 14; Galatians 5. 18, 23). But as the justified man often does not give himself up wholly to the inward leading of the Spirit, he *morally* needs the outward law to show him his sin and God's requirements. The reason why the ten commandments have no power to condemn the Christian, is not that they have no *authority* over him, but because Christ has fulfilled them as our surety (Romans 10. 4). **disobedient**—Greek, "not subject;" *insubordinate*; it is translated "unruly," Titus 1. 6, 10; "lawless and disobedient" refer to opposers of the law, for whom it is "enacted" (so the Greek, for "is made"); "ungodly and sinners" (Greek, he who does *not* reverence God, and he who *openly* sins against Him), the opposers of God, from whom the law comes; "unholy and profane" (those inwardly *impure*, and those deserving exclusion from the outward participation in services of the sanctuary), sinners against the third and fourth commandments; "murderers (or as the Greek may mean, 'smilers') of fathers and . . . mothers," sinners against the fifth commandment; "manslayers," sinners against the sixth commandment. **10. whoremongers, &c.**—sinners against the seventh commandment. **men-stealers**—*i. e.*, slave-dealers. The most heinous offence against the eighth commandment. No stealing of a man's goods can equal in atrocity the stealing of a man's liberty. Slavery is not directly assailed in the New Testament; to have done so would have been to revolutionize violently the existing order of things. But Christianity teaches principles sure to undermine, and at last overthrow it, wherever Christianity has had its natural development (Matthew 7. 12). **11. liars . . . perjured**—offenders against the ninth commandment. **if there be any other thing, &c.**—Answering to the tenth commandment in its widest aspect. He does not particularly specify it, because his object is to bring out the *grosser* forms of transgression; whereas the tenth is deeply spiritual, so much so indeed, that it was by it that the sense of sin, in its subtlest form of "lust," Paul tells us (Romans 7. 7), was brought home to his own conscience. Thus, Paul argues, these *would-be teachers of the law*, whilst boasting of a higher perfection through it, really bring themselves down from the Gospel elevation to the level of the grossly "lawless," for whom, not for Gospel believers, the law was designed. And in actual practice the greatest sticklers for the law as the means of moral perfection, as in this case, are those ulti-

mately liable to fall utterly from the morality of the law. Gospel grace is the only true means of sanctification as well as of justification. **sound**—*healthy*, spiritually *wholesome* (ch. 6. 3; 2 Timothy 1. 13; Titus 1. 13; 2. 2), as opposed to *sickly, morbid* (as the Greek of "doting" means, ch. 6. 4), and "canker" (2 Timothy 2. 17). "The doctrine," or "teaching, which is according to godliness" (ch. 6. 3). **11. According to the glorious Gospel**—The Christian's freedom from the law as a sanctifier, as well as a justifier, implied in the previous v. 9, 10, is what this v. 11 is connected with. This exemption of the righteous from the law, and assignment of it to the lawless as its true object, is "according to the Gospel of the glory (so the Greek, cf. Note, 2 Corinthians 4. 4) of the blessed God." The Gospel manifests God's glory (Ephesians 1. 17; 3. 16) in accounting "righteous" the believer, through the righteousness of Christ, without "the law" (v. 9); and in imparting that righteousness whereby he loathes all those sins against which (v. 9, 10) the law is directed. The term "blessed," indicates at once *immortality* and *supreme happiness*. The supremely blessed One is He from whom all blessedness flows. This term, as applied to God, occurs only here and ch. 6. 15; appropriate in speaking here of the Gospel blessedness, in contrast to the curse on those under the law (v. 9; Galatians 3. 10). **committed to my trust**—translate as in the Greek order, which brings into prominent emphasis Paul, "committed in trust to me;" in contrast to the kind of law-teaching which *they* (who had no Gospel-commission), the false teachers, assumed to themselves (v. 8; Titus 1. 3). **12. The honour done him** in having the Gospel ministry committed to him suggests the digression to what he once was, no better (v. 13) than those lawless ones described above (v. 9, 10), when the grace of our Lord (v. 14) visited him. **and**—Omitted in most (not all) of the oldest MSS. **I thank**—Greek, "I have (*i. e.*, feel) gratitude." **enabled me**—The same Greek verb as in Acts 9. 22, "Saul increased the more in strength." An undesigned coincidence between Paul and Luke, his companion. *Enabled me, viz.*, for the ministry. "It is not in my own strength that I bring this doctrine to men, but as strengthened and nerved by Him who saved me." [THEODORET.] Man is by nature "without strength" (Romans 5. 6). True conversion and calling confer power. [BENGEL.] **for that**—the main ground of his "thanking Christ." **he counted me faithful**—He foreordered and foresaw that I would be faithful to the trust committed to me. Paul's *thanking* God for this shows that the merit of his faithfulness was due solely to God's grace, not to his own natural strength (1 Corinthians 7. 25). *Faithfulness* is the quality required in a steward (1 Corinthians 4. 2). **putting me into**—rather as in 1 Thessalonians 5. 9, "Appointing me (in His sovereign purposes of grace) unto the ministry" (Acts 20. 24). **13. Who was before**—Greek, "Formerly being a blasphemer." "Notwithstanding that I was before a blasphemer," &c. (Acts 26. 9, 11). **persecutor**—(Galatians 1. 13.) **injurious**—Greek, "insulter;" one who acts injuriously from arrogant contempt of others. Translate Romans 1. 30, "despiteful." One who added insult to injury. BENGEL translates, "a despiser." I prefer the idea, *contumelious to others*. [WAHL.] Still I agree with BENGEL that "blasphemer" is against God, "persecutor," against holy men, and "insolently-injurious" includes, with the idea of injuring others, that of insolent "up-pishness" [DONALDSON] in relation to one's self. This threefold relation to God, to one's neighbour, and to one's self, occurs often in this Epistle (v. 5, 9, 14; Titus 2. 12). **I obtained mercy**—God's mercy, and Paul's want of it, stand in sharp contrast [ELLICOTT], Greek, "I was made the object of mercy." The sense of mercy was perpetual in the mind of the apostle (cf. Note, v. 2). Those who have felt mercy can best have mercy on those out of the way (Hebrews 5. 2, 3). **because I did it ignorantly**—Ignorance does not in itself deserve pardon; but it is a less culpable cause of unbelief than pride and wilful hardening of one's self against the truth (John 9. 41; Acts 26. 9). Hence it is Christ's plea of intercession for his murderers (Luke 23. 34); and is made by the apostles a mitigating circumstance in the Jews' sin, and one giving a hope of a door of re-

penance (Acts 8. 17; Romans 10. 2). The "because," &c., does not imply that ignorance was a sufficient reason for mercy being bestowed; but shows how it was possible that such a sinner could obtain mercy. The positive ground of mercy being shown to him, lies solely in the compassion of God (Titus 2. 5). The ground of the ignorance lies in the *unbelief*, which implies that this ignorance is not accompanied with guilt. But there is a great difference between his honest zeal for the law, and a wilful striving against the Spirit of God (Matthew 12. 24-32; Luke 11. 52). [WIESINGER.] 14. *And—Greek*, "But." Not only so (was mercy shown me), but, &c. the grace—by which "I obtained mercy" (v. 13). *was exceeding abundant—Greek*, "superabounded." Where sin abounded, grace did much more abound (Romans 5. 20). *with faith—accompanied with faith*, the opposite of "unbelief" (v. 13). *love—in contrast to "a blasphemer, persecutor, and injurious," which is in Christ*—as its element and home [ALFORD]: here as its source whence it flows to us. 15. *faithful—worthy of credit*, because "God" who says it "is faithful" to his word (1 Corinthians 1. 9; 1 Thessalonians 5. 24; 2 Thessalonians 3. 3; Revelation 21. 5; 22. 6). This seems to have become an axiomatic saying among Christians; the phrase *faithful saying*, is peculiar to the Pastoral Epistles (ch. 2. 11; 4. 9; Titus 3. 8). *Translate as Greek*, "Faithful is the saying." *all—all possible; full; to be received by all*, and with all the faculties of the soul, mind, and heart. Paul, unlike the false teachers (v. 7), *understands what he is saying, and whereof he affirms*; and by his simplicity of style and subject, setting forth the grand fundamental truth of salvation through Christ, confutes the false teachers' abstruse and unpractical speculations (1 Corinthians 1. 18-23; Titus 2. 1). *acceptation—reception* (as of a boon) into the heart, as well as the understanding, with all gladness; this is faith acting on the Gospel offer, and welcoming and appropriating it (Acts 2. 41). *Christ—as promised. Jesus—as manifested*. [BENGEL.] *came into the world*—which was full of sin (John 1. 29; Romans 5. 12; 1 John 2. 2). This implies His pre-existence. John 1. 9. *Greek*, "The true Light that, coming into the world, lighteth every man." *to save sinners*—even notable sinners like Saul of Tarsus. His instance was without a rival since the ascension, in point of the greatness of the sin and the greatness of the mercy; that the consenter to Stephen, the proto-martyr's death, should be the successor of the same! *I am—not merely*, "I was chief" (1 Corinthians 15. 9; Ephesians 3. 8; cf. Luke 18. 18). To each believer his own sins must always appear, as long as he lives, greater than those of others, which he never can know as he can know his own. *chief*—The same *Greek* as in v. 16, "first," which alludes to this 15th v. *Translate* in both verses, "foremost." Well might he infer where there was mercy for him, there is mercy for all who will come to Christ (Matthew 18. 11; Luke 19. 10). 16. *Howbeit—Greek*, "But;" contrasting his own conscious sinfulness with God's gracious visitation of him in mercy. *for this cause—for this very purpose. that in me—in my case. first—"foremost."* As I was "foremost" (*Greek* for chief, v. 15) in sin, so God has made me the "foremost" sample of mercy. *show—to His own glory* (the middle *Greek* voice), Ephesians 2. 7. *all long-suffering—Greek*, "the whole (of His) long-suffering," *viz.*, in bearing so long with me whilst I was a persecutor. *a pattern—a sample* (1 Corinthians 10. 6, 11) to assure the greatest sinners of the certainty that they shall not be rejected in coming to Christ, since even Saul found mercy. So David made his own case of pardon, notwithstanding the greatness of his sin, a sample to encourage other sinners to seek pardon (Psalm 32. 5, 6). The *Greek* for "pattern" is sometimes used for "a sketch" or *outline*—the filling up to take place in each man's own case. *believe on him—belief rests on Him as the only foundation on which faith relies. to life everlasting*—the ultimate aim which faith always keeps in view (Titus 1. 2). 17. A suitable conclusion to the beautifully-simple enunciation of the Gospel, of which his own history is a living sample or pattern. It is from the experimental sense of grace that the doxology flows. [BENGEL.] *the King eternal—lit.*, "King of

the (eternal) ages." The LXX. translate Exodus 15. 18, "The Lord shall reign for ages and beyond them." Psalm 145. 13. *Margin*, "Thy kingdom is an everlasting kingdom," *lit.*, "a kingdom of all ages." The "life-everlasting" (v. 16) suggested here "the King eternal," or *everlasting*. It answers also to "for ever and ever" at the close, *lit.*, "to the ages of the ages" (the countless succession of ages made up of ages). *immortal*—The oldest MSS. read, "incorruptible." *Vulgate*, however, and one very old MS. read as *English Version* (Romans 1. 23). *invisible*—(Ch. 6. 16; Exodus 33. 20; John 1. 18; Colossians 1. 15; Hebrews 11. 27.) *the only wise God*—The oldest MSS. omit: wise," which probably crept in from Romans 16. 27, where it is more appropriate to the context than here (cf. Jude 25). "The only Potentate" (ch. 6. 15; Psalm 86. 10; John 6. 44). *for ever, &c.*—See *Note*, above. The thought of eternity (terrible as it is to unbelievers) is delightful to those assured of grace (v. 16). [BENGEL.] 18. He resumes the subject begun at v. 8. The conclusion (apodosis) to the foregoing, "as I besought thee . . . charge" (v. 8), is here given, if not formally, at least substantially. *This charge—viz.*, "That thou in them (so the *Greek*) mightest war," &c., *i. e.*, fulfil thy high calling, not only as a Christian, but as a minister officially, one function of which is, to "charge some that they teach no other doctrine" (v. 8). *I commit—as a sacred deposit* (ch. 6. 20; 2 Timothy 2. 2) to be laid before thy hearers. *according to—in pursuance of; in consonance with. the prophecies which went before on thee*—the intimations given by prophets respecting thee at thy ordination, ch. 4. 14 (as, probably, by Silas, a companion of Paul, and "a prophet," Acts 15. 32). Such prophetic intimation, as well as the good report given of Timothy by the brethren (Acts 16. 2), may have induced Paul to take him as his companion. Cf. similar prophecies as to others, Acts 13. 1-3, in connection with laying on of hands; 11. 28; 21. 10, 11; cf. 1 Corinthians 12. 10; 14. 1; Ephesians 4. 11. In Acts 20. 23, it is expressly said that "the Holy Ghost had made them (the Ephesian presbyters) overseers." CLEMENT OF ROME, *Epistola ad Corinthios*, states it was the custom of the apostles "to make trial by the Spirit," *i. e.*, by the "power of discerning," in order to determine who were to be overseers and deacons in the several churches planted. So CLEMENT OF ALEXANDRIA says as to the churches near Ephesus, that the overseers were marked out for ordination by a revelation of the Holy Ghost to St. John by them—*Greek*, "in them;" arrayed as it were in them; armed with them. *warfare—not the mere "fight"* (ch. 6. 12; 2 Timothy 4. 7), but the *whole campaign*; the military service. *Translate as Greek*, not a, but "the, good warfare." 19. *Holding*—Keeping hold of "faith" and "good conscience" (v. 5); not "putting the latter away" as "some." *Faith* is like a very precious liquor; a *good conscience* is the clean, pure glass that contains it. [BENGEL.] The loss of *good conscience* entails the *shipwreck of faith*. Consciousness of sin [unrepented of and forgiven] kills the germ of faith in man. [WIESINGER.] *which—Greek* singular, *viz.*, "good conscience," not "faith" also; however, the result of *putting away* good conscience is, one *loses* faith also *put away—a wilful act*. They thrust it from them as a troublesome monitor. It reluctantly withdraws, extruded by force, when its owner is tired of its importunity, and is resolved to retain his sin at the cost of losing it. One cannot be on friendly terms with it and with sin at one and the same time. *made shipwreck—"with respect to THE faith."* *Faith* is the vessel in which they had professedly embarked, of which "good conscience" is the anchor. The ancient Church often used this image, comparing the course of faith to navigation. The *Greek* does not imply that one having once had *faith* makes shipwreck of it, but that they who put away good conscience "make shipwreck with respect to THE faith." 20. *Hymeneus*—there is no difficulty in supposing him to be the Hymeneus of 2 Timothy 2. 17. Though "delivered over to Satan" (the lord of all outside the Church, Acts 26. 18, and the executor of wrath, when judicially allowed by God, on the disobedient, 1 Corinthians 5. 5; 2 Corinthians 12. 7), he probably was restored to the Church subsequently, and again

troubled it. Paul, as an apostle, though distant at Rome, pronounced the sentence to be executed at Ephesus, involving, probably, the excommunication of the offenders (Matthew 18. 17, 18). The sentence operated not only spiritually, but also physically, sickness, or some such visitation of God, falling on the person excommunicated, in order to bring him to repentance and salvation. Alexander here is probably "the copper-smith" who did St. Paul "much evil" when the latter visited Ephesus. The "delivering him to Satan" was probably the consequence of his *withstanding* the apostle (2 Timothy 4. 14, 15); as the same sentence on Hymeneus was the consequence of his "saying that the resurrection is past already" (2 Timothy 2. 18; his putting away *good conscience*, naturally producing *shipwreck concerning FAITH*, v. 19. If one's religion better not his morals, his moral deficiencies will corrupt his religion. The rain which falls pure from heaven will not continue pure if it be received in an unclean vessel. [ARCHBISHOP WHATELY.]) It is possible that he is the Alexander, then a Jew, put forward by the Jews, doubtless against Paul, at the riot in Ephesus (Acts 19. 33), **that they may**—not "might," implying that the effect still continues—the sentence is as yet unremoved. **learn**—Greek, "be disciplined," *viz.*, by *chastisement* and suffering. **blaspheme**—the name of God and Christ, by doings and teachings unworthy of their Christian profession (Romans 2. 23, 24; James 2. 7). Though the apostles, who were infallible, had the power of excommunication, accompanied with bodily inflictions, miraculously sent (2 Corinthians 10. 8), it does not follow that fallible ministers now have any power, save that of excluding from church-fellowship notorious bad liver.

CHAPTER II.

Ver. 1-15. PUBLIC WORSHIP. DIRECTIONS AS TO INTERCESSIONS FOR ALL MEN, SINCE CHRIST IS A RANSOM FOR ALL. THE DUTIES OF MEN AND WOMEN RESPECTIVELY IN RESPECT TO PUBLIC PRAYER. WOMAN'S SUBJECTION; HER SPHERE OF DUTY. 1. **therefore**—Taking up again the general subject of the Epistle in continuation (2 Timothy 2. 1). "What I have therefore to say to thee by way of a charge (ch. 1. 8, 18), is," &c. **that first of all . . . be made**—ALFORD takes it, "I exhort first of all to make." "First of all," doubtless, is to be connected with "I exhort;" what I *begin with* (for special reasons), is, &c. As the destruction of Jerusalem drew near, the Jews (including those at Ephesus) were seized with the dream of freedom from every yoke; and so virtually "blasphemed" (cf. ab. 1. 20) God's name by "speaking evil of dignities" (ch. 8. 1; 2 Peter 2. 10; Jude 8). Hence Paul, in opposition, gives prominence to the injunction that prayer be made for all men, especially for *magistrates* and *kings* (Titus 3. 1-3). [OLSHAUSEN.] Some professing Christians looked down on all not Christians, as doomed to perdition; but Paul says all men are to be prayed for, as Christ died for all (v. 4-6). **supplication**—a term implying the suppliant's *sense of need*, and of *his own insufficiency*. **prayers**—implying devotion. **intercessions**—properly *the coming near to God* with child-like confidence, generally *in behalf of another*. The accumulation of terms implies prayer in its every form and aspect, according to all the relations implied in it. 2. **For kings**—An effectual confutation of the adversaries who accused the Christians of disaffection to the ruling powers (Acts 17. 7; Romans 13. 1-7). **all . . . in authority**—*viz.*, " . . . in eminence;" in stations of eminence. The "quiet" of Christians was often more dependent on subordinate rulers, than on the supreme king; hence, "all . . . in authority" are to be prayed for. **that we may lead**—that we may be blessed with such good government as to lead, &c.; or rather, as Greek, "to pass" or "spend." The prayers of Christians for the government bring down from heaven peace and order in a state, *quiet*—not troubled from without, *peaceable*—"tranquil;" not troubled from within. [OLSHAUSEN.] "He is *peaceable* (Greek) who makes no disturbance; he is *quiet* (Greek) who is himself free from disturbance." [TITMANN.] **in all**—"in all (possible . . . requisite) piety."

[ALFORD.] A distinct Greek word, v. 10, expresses "goodness." **honesty**—Greek, "gravity" (Titus 2. 2, 7), "decorum," or propriety of conduct. As "piety" is in relation to God, "gravity" is propriety of behaviour among men. In the Old Testament the Jews were commanded to pray for their heathen rulers (Ezra 6. 10; Jeremiah 29. 7). The Jews, by Angustins' order, offered a lamb daily for the Roman emperor, till near the destruction of Jerusalem. The Jewish Zealots, instigated by Eleazar, caused this custom to cease [JOSEPHUS, *B. J.*, 2. 17], whence the war originated according to JOSEPHUS. 3. **this**—praying for all men. **in the sight of God**—not merely *before men*, as if it were their favour that we sought (2 Corinthians 8. 21). **our Saviour**—a title appropriate to the matter in hand. He who is "our Saviour" is willing that all should be saved (v. 4; Romans 5. 18); therefore we should meet the will of God in behalf of others, by praying for the salvation of all men. More would be converted, if we would pray more. He has actually saved us who believe, being "our Saviour." He is willing that all should be saved, even those who do not as yet believe, if they will believe (cf. ch. 4. 10; Titus 2. 11). 4. "Imitate God." Since He wishes that all should be saved, do you also wish it; and if you wish it, pray for it. For prayer is the instrument of effecting such things. [CHRYSOSTOM.] St. Paul does not say, "He wishes to save all," for then he would have saved all in matter of fact; but "will have all men to be saved," implies the possibility of man's accepting it (through God's preventient grace) or rejecting it (through man's own perversity). Our prayers ought to include all, as God's grace included all. **to come**—They are not forced. **unto the knowledge**—Greek, "the full knowledge" or "recognition" (Note, 1 Corinthians 13. 12; Philippians 1. 9). **the truth**—the saving truth as it is in, and by, Jesus (John 17. 8, 17). 5. **For there is one God**—God's unity in essence and purpose is a proof of His comprehending all His human children alike (created in His image) in His offer of grace (cf. the same argument from His unity, Romans 3. 30; Galatians 3. 20); therefore all are to be prayed for. Verse 4. is proved from v. 5; v. 1, from v. 4. The One God is common to all (Isaiah 45. 22; Acts 17. 28). The one Mediator is mediator between God and all men potentially (Romans 8. 29; Ephesians 4. 5, 6; Hebrews 8. 6; 9. 15; 12. 24). They who have not this one God by one Mediator, have none: *viz.*, a *go-between*. The Greek order is not "and one mediator," but "one mediator also between," &c. Whilst God will have all men to be saved by knowing God and the Mediator, there is a legitimate, holy order in the exercise of that will wherewith men ought to receive it. All mankind constitute, as it were, ONE MAN before God. [BENGE.] **the man**—rather "man," absolutely and generically: not a mere *individual man*: the Second Head of humanity, representing and embodying in Himself the whole human race and nature. There is no "the" in the Greek. This epithet is thus the strongest corroboration of his argument, *viz.*, that Christ's mediation affects the whole race, since there is but the one Mediator, designed as the Representative Man for all men alike (cf. Romans 5. 15; 1 Corinthians 8. 6; 2 Corinthians 5. 19; Colossians 2. 14). His being "man" was necessary to His being a Mediator, sympathizing with us through experimental knowledge of our nature (Isaiah 50. 4; Hebrews 2. 14; 4. 15). Even in nature, almost all blessings are conveyed to us from God, not immediately, but through the mediation of various agents. The effectual intercession of Moses for Israel (Numbers 14., and Deuteronomy 9.); of Abraham for Abimelech (Genesis 20. 7); of Job for his friends (Job 42. 10), the mediation being PRESCRIBED by God whilst declaring His purposes of forgiveness: all prefigure the grand mediation for all by the One Mediator. On the other hand, ch. 3. 16 asserts that He was also God. 6. **gave himself**—(Titus 2. 14.) Not only the Father gave Him for us (John 3. 16); but the Son gave Himself (Philippians 2. 5-8). **ransom**—properly of a captive slave. Man was the captive slave of Satan, sold under sin. He was unable to ransom himself, because absolute obedience is due to God, and therefore no act of ours can satisfy for the least offence. Leviticus 25. 48 allowed one sold car-

was to be redeemed by one of his brethren. The Son of God, therefore, became man in order that, being made like unto us in all things, sin only excepted, as our elder brother He should redeem us (Matthew 20. 28; Ephesians 1. 7; 1 Peter 1. 18, 19). The *Greek* implies not merely ransom, but a substituted or equivalent ransom: the *Greek* preposition "*anti*," implying reciprocity and vicarious substitution. **for all**—*Greek*, "in behalf of all;" not merely for a privileged few; cf. v. 1: the argument for praying in behalf of all is given here. **to be testified**—*Greek*, "the testimony (that which was to be testified of, 1 John 5. 8-11) in its own due times," or *seasons*, i. e., in the times appointed by God for its being testified of (ch. 6. 15; Titus 1. 3). The oneness of the Mediator, involving the universality of redemption [which faith, however, alone appropriates], was the great subject of Christian testimony [ALFORD] (1 Corinthians 1. 6; 2. 1; 2 Thessalonians 1. 10). **7. Whereunto**—For the giving of which testimony. **I am ordained**—*lit.*, "I was set;" the same *Greek* as "putting me," &c. (ch. 1. 12). **preacher**—*lit.*, "herald" (1 Corinthians 1. 21; 9. 27; 15. 11; 2 Timothy 1. 11; Titus 1. 3). He recurs to himself, as in ch. 1. 16, in himself a living pattern or announcement of the Gospel, so here "a herald and teacher of (it to) the Gentiles" (Galatians 2. 9; Ephesians 3. 1-12; Colossians 1. 23). The universality of his commission is an appropriate assertion here, where he is arguing to prove that prayers are to be made "for all men" (v. 1). **I speak the truth . . . and lie not**—a strong asseveration of his universal commission, characteristic of the ardour of the apostle, exposed to frequent conflict (Romans 11. 1; 2 Corinthians 11. 31). **in faith and verity**—rather, "in the faith and the truth." The sphere in which his ministry was appointed to be exercised was the faith and the truth (v. 4): the Gospel truth, the subject-matter of the faith. [WIESINGER.] **8. I will**—The active wish, or desire, is meant, that men—rather as *Greek*, "that the men," as distinguished from "the women," to whom he has something different to say from what he said to the men (v. 9-12; 1 Corinthians 11. 14, 15; 14. 34, 35). The emphasis, however, is not on this, but on the precept of praying, resumed from v. 1. **everywhere**—*Greek*, "in every place," viz., of public prayer. Fulfilling Malachi 1. 11, "In every place . . . from the rising of the sun even unto the going down of the same . . . incense shall be offered unto my name;" and Jesus' words, Matthew 18. 20; John 4. 21, 23. **lifting up holy hands**—The early Christians turned up their palms towards heaven, as those craving help do. So also Solomon (1 Kings 8. 22; Psalm 141. 2). The Jews washed their hands before prayer (Psalm 26. 6). St. Paul figuratively (cf. Job 17. 9; James 4. 8) uses language alluding to this custom here; so Isaiah 1. 15, 16. The *Greek* for "holy" means hands which have committed no impiety, and observed every sacred duty. This (or at least the contrite desire to be so) is a useful qualification for effectual prayer (Psalm 24. 3, 4). **without wrath**—putting it away (Matthew 5. 23, 24; 6. 15). **doubting**—rather, "disputing," as the *Greek* is translated Philippians 2. 14. Such things hinder prayer (Luke 9. 46; Romans 14. 1; 1 Peter 3. 7). BENGEL supports *English Version* (cf. an instance, 2 Kings 7. 2; Matthew 14. 31; Mark 11. 22-24; James 1. 6). 9, 10. The context requires that we understand these directions as to women, in relation to their deportment in public worship, though the rules will hold good on other occasions also. **in modest apparel**—"in seemly guise." [ELLICOTT.] The adjective means properly, *orderly, decorous*, becoming; the noun in secular writings means *conduct, bearing*. But here "apparel." Women are apt to love fine dress; and at Ephesus the riches of some (ch. 6. 17) would lead them to dress luxuriously. The *Greek* in Titus 2. 3 is a more general term meaning "deportment." **shamefacedness**—TRENCH spells this word according to its true derivation, "shamefastness" (that which is made fast by an honourable shame); as "steadfastness" (cf. v. 11, 12). **sobriety**—"self-restraint." [ALFORD.] Habitual inner self-government. [TRENCH.] I prefer ELLICOTT's translation, "sobermindedness;" the well-balanced state of mind arising from habitual self-restraint. **with—Greek, in, broidered hair**—*lit.*, plaits i. e., plaited hair:

probably with the "gold and pearls" intertwined (1 Peter 3. 3). Such gaud is characteristic of the spiritual harlot (Revelation 17. 4). **10. professing**—*Greek, promising*: engaging to follow. **with good works**—The *Greek* preposition is not the same as in v. 9; "by means of;" "through good works." Their adorning is to be effected by means of good works: not that they are to be clothed in, or with, them (Ephesians 2. 10). Works, not words in public, is their province (v. 8, 11, 12; 1 Peter 3. 1). Works are often mentioned in the Pastoral Epistles in order to oppose the loose living, combined with the loose doctrine, of the false teachers. The discharge of every-day duties is honoured with the designation, "Good works." **11. learn**—not "teach" (v. 12; 1 Corinthians 14. 34). She should not even put questions in the public assembly (1 Corinthians 14. 35). **with all subjection**—not "usurping authority" (v. 12). She might teach, but not in public (Acts 18. 26). St. Paul probably wrote this Epistle from Corinth, where the precept (1 Corinthians 14. 34) was in force. **12. usurp authority**—"to lord it over the man" [ALFORD], *lit.*, "to be an autocrat." **13. For**—Reason of the precept; the original order of creation. **Adam . . . first**—before Eve, who was created for him (1 Corinthians 11. 8, 9). **14. Adam was not deceived**—as Eve was deceived by the serpent; but was persuaded by his wife. Genesis 3. 17, "Hearkened unto . . . voice of . . . wife." But Genesis 3. 13, Eve says, "The serpent beguiled me." Being more easily deceived she more easily deceives [BENGEL] (2 Corinthians 11. 3). Last in being, she was first in sin—indeed, she alone was deceived. The subtle serpent knew that she was "the weaker vessel." He therefore tempted her, not him. She yielded to the temptations of sense and the deceits of Satan; he, to conjugal love. Hence, in the order of God's judicial sentence, the serpent, the prime offender, stands first; the woman, who was deceived, next; and the man, persuaded by his wife, last (Genesis 3. 14-19). In Romans 5. 12, Adam is represented as the first transgressor; but there no reference is made to Eve, and Adam is regarded as the head of the sinning race. Hence, as here, v. 11, in Genesis 3. 16, woman's "subjection" is represented as the consequence of her being deceived. **being deceived**—The oldest MSS. read the compound *Greek* verb for the simple "Having been seduced by deceit," implying how completely Satan succeeded in deceiving her. **was in the transgression**—*Greek*, "came to be in the transgression;" became involved in the existing state of transgression, *lit.*, "the going beyond a command;" the breach of a positive precept (Romans 4. 15). **15. be saved in child-bearing**—*Greek*, "in (*lit.*, through) her (*lit.*, the) child-bearing." *Through*, or *by*, is often so used to express not the means of her salvation, but the circumstances AMIDST which it has place. Thus 1 Corinthians 3. 15, "He . . . shall be saved; yet so as by (*lit.*, through, i. e., amidst) fire;" in spite of the fiery ordeal which he has necessarily to pass through, he shall be saved. So here, "In spite of the trial of child-bearing which she passes through (as her portion of the curse, Genesis 3. 16, 'in sorrow shalt thou bring forth children'), she shall be saved." Moreover, I think it is implied indirectly that the very curse will be turned into a condition favourable to her salvation, by her faithfully performing her part in doing and suffering what God has assigned to her, viz., child-bearing and home duties, her sphere, as distinguished from public teaching, which is not hers, but man's (v. 11, 12). In this home sphere, no ordinarily in one of active duty for advancing the kingdom of God, which contradicts the position assigned to her by God, she will be saved on the same terms as all others, viz., by living faith. Some think that there is a reference to the Incarnation "through the child-bearing" [*Greek*], the bearing of the child Jesus. Doubtless this is the ground of women's child-bearing in general becoming to them a blessing instead of a curse; just as in the original prophecy (Genesis 3. 15, 16) the promise of "the Seed of the woman" (the Saviour) stands in closest connection with the woman's being doomed to "sorrow" in "bringing forth children," her very child-bearing, though a sorrow, being the function assigned to her by God where the Saviour was born. This may be an ulterior reason

cases of the Holy Spirit in this verse; but the primary reference required by the context is the one above given. "She shall be saved ([though] with child-bearing)," *i. e.*, though suffering her part of the primeval curse in child-bearing; just as a man shall be saved, though having to bear his part, *viz.*, the sweat of the brow. **if they**—"if the women" (plural, taken out of "the woman," *v.* 14, which is out for the whole sex) continue," or more *lit.*, shall (be found at the judgment) have continued. **faith and charity**—the essential way to salvation (*ch.* 1.5). *Faith* is in relation to God. *Charity*, to our fellow-man. *Sobriety*, to one's self. *sobriety*—"sobermindedness" (*Note*, *v.* 9, as contrasted with the unseemly forwardness reproved in *v.* 11). Mental receptivity and activity in family life were recognized in Christianity as the destiny of woman. One reason alleged here by Paul, is the greater danger of self-deception in the weaker sex, and the spread of errors arising from it, especially in a class of addresses in which sober reflectiveness is least in exercise. [NEANDER.] The case (*Acts* 21. 9) was doubtless in private, not in public.

CHAPTER III.

Ver. 1-16. RULES AS TO BISHOPS (OVERSEERS) AND DEACONS. THE CHURCH, AND THE GOSPEL-MYSTERY NOW REVEALED TO IT, ARE THE END OF ALL SUCH RULES. 1. *Translate as Greek*, "Faithful is the saying." A needful preface to what follows: for the office of a bishop or overseer in Paul's day, attended as it was with hardship and often persecution, would not seem to the world generally a desirable and "good work." *desire*—*lit.*, "stretch one's self forward to grasp;" *aim at*: a distinct *Greek* verb from that for "desireth." What one does voluntarily is more esteemed than what he does when asked (1 Corinthians 16. 15). This is utterly distinct from ambitious desires after office in the Church (*James* 3. 1). **bishop**—overseer: as yet identical with "presbyter" (*Acts* 20. 17, 28; *Titus* 1. 5-7). *good work*—*lit.*, "honourable work." Not the honour associated with it, but the *work*, is the prominent thought (*Acts* 15. 33; *Philippians* 2. 30; cf. 2 Timothy 4. 5). He who aims at the office must remember the high qualifications needed for the due discharge of its functions. 2. The existence of Church organization and presbyters at Ephesus is presupposed (*ch.* 5. 17, 19). The institution of Church widows (*ch.* 5.) accords with this. The directions here to Timothy, the president or apostolic delegate, are as to filling up vacancies among the bishops and deacons, or adding to their number. *Fresh churches* in the neighbourhood also would require presbyters and deacons. Episcopacy was adopted in apostolic times as the most expedient form of government, being most nearly in accordance with Jewish institutions, and so offering the less obstruction through Jewish prejudices to the progress of Christianity. The synagogue was governed by presbyters, "elders" (*Acts* 4. 8; 24. 1), called also *bishops* or *overseers*. Three among them presided as "rulers of the synagogue," answering to "bishops" in the modern sense [LIGHTFOOT, *Horæ.*], and one among them took the lead. AMBROSE (in *Amularius de Officiis*, 2. 13, and BINGHAM, *Ecclesiastical Antiquities*, 2. 11) says, "They who are now called bishops were originally called apostles. But those who ruled the Church after the death of the apostles had not the testimony of miracles, and were in many respects inferior. Therefore they thought it not decent to assume to themselves the name of apostles; but dividing the names, they left to presbyters the name of the *presbytery*, and they themselves were called *bishops*." "*Presbyter*" refers to the rank; "bishop," to the office or function. Timothy (though not having the name) exercised the power at Ephesus then, which bishops in the modern sense more recently exercised. **blameless**—"unexceptionable;" giving no just handle for blame. **husband of one wife**—Confuting the celibacy of Rome's priesthood. Though the Jews practised polygamy, yet as he is writing as to a Gentile Church, and as polygamy was never allowed among even laymen in the Church, the ancient interpretation that the prohibition here is against polygamy

in a candidate bishop is not correct. It must, therefore, mean that, though laymen might lawfully marry again, candidates for the episcopate or presbytery were better to have been married only *once*. As in *ch.* 5. 9, "wife of one man," implies a woman married but once; so "husband of one wife" here must mean the same. The feeling which prevailed among the Gentiles, as well as the Jews (cf. as to Anna, *Luke* 2. 36, 37), against a second marriage would, on the ground of expediency and conciliation in matters indifferent and not involving compromise of principle, account for Paul's prohibition here in the case of one in so prominent a sphere as a bishop or a deacon. Hence the stress that is laid in the context on the *repute* in which the candidate for orders is held among those over whom he is to preside (*Titus* 1. 16). The Council of Laodicea and the apostolic canons discountenanced second marriages, especially in the case of candidates for ordination. Of course second marriage being *lawful*, the undesirableness of it holds good only under special circumstances. It is implied here also, that he who has a wife and virtuous family, is to be preferred to a bachelor; for he who is himself bound to discharge the domestic duties mentioned here, is likely to be more attractive to those who have similar ties, for he teaches them not only by precept, but also by example (*v.* 4, 5). The Jews teach, a priest should be neither unmarried nor childless, lest he be unmerciful. [BENGEL.] So in the synagogue, "no one shall offer up prayer in public, unless he be married." [In *Colbo*, *ch.* 65; VITRINGA, *Synagogue.*] **vigilant**—*lit.*, *sober*: ever on the watch, as sober men alone can be; keenly alive, so as to foresee what ought to be done (1 Thessalonians 5. 6-8). **sober**—sober-minded. **of good behaviour**—*Greek*, "orderly." "*Sober*" refers to the inward mind; "*orderly*," to the outward behaviour, tone, look, gait, dress. The new man bears somewhat of a sacred festival character, incompatible with all confusion, disorder, excess, violence, laxity, assumption, harshness, and meanness (*Philippians* 4. 8). [BENGEL.] **apt to teach**—(2 Timothy 2. 24.) 3. **Not given to wine**—The *Greek* includes besides this, not indulging in the brawling, violent conduct towards others, which proceeds from being given to wine. The opposite of "patient" or (*Greek*) "forbearing," reasonable to others (*Note*, *Philippians* 4. 5). **no striker**—with either hand or tongue: not as some teachers pretending a holy zeal (2 Corinthians 11. 20), answering to "not a brawler" or fighter (cf. 1 Kings 22. 24; *Nehemiah* 13. 25; *Isaiah* 58. 4; *Acts* 23. 2; 2 Timothy 2. 24, 25). **not covetous**—*Greek*, "not a lover of money," whether he have much or little (*Titus* 1. 7). 4. **ruling**—*Greek*, "presiding over." **his own house**—children and servants, as contrasted with "the church" (house) of God (*v.* 5, 15) which he may be called on to preside over. **having his children**—rather as *Greek*, "having children (who are) in subjection" (*Titus* 1. 6). **gravity**—propriety: *reverent modesty* on the part of the children. [ALFORD.] The fact that he has children who are in subjection to him in all gravity, is the recommendation in his favour as one likely to rule well the Church. 5. **For**—*Greek*, "But." **the Church**—rather, "a Church" or congregation. How shall he who cannot perform the less function, perform the greater and more difficult? 6. **Not a novice**—one just converted. This proves the Church of Ephesus was established now for some time. The absence of this rule in the Epistle to Titus, accords with the recent planting of the Church at Crete. *Greek*, *Neophyte*, *lit.*, a young plant; luxuriantly verdant (*Romans* 6. 5; 11. 17; 1 Corinthians 3. 6). The young convert has not yet been disciplined and matured by afflictions and temptations. Contrast *Acts* 21. 16, "an old disciple." **lifted up with pride**—*Greek*, *lit.*, "wrapt in smoke," so that, inflated with self-conceit and exaggerated ideas of his own importance, he cannot see himself or others in the true light (*ch.* 6. 4; 2 Timothy 3. 4). **condemnation of the devil**—into the same condemnation as Satan fell into (*v.* 7; 1 Timothy 2. 26). Pride was the cause of Satan's condemnation (*Job* 38. 15; *Isaiah* 14. 12-15; *John* 12. 31; 16. 11; 2 Peter 2. 4; *Jude* 6) It cannot mean condemnation or accusation on the part of the devil. The devil may bring a re-

proach on men (v. 7), but he cannot bring them into condemnation, for he does not judge, but is judged. [BENGEL.] 7. a good report—Greek, *testimony*. So Paul was influenced by the good report given of Timothy to choose him as his companion (Acts 16. 2). of them which are without—from the as yet unconverted Gentiles around (1 Corinthians 5. 12; Colossians 4. 5; 1 Thessalonians 4. 12), that they may be the more readily won to the Gospel (1 Peter 2. 12), and that the name of Christ may be glorified. Not even the former life of a bishop should be open to reproach. [BENGEL.] reproach and the snare of the devil—reproach of men (ch. 5. 14) proving the occasion of his falling into the snare of the devil (ch. 6. 9; Matthew 23. 15; 2 Timothy 2. 26). The reproach continually surrounding him for former sins might lead him into the snare of becoming as bad as his reputation. Despair of recovering reputation might, in a weak moment, lead some into recklessness of living (Jeremiah 18. 12). The reason why only moral qualities of a general kind are specified is he presupposes in candidates for a bishopric the special gifts of the Spirit (ch. 4. 12) and true faith, which he desires to be evidenced outwardly; also he requires qualifications in a bishop not so indispensable in others. 8. The deacons were chosen by the voice of the people. CYPRIAN, *Epistle* 2. 3, says that good bishops never departed from the old custom of consulting the people. The deacons answer to the chazzan of the synagogue: the attendant ministers, or subordinate coadjutors of the presbyter (as Timothy himself was to Paul, ch. 4. 6; Philemon 13; and John Mark, Acts 13. 5). Their duty was to read the Scriptures in the Church, to instruct the catechumens in Christian truths, to assist the presbyters at the sacraments, to receive oblations, and to preach and instruct. As the chazzan covered and uncovered the ark in the synagogue, containing the law, so the deacon in the ancient Church put the covering on the communicable. (See CHRYSOSTOM, 19., *Homily* on Acts; THEOPHYLACT on Luke 19.; and BALSAMAN on *Canon* 22., *Council of Laodicea*.) The appointing of "the seven" in Acts 6. is perhaps not meant to describe the first appointment of the deacons of the Church. At least the chazzan previously suggested the similar order of deacons. double-tongued—*lit.*, "of double-speech;" saying one thing to this person, and another to that person. [THEODORET.] The extensive personal intercourse that deacons would have with the members of the Church might prove a temptation to such a fault. Others explain it, "Saying one thing, thinking another" (Proverbs 23. 19; Galatians 2. 15). I prefer the former. not greedy of filthy lucre—All gain is filthy (*lit.*, "base") which is set before a man as a by-end in his work for God [ALFORD] (1 Peter 5. 2). The deacon's office of collecting and distributing alms would render this a necessary qualification. 9. the mystery of the faith—Holding the faith, which to the natural man remains a mystery, but which has been revealed by the Spirit to them (Romans 16. 25; 1 Corinthians 2. 7-10), in a pure conscience (ch. 1. 5, 16). ("Pure," *i. e.*, in which nothing base or foreign is intermixed. [TITTMANN.] Though deacons were not ordinarily called on to preach (Stephen and Philip are not exceptions to this, since it was as evangelists, rather than as deacons, they preached), yet as being office-bearers in the Church, and having much intercourse with all the members, they especially needed to have this characteristic, which every Christian ought to have. 10. "And moreover," *&c.* [ALFORD.] be proved—not by a period of probation, but by a searching inquiry, conducted by Timothy, the ordaining president (ch. 5. 22), whether they be "blameless;" then when found so, "let them act as deacons." "Blameless;" the Greek, "unexceptionable;" as the result of public investigation unaccused. [TITTMANN.] 11. their wives—rather, "the women," *i. e.*, the deaconesses. For there is no reason that special rules should be laid down as to the wives of the deacons, and not also as to the wives of the bishops or overseers. Moreover, if the wives of the deacons were meant, there seems no reason for the omission of "their" (not in the Greek). Also the Greek *καὶ οὕτως* (the same as for "likewise," v. 8, and "in like

manner," ch. 2. 9), denotes a transition to another class of persons. Further, there were doubtless deaconesses at Ephesus, such as Phoebe was at Cenchrea (Romans 16. 1, "servant," Greek, *deaconess*), yet no mention is made of them in this Epistle if not here; whereas, supposing them to be meant here, ch. 3. embraces in due proportion all the persons in the service of the Church. Naturally after specifying the qualifications of the deacon, Paul passes to those of the kindred office, the deaconess. "Grave" occurs in the case both. "Not slanderers" here, answers to "not double-tongued" in the deacons; so "not false accusers" (Titus 2. 3). "Sober" here answers to "not given to much wine," in the case of the deacons (v. 3). Thus it appears he requires the same qualifications in female deacons as in deacons, only with such modifications as the difference of sex suggested. PLINY, in his celebrated letter to Trajan, calls them "female ministers" faithful in all things—of life as well as faith. Trustworthy in respect to the alms committed to them and their other functions, answering to "not greedy of filthy lucre," v. 8, in the case of the deacons. 12. husbands of one wife—(Note, v. 2.) ruling their children—There is no article in the Greek, "ruling children;" implying that he regarded the *having children to rule* as a qualification (v. 4; Titus 1. 6). their own houses—as distinguished from "the Church of God" (Note, v. 5). In the case of the deacons, as in that of the bishops, he mentions the first condition of receiving office, rather than the special qualifications for its discharge. The practical side of Christianity is the one most dwelt on in the Pastoral Epistles, in opposition to the heretical teachers; moreover, as the miraculous gifts began to be withdrawn, the safest criterion of efficiency would be the previous moral character of the candidate, the disposition and talent for the office being presupposed. So in Acts 6. 3, a similar criterion was applied, "Look ye out among you seven men of honest report." Less stress is laid on personal dignity in the case of the deacon than in that of the bishop (Notes, cf. v. 2. 3). 13. purchase to themselves a good degree—*lit.*, "are acquiring . . . a . . . step." Understood by many as "a higher step," *i. e.*, promotion to the higher office of presbyter. But ambition of rising seems hardly the motive to faithfulness which the apostle would urge; besides, it would require the comparative, "a better degree." Then the past aorist participle, "they that used the office of deacon well," implies that the present verb, "are acquiring to themselves boldness," is the result of the completed action of using the diaconate well. Also, St. Paul would not probably hold out to every deacon the prospect of promotion to the presbytery in reward of his service. The idea of moving upwards in Church offices was as yet unknown (cf. Romans 12. 7, &c.; 1 Corinthians 12. 4-11). Moreover, there seems little connection between reference to a higher Church rank and the words "great boldness." Therefore, what those who have faithfully discharged the diaconate acquire for themselves is "a good standing-place" [ALFORD] (a well-grounded hope of salvation) against the day of judgment, ch. 6. 19; 1 Corinthians 3. 13, 14 (the figurative meaning of "degree" or "step," being the degree of worth which one has obtained in the eye of God [WIESINGER]); and boldness (resting on that standing-place), as well for preaching and admonishing others now (Ephesians 6. 19; a firm standing forth for the truth against error), as also especially in relation to God their coming Judge, before whom they may be boldly confident (Acts 24. 16; 1 John 2. 28; 4. 17; 3. 11; Hebrews 4. 16). in the faith—rather as Greek, "in faith," *i. e.*, boldness resting on their own faith, which is in Christ Jesus—resting in Christ Jesus. 14. write I . . . hoping—*i. e.*, "though I hope to come unto thee shortly" (ch. 4. 13). As his hope was not very confident (v. 15), he provides for Timothy's lengthened superintendence by giving him the preceding rules to guide him. He now proceeds to give more general instructions to him as an evangelist, having a "gift" committed to him (ch. 4. 14). shortly—Greek, "sooner" *vis.*, than is presupposed in the preceding directions given to him. See my *Introduction* on this verse. This verse best suits the theory that this

Epistle was not written after Paul's visit and departure from Ephesus (Acts 19. and 20.), when he had resolved to winter at Corinth after passing the summer in Macedonia (1 Corinthians 16. 6), but after his first imprisonment at Rome (Acts 23.); probably at Corinth, where he might have some thoughts of going on to Epirus before returning to Ephesus. [BIRKS.] 15. But if I tarry long—before coming to thee. *that—i. e., I write* (v. 14) "that thou mayest know," &c. *behave thyself*—in directing the Church at Ephesus (ch. 4. 11). *the house of God*—the Church (Hebrews 3. 2, 5, 6; 10. 21; 1 Peter 4. 17; 1 Corinthians 3. 16, "the temple of God;" Ephesians 2. 22). *which is—i. e., inasmuch as it is. the Church*—"the congregation." The fact that the sphere of thy functions is "the congregation of the living God" (who is the ever-living Master of the house, 2 Timothy 2. 19, 20, 21), is the strongest motive to faithfulness in this behaviour *as president* of a department of "the house." *The living God* forms a striking contrast to the lifeless idol, Diana of Ephesus (1 Thessalonians 1. 9). He is the fountain of "truth," and the foundation of our "trust" (ch. 4. 10). Labour directed to a particular Church is service to the one great house of God, of which each particular Church is a part, and each Christian a living stone (1 Peter 2. 5). *the pillar and ground of the truth*—evidently predicated of the Church, not of "the mystery of godliness" (an interpretation not started till the 16th century; so BENGEL); for after two weighty predicates, "pillar and ground," and these substantives, the third, a much weaker one, and that an adjective, "confessedly," or "without controversy great," would not come. "Pillar" is so used metaphorically of the three apostles on whom principally the Jewish Christian Church depended (Galatians 2. 9; cf. Revelation 3. 12). The Church is "the pillar of the truth," as the continued existence (historically) of the truth rests on it; for it supports and preserves the word of truth. He who is of the truth belongs by the very fact to the Church. Christ is the alone ground of the truth in the highest sense (1 Corinthians 3. 11). The apostles are foundations in a secondary sense (Ephesians 2. 20; Revelation 21. 14). The Church rests on the truth as it is in Christ; not the truth on the Church. But the truth *as it is in itself* is to be distinguished from the truth *as it is acknowledged in the world*. In the former sense it needs no pillar, but supports itself; in the latter sense, it needs the Church as its pillar, i. e., its supporter and preserver. [BAUMGARTEN.] The importance of Timothy's commission is set forth by reminding him of the excellence of "the house" in which he serves; and this in opposition to the coming heresies which Paul presently forewarns him of immediately after (ch. 4. 1). The Church is to be the stay of the truth and its conservator for the world, and God's instrument for securing its continuance on earth, in opposition to those heresies (Matthew 16. 18; 23. 20). The apostle does not recognize a Church which has not the truth, or has it only in part. Rome falsely claims the promise for herself. But it is not historical descent that constitutes a Church, but this only, that it has truth for its foundation. The absence of the latter unchurches Rome. The "pillar" is the intermediate; the "ground," or "basement" (similar to "foundation," 2 Timothy 2. 19) the final support of the building. [ALFORD.] It is no objection that, having called the Church before "the house of God," he now calls it the "pillar;" for the literal word "Church" immediately precedes the new metaphors: so the Church, or congregation of believers, which before was regarded as the habitation of God, is now, from a different point of view, regarded as the pillar upholding the truth. 16. And—following up v. 15: The pillar of the truth is the Church in which thou art required to minister; "AND (that thou mayest know how grand is that truth which the Church so upholds) confessedly (so the Greek for 'without controversy') great is the mystery of godliness: (viz.) HE WHO (so the oldest MSS. and versions read for 'God') was manifested in (the) flesh (He who) was justified in the Spirit," &c. There is set before us the whole dignity of Christ's person. If He were not essentially superhuman (Titus 2. 13), how could the apostle emphatically declare that He was manifested

in (the) flesh? [TREGELLES, Printed text, Greek New Testament.] (John 1. 14; Philipians 2. 7; 1 John 1. 2; 4. 2.) Christ, in all His aspects, is Himself "the mystery of godliness." He who before was hidden "with God" was made manifest (John 1. 1, 14; Romans 16. 25, 26; Colossians 1. 26; 2 Timothy 1. 10; Titus 2. 11; 3. 4; 1 John 3. 5, 8). "Confessedly," i. e., by the universal confession of the members of "the Church," which is in this respect the "pillar" or upholder "of the truth." the mystery—the Divine scheme embodied in CHRIST (Colossians 1. 27), once hidden from, but now revealed to, us who believe. of godliness—rather, "piety;" a different Greek word expresses godliness (ch. 2. 10). In opposition to the ungodliness, or impiety inseparable from error (departure from the faith "doctrines of devils," "profane fables," ch. 4. 1, 7; cf. ch. 6. 3). To the victims of such error, the "mystery of piety" (i. e., Christ Himself) remains a mystery unrevealed (ch. 4. 2). It is accessible only to "piety" (v. 9): in relation to the pious it is termed a "mystery," though revealed (1 Corinthians 2. 7-14), to imply the excellence of Him who is the surpassing essential subject of it, and who is Himself "wonderful" (Isaiah 9. 6), surpassing knowledge (Ephesians 3. 18, 19), cf. Ephesians 5. 32. The apostle now proceeds to unfold this confessedly great mystery in its details. It is not unlikely that some formula of confession or hymn existed in the Church and was generally accepted, to which Paul alludes in the words "confessedly great is the mystery," &c., (to wit) "He who was manifested," &c. Such hymns were then used (cf. Ephesians 5. 19; Colossians 3. 16). PLINY, 1. 10, Ep. 97, "They are wont on a fixed day before dawn to meet and sing a hymn in alternate responses to Christ, as being God;" and EUSEBIUS, Ecclesiastical History, 5. 28. The short unconnected sentences with the words similarly arranged, and the number of syllables almost equal, and the ideas antithetically related, are characteristics of a Christian hymn. The clauses stand in parallelism; each two are connected as a pair, and form an antithesis turning on the opposition of heaven to earth; the order of this antithesis is reversed in each new pair of clauses: *flesh and spirit, angels and Gentiles, world and glory*; and there is a correspondence between the first and the last clause: "manifested in the flesh, received up into glory." [WIESINGER.] justified—i. e., approved to be righteous. [ALFORD.] Christ, whilst "in the flesh," seemed to be just such a one as men in the flesh, and in fact bore their sin; but by having died to sin, and having risen again, He gained for Himself and His people justifying righteousness (Isaiah 50. 8; John 16. 10; Acts 22. 14; Romans 4. 25; 6. 7, 10; Hebrews 9. 28; 1 Peter 3. 18; 4. 1; 1 John 2. 1) [BENGEL]; or rather, as the antithesis to "was manifest in the flesh" requires. He was justified in the Spirit at the same time that He was manifest in the flesh, i. e., He was vindicated as Divine "in His Spirit," i. e., in His higher nature; in contrast to "in the flesh," His visible human nature. This contrasted opposition requires "in the Spirit" to be thus explained: not "by the Spirit," as ALFORD explains it. See Romans 1. 3, 4, "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." So "justified" is used to mean vindicated in one's true character (Matthew 11. 19; Luke 7. 35; Romans 8. 4). His manifestation "in the flesh" exposed him to misapprehension, as though he were nothing more (John 6. 41; 7. 27). His justification, or vindication, in respect to His Spirit or higher being, was effected by ALL that manifested that higher being, His words (Matthew 7. 28; John 7. 46), His works (John 2. 11; 3. 2), by His Father's testimony at His baptism (Matthew 3. 17), and at the transfiguration (Matthew 17. 5), and especially by His resurrection (Acts 13. 33; Romans 1. 4), though not by this exclusively, as BENGEL limits it, seen of angels—Answering to "preached unto the Gentiles" (or rather "among the nations," including the Jews), on the other hand (Matthew 28. 19; Romans 16. 25, 26). "Angels saw the Son of God with us, not having seen Him before" [CHRYSTOM.] "not even they had seen His Divine nature, which is not visible to any creature, but they saw Him incarnate

THEODORET] (Ephesians 8, 10; 1 Peter 1, 12; cf. Colossians 1, 16, 20). What angels came to know by *seeing*, the nations learned by *preaching*. He is a new message to the one class as well as to the other; in the wondrous union in His person of things most opposite, *viz.*, heaven and earth, lies "the mystery." [WIESINGER.] If the *English Version*, "Gentiles," be retained, the antithesis will be between the *angels* who are so near the Son of God, the Lord of angels, and the *Gentiles* who were so utterly "afar off" (Ephesians 2, 17). **believed on in the world**—which lieth in wickedness (1 John 2, 15; 5, 19). Opposed to "glory" (John 1, 16, 17). This followed upon His being "preached" (Romans 10, 14). **received up into glory—Greek, "in glory."** However, *English Version* may be retained thus, "Received up (so as now to be) in glory," *i. e.*, **into glory** (Mark 16, 19; Luke 24, 51; Acts 1, 11). His reception in heaven answers to His reception on earth by being "believed on."

CHAPTER IV.

Ver. 1-16. **PREDICTION OF A COMING DEPARTURE FROM THE FAITH: TIMOTHY'S DUTY AS TO IT: GENERAL DIRECTIONS TO HIM.** The "mystery of iniquity" here alluded to, and already working (2 Thessalonians 2, 7), stands opposed to the "mystery of godliness" just mentioned (1 Timothy 3, 16). **1. Now—Greek, "But."** In contrast to the "mystery of godliness," the **Spirit-speaking** by the prophets in the Church (whose prophecies rested on those of the Old Testament, Daniel 7, 25; 8, 23, &c.; 11, 30, as also on those of Jesus in the New Testament, Matthew 24, 11-24), and also by Paul himself, 2 Thessalonians 2, 3 (with whom accord 2 Peter 3, 8; 1 John 2, 18; Jude 18). **expressly**—"in plain words." This shows that he refers to prophecies of the Spirit then lying before him. **in the latter times**—in the times following upon the times in which he is now writing. Not some remote future, but times immediately subsequent, the beginnings of the apostasy being already discernible (Acts 20, 29): these are the forerunners of "the last days" (2 Timothy 3, 1). **depart from the faith**—The apostasy was to be within the Church, the faithful one becoming the harlot. In 2 Thessalonians 2, 3 (written earlier), the apostasy of the Jews from God (joining the heathen against Christianity) is the groundwork on which the prophecy rises; whereas here, in the Pastoral Epistles, the prophecy is connected with Gnostic errors, the seeds of which had already been sown in the Church [AUBERLEN] (2 Timothy 2, 18). Apollonius Tyaneus, a heretic, came to Ephesus in the lifetime of Timothy. **giving heed**—(Ch. 1, 4; Titus 1, 14.) **seducing spirits**—working in the heretical teachers. 1 John 4, 2, 3, 6, "the spirit of error," opposed to "the spirit of truth," "the Spirit" which "speaketh" in the true prophets against them. **doctrines of devils—lit., "teachings of (i. e., suggested by) demons."** James 3, 15, "wisdom-devilish;" 2 Corinthians 11, 15, "Satan's ministers." **2. Rather translate, "Through (lit., 'in') the element in which the apostasy has place) the hypocrisy of lying speakers;"** this expresses the means through which "some shall (be led to) depart from the faith," *viz.*, the feigned sanctity of the seducers (cf. "deceivers," Titus 1, 10). **having their conscience seared**—*Greek, "having their own conscience,"* &c., *i. e.*, not only "speaking lies" to others, but also having *their own* conscience seared. Professing to lead others to holiness, *their own* conscience is all the while defiled. Bad consciences always have recourse to hypocrisy. As *faith* and a *good conscience* are joined (ch. 1, 5); so *hypocrisy* (*i. e.*, *unbelief*, Matthew 24, 5, 51; cf. Luke 12, 46) and a *bad conscience* here. THEODORET explains like *English Version*, "seared," as implying their extreme *insensibility*; the effect of cauterizing being to deaden sensation. The *Greek*, however, primarily means "branded" with the consciousness of crimes committed against their better knowledge and conscience, like so many scars burnt in by a branding-iron. Cf. Titus 1, 15; 2, 11, "condemned of himself." They are conscious of the brand within, and yet with a hypocritical show of sanctity they strive to seduce others. As "a seal" is used in

a good sense (2 Timothy 2, 19), so "a brand" in a bad sense. The image is taken from the branding of criminals. **3. Sensuality leads to false spiritualism.** Their own inward impurity is reflected in their eyes in the world without them, and hence their asceticism (Titus 1, 14, 15). [WIESINGER.] By a spurious spiritualism (2 Timothy 2, 18), which made moral perfection consist in abstinence from outward things, they pretended to attain to a higher perfection. Matthew 19, 10-12; cf. 1 Corinthians 7, 8, 28, 38, gave a seeming handle to their "forbidding marriage" (contrast ch. 5, 14), and the Old Testament distinction as to clean and unclean, gave a pretext for teaching to "abstain from meats" (cf. Colossians 2, 16, 17, 20-23). As these Judaizing Gnostics combined the harlot or apostate Old Testament Church with the beast (Revelation 17, 3), or Gnostic spiritualizing anti-Christianity, so Rome's Judaizing elements (ch. 4, 3) shall ultimately be combined with the open worldly-wise anti-Christianity of the false prophet or beast (ch. 6, 20, 21; Colossians 2, 8; 1 John 4, 1-3; Revelation 13, 12-15). Austerity gained for them a show of sanctity whilst preaching false doctrine (Colossians 2, 23). EUSEBIUS, *Ecclesiastical History*, 4, 29, quotes from IRENÆUS (1, 28), a statement that Saturninus, Marcion, and the Encratites, preached abstinence from marriage and animal meats. Paul prophetically warns against such notions, the seeds of which already were being sown (ch. 6, 20; 2 Timothy 2, 17, 18). **to be received—Greek, "to be partaken of."** **of them—lit., "created and designed" "for them,"** &c. Though *all* (even the unbelieving, Psalm 104, 14; Matthew 5, 45) are partakers in these foods created by God, "they which believe" alone fulfil God's design in creation *by partaking of them with thanksgiving*; as opposed to those who *abstain* from them, or in partaking of them, do not do so *with thanksgiving*. The unbelieving have not the designed use of such foods by reason of their "conscience being defiled" (Titus 1, 15). The children of God alone "inherit the earth;" for obedience is the necessary qualification (as it was in the original grant of the earth to Adam), which they alone possess. **and know the truth**—Explanatory and defining who are "they which believe." *Translate as Greek, "And have full knowledge of the truth"* (*Note*, Philippians 1, 9). Thus he contradicts the assumption of superior knowledge and higher moral perfection, put forward by the heretics, on the ground of their abstinence from marriage and meats. "The truth" stands in opposition to their "*lies*" (v. 2). **4, 5. Translate as Greek, "Because"** (expressing a reason resting on an *objective fact*; or, as here, a Scripture quotation)—"For" (a reason resting on something *subjective in the writer's mind*). **every creature . . . good**—(Genesis 1, 31; Romans 14, 14, 20.) A refutation by anticipation of the Gnostic opposition to creation: the seeds of which were now lurking latently in the Church. Judaism (Acts 10, 11-16; 1 Corinthians 10, 25, 26) was the starting-point of the error as to meats: Oriental Gnosticism added new elements. The old Gnostic heresy is now almost extinct; but its remains in the celibacy of Rome's priesthood, and in its fasts from animal meats, enjoined under the penalty of mortal sin, remain. **if . . . with thanksgiving**—Meats, though pure in themselves, become impure by being received with an unthankful mind (Romans 14, 6; Titus 1, 15). **5. sanctified**—"hallowed:" set apart as holy for the use of believing men: separated from "the creature," which is under the *bondage of vanity and corruption* (Romans 8, 19, &c.). Just as in the Lord's Supper, the thanksgiving prayer sanctifies the elements, separating them from their naturally alien position in relation to the spiritual world, and transferring them to their true relation to the new life. So in *every* use of the creature, thanksgiving prayer has the same effect, and ought always to be used (1 Corinthians 10, 30, 31). **by the word of God and prayer**—*i. e.*, "by means of *intercessory* prayer" (so the *Greek*)—*i. e.*, *consecratory* prayer in behalf of "the creature" or food—that prayer mainly consisting of "the word of God." The *Apostolic Constitutions*, 7, 49, give this ancient grace, almost wholly consisting of Scripture, "Blessed art thou, O Lord, who feedest me from my youth, who givest food to all flesh: Fill our hearts with joy

and gladness, that we, having all sufficiency, may abound unto every good work in Christ Jesus our Lord, through whom glory, honour, and might, be to thee for ever. Amen." In the case of inspired men, "the word of God" would refer to *their* inspired prayers (1 Kings 17. 1); but as Paul speaks in general, including uninspired men's thanksgiving for meals, the "word of God" more probably refers to the *Scripture* words used in thanksgiving prayers. **6. If thou put . . . in remembrance**—rather as *Greek*, "If thou suggest to (bring under the notice of) the brethren," &c. **these things**—*viz.*, the truths stated in v. 4, 5, in opposition to the errors foretold, v. 1-3. **minister**—"servant." **nourished up**—The *Greek* is *present*, not *past*: "Continually being nourished in" (2 Timothy 1. 5; 3. 14, 15). **the words of faith**—rather, "... of the faith" (cf. v. 12). **good doctrine**—"the good teaching." Explanatory of "the faith," in opposition to the "teachings of demons" (*English Version, doctrines of devils*, v. 1) which Timothy was to counteract. Cf. "sound doctrine" (ch. 1. 10; 6. 3; Titus 1. 9; 2. 1). **whereunto thou hast attained**—"the course of which thou hast followed;" hast followed along by tracing its course and accompanying it. [ALFORD.] Thou hast begun to follow up. [BENGEL.] The same *Greek* occurs, "Thou hast fully known" (2 Timothy 3. 10), "having had perfect understanding" (Luke 1. 3). It is an undesigned coincidence that the *Greek* verb is used only by Paul and *Paul's companion*, Luke. **7. refuse**—reject, avoid, have nothing to do with (2 Timothy 2. 23; Titus 3. 10). **old wives' fables**—ancient myths (ch. 1. 4, 9; Titus 1. 14). They are "profane," because leading away from "godliness" or "piety" (ch. 1. 4-7; 3. 20; 2 Timothy 2. 16; Titus 1. 1, 2). **exercise thyself**—*lit.*, "exercise thyself" as one undergoing training in a gymnasium. Let thy self-discipline be not in ascetical exercises as the false teachers (v. 3, 8; cf. 2 Timothy 2. 22, 23; Hebrews 5. 14; 11. 11), but with a view to godliness or "piety" (ch. 6. 11, 12). **8. but little**—*Greek*, "profiteth to (but) a small extent." Paul does not deny that fasting and abstinence from conjugal intercourse for a time, with a view to reaching the inward man through the outward, do profit somewhat, Acts 13. 3; 1 Corinthians 7. 5, 7; 9. 26, 27 (though in its degenerate form, asceticism, dwelling solely on what is outward, v. 3, is not only not profitable but injurious). Timothy seems to have had a leaning to such outward self-discipline (cf. ch. 5. 23). Paul, therefore, whilst not disapproving of this in its due proportion and place, shows the vast superiority of *godliness* or *piety*, as being profitable not merely "to a small extent," but unto *all* things; for, having its seat within, it extends thence to the whole outward life of a man. Not unto one portion only of his being, but to every portion of it, bodily and spiritual, temporal and eternal. [ALFORD.] "He who has *piety* (which is 'profitable unto all things') wants nothing needed to his well-being, even though he be without those helps which, 'to a small extent,' *bodily exercise* furnishes." [CALVIN.] "*Piety*," which is the end for which thou art to "exercise thyself" (v. 7), is the essential thing: the means are secondary. **having promise, &c.**—*translate as Greek*, "Having promise of life, that which now is, and that which is to come." "Life" in its truest and best sense now and hereafter (2 Timothy 1. 1). Length of life now so far as it is really good for the believer; life in its truest enjoyments and employments now, and life blessed and eternal hereafter (Matthew 6. 33; Mark 10. 29, 30). "Now in this time" (Psalm 84. 11; 112.; Romans 8. 23; 1 Corinthians 3. 21, 22, "all things are yours . . . the world, life . . . things present, things to come"). Christianity, which seems to aim only at our happiness hereafter, effectually promotes it here (ch. 6. 6; 2 Peter 1. 3). Cf. Solomon's prayer and the answer (1 Kings 3. 7-13). **9.** (Ch. 1. 15.) This verse (*Greek*), "faithful is the saying," &c., confirms the assertion as to the "promise" attached to "godliness," v. 8 and forms a prefatory introduction to v. 10 which is joined to v. 9 by "for." So 2 Timothy 2. 11. Godly men seem to suffer loss as to this life: Paul hereby refutes the notion. [BENGEL.] "God is the Saviour specially of those that believe" (v. 10), both as to "the life that now is," and also as to "the life which is to come"

(v. 8). **10. therefore**—(*Greek*, "with a view to this." *The reason why* "we both" ('both' is omitted in the oldest MSS.) labour (endure hardship) and suffer reproach (some oldest MSS. read 'strive') is *because* we have rested, and do rest our hope, on the living (and therefore, *life-giving*, v. 8) God." Saviour—even in this life (v. 8). **specially . . . those that believe**—Their "labour and reproach" are not inconsistent with their having from the living God, their Saviour, even the present life (Mark 10. 30, "a hundred-fold now in this time . . . with persecutions"), much more the life to come. If God is in a sense "Saviour" of unbelievers (ch. 2. 4, *i. e.*, is *willing* to be so *everlastingly*, and is *temporally here* their Preserver and Benefactor), much more of believers. He is the Saviour of all men *potentially* (ch. 1. 15); of believers alone *effectually*. **11.** These truths, to the exclusion of those useless and even injurious teachings (v. 1-3), whilst weighing well thyself, charge also upon others. **12. Let no man despise thy youth**—Act so as to be respected in spite of thy youth (1 Corinthians 13. 11; Titus 2. 15); cf. "youthful" as to Timothy (2 Timothy 2. 22). He was but a mere youth when he joined St. Paul (Acts 16. 1-3). Eleven years had elapsed since then to the time subsequent to Paul's first imprisonment. He was, therefore, still young; especially in comparison with Paul, whose place he was filling; also in relation to elderly presbyters whom he should "entreat as a father" (ch. 5. 1), and generally in respect to his duties in rebuking, exhorting, and ordaining (ch. 3. 1), which ordinarily accord best with an elderly person (ch. 5. 19). **be thou an example**—*Greek*, "become a pattern" (Titus 2. 7). The true way of making men not to despise (slight, or disregard) thy youth, **in word**—in all that thou sayest in public and private. **conversation**—*i. e.*, "behaviour:" the Old English sense of the word. **in charity . . . faith**—the two cardinal principles of the Christian (Galatians 5. 6). The oldest MSS. omit "in spirit." **in purity**—simplicity of holy motive followed out in consistency of holy action [ALFORD] (ch. 5. 22; 2 Corinthians 6. 6; James 3. 17; 4. 8; 1 Peter 1. 22). **13. Till I come**—when Timothy's commission would be superseded for the time by the presence of the apostle himself (ch. 1. 3; 3. 14). **reading**—especially in the public congregation. The practice of reading Scripture was transferred from the Jewish synagogue to the Christian Church (Luke 4. 16-20; Acts 13. 15; 15. 21; 2 Corinthians 3. 14). The New Testament Gospel and Epistles being recognized as inspired by those who had the gift of *discerning spirits*, were from the first, according as they were written, read along with the Old Testament in the Church (1 Thessalonians 5. 21, 27; Colossians 4. 16). [JUSTIN MARTYR, *Apology*, 1. 67.] I think that whilst *public reading* is the prominent thought, the Spirit intended also to teach that Scripture reading in private should be "the fountain of all wisdom from which pastors ought to draw whatever they bring before their flock." [ALFORD.] **exhortation**—addressed to the feelings and will with a view to the regulation of the conduct. **doctrine**—*Greek* (ministerial), "teaching" or *instruction*. Addressed to the understanding, so as to impart knowledge (ch. 6. 2; Romans 12. 7, 8). Whether in public or private, *exhortation* and *instruction* should be based on *Scripture reading*. **14. Neglect not the gift**—by letting it lie unused. In 2 Timothy 1. 6 the gift is represented as a *spark* of the Spirit lying within him, and sure to smoulder by neglect, the *stirring up* or keeping in lively exercise of which depends on the will of him on whom it is bestowed (Matthew 25. 18, 25, 27, 28). The *charism* or spiritual gift, is that of the Spirit which qualified him for "the work of an evangelist" (Ephesians 4. 11; 2 Timothy 4. 5), or perhaps the gift of *discerning spirits*, specially needed in his function of ordaining, as overseer. [BISHOP HINDS.] **given thee**—by God (1 Corinthians 12. 4, 6). **by prophecy**—*i. e.*, by the Holy Spirit, at his general ordination, or else consecration, to the special see of Ephesus, speaking through the prophets God's will to give him the graces needed to qualify him for his work (ch. 1. 18; Acts 13. 1-3). **with . . . laying on of . . . hands**—So in Joshua's case, Numbers 27. 18-20; Deuteronomy 34. 9. The gift was connected with the sym-

bolical act of laying on hands. But the Greek "WITH" implies that *the presbyter's* laying on hands was the mere *accompaniment* of the conferring of the gift. "BY" (2 Timothy 1. 6) implies that *Paul's* laying on his hands was the actual *instrument* of its being conferred. **of the presbytery**—In 2 Timothy 1. 6 the apostle mentions only *his own* laying on of hands. But there his aim is to remind Timothy specially of the part he himself took in imparting to him the gift. Here he mentions the fact, quite consistent with the other, that the neighbouring presbyters took part in the ordination or consecration, he, however, taking the foremost part. Paul, though having the general oversight of the elders everywhere, was an elder himself (1 Peter 5. 1; 2 John 1). The Jewish council was composed of the elders of the Church (the presbytery, Luke 22. 66; Acts 22. 5), and a presiding rabbi; so the Christian Church was composed of apostles, elders, and a president (Acts 15. 16). As the president of the synagogue was of the same order as his presbyters, so the bishop was of the same order as his presbyters. At the ordination of the president of the synagogue there were always three presbyters present to lay on hands, so the early Church canons required three bishops to be present at the consecration of a bishop. As the president of the synagogue, so the bishop of the Church alone could ordain, he acting as the representative, and in the name of the whole presbytery. [VITRINGA.] So, in the Anglican Church, the bishop ordains, the presbyters or priests present joining with him in laying on hands. **15. Meditate**—Greek, "*Meditate CAREFULLY upon*" (Psalm 1. 2; 119. 15; cf. "Isaac," Genesis 24. 63). **these things**—(v. 12-14.) As food would not nourish without digestion, which assimilates the food to the substance of the body, so spiritual food, in order to profit us, needs to be appropriated by prayerful meditation. **give thyself wholly to—*lit.***, "*BE in these things*;" let them engross thee wholly; be wholly absorbed in them. *Entire self-dedication*, as in other pursuits, so especially in religion, is the secret of proficiency. There are changes as to all other studies, fashionable to-day, out of fashion to-morrow; this study alone is never obsolete, and when made the all-engrossing aim sanctifies all other studies. The exercise of the ministry threatens the spirit of the ministry, unless it be sustained within. The minister must be first his own scholar before he can be another's teacher. **profiting**—Greek, "progress" towards perfection in the Christian life, and especially towards the fullest realization of the ideal of a Christian minister (v. 12). **may appear to all**—not for thy glory, but for the winning of souls (Matthew 5. 16). **16. Take heed**—Give heed (Acts 3. 5). **thyself, and . . . doctrine**—"and unto thy teaching." The two requisites of a good pastor; His teaching will be of no avail, unless his own life accord with it; and his own purity of life is not enough, unless he be diligent in teaching. [CALVIN.] This verse is a summary of v. 12. **continue in them**—(2 Timothy 3. 14.) **in doing this**—not "*by doing this*," as though he could save himself by works. **thou shalt . . . save thyself, and them, &c.**—(Ezekiel 33. 9; James 5. 20.) In performing faithfully his duty to others, the minister is promoting his own salvation. Indeed he cannot "give heed unto the teaching" of others, unless he be at the same time "giving heed unto himself."

CHAPTER V.

Ver. 1-25. GENERAL DIRECTIONS AS TO HOW TIMOTHY SHOULD DEAL WITH DIFFERENT CLASSES IN THE CHURCH. **1. an elder**—*in age*; probably not an elder *in the ministry*; these latter are not mentioned till v. 17, "the elders that rule." Cf. Acts 2. 17, "Your old men," *lit.*, "elders." Contrasted with "the younger men." As Timothy was admonished so to conduct himself as to give no man reason to *despise* his youth (ch. 4. 12); so here he is told to bear in mind his youth, and to behave with the modesty which becomes a young man in relation to his elders. "*Rebuke*," *lit.*, "Strike hard upon;" *Rebuke not sharply*: a different word from "*rebuke*," 2 Timothy 4. 2. **entreat—*exhort***, as brethren—and therefore equals; not lording it over them (1 Peter 5. 1-3). **2. with all purity**—Respectful

treatment of the other sex will promote "purity." **3. Honour**—by setting on the Church-roll, as fit objects of charitable sustenance (v. 9, 17, 18; Acts 6. 1). So "honour" is used for *support* with necessaries (Matthew 15. 4, 6; Acts 28. 10). **widows indeed**—(v. 16.) Those really desolate not like those (v. 4) having children or relations answerable for their support, nor like those (in v. 6) "who live in pleasure;" but such as, from their earthly desolation as to friends, are most likely to trust wholly in God, persevere in continual prayers, and carry out the religious duties assigned to Church widows (v. 5). Care for widows was transferred from the Jewish economy to the Christian (Deuteronomy 14. 29; 16. 11; 24. 17, 19). **4. if any widow**—not "a widow indeed," as having children who ought to support her. **nephews**—rather, as Greek, "descendants," or "grandchildren." [HESYCHIUS.] *Nephews* in old English meant *grandchildren* [HOOKER, *Ecclesiastical Polity*, 5. 20]. **let them**—the children and descendants. **learn first**—ere it falls to the Church to support them. **to show piety at home**—filial piety towards their widowed mother or grandmother, by giving her sustenance. *Lit.*, ". . . towards *their own house*." "Piety is applied to the reverential discharge of filial duties; as the parental relation is the earthly representation of God our heavenly Father's relation to us. "*Their own*" stands in opposition to *the Church*, in relation to which the widow is comparatively a stranger. She has a claim on *her own* children, prior to her claim on the Church; let them fulfil this prior claim which she has on them, by sustaining her and not burdening the Church. **parents**—Greek, (living) "progenitors," *i. e.*, their mother or grandmother, as the case may be. "Let them learn," implies that abuses of this kind had crept into the Church, widows claiming Church support, though they had children or grandchildren able to support them. **good and**—The oldest MSS. omit. The words are probably inserted by a transcriber from ch. 2. **5. widow indeed, and desolate**—contrasted with her who has children or grandchildren to support her (v. 4). **trusteth in God**—Perfect tense in Greek, "Hath rested, and doth rest her hope in God." This v. 5 adds another qualification in a widow for Church maintenance, besides her being "desolate" or destitute of children to support her. She must be not one "that liveth in pleasure" (v. 6), but one making God her main hope (the accusative in Greek expresses that God is *the ultimate aim whereto* her hope is directed; whereas, ch. 4. 10, dative expresses hope resting on God as her present stay [WIESINGER]), and continuing instantly in prayers. Her destitution of children, and of all ties to earth, would leave her more unencumbered for devoting the rest of her days to God and the Church (1 Corinthians 7. 33, 34). Cf. also "Anna a widow," who remained unmarried after her husband's death, and "departed not from the temple, but served God with fastings and prayers day and night" (Luke 2. 38, 37). Such a one, Paul implies, would be the fittest object for the Church's help (v. 3); for such a one is promoting the cause of Christ's Church by her prayers for it. "Ardour in prayers flows from hoping confidence in God." [LEO.] **in supplications and prayers**—Greek, "in *her* supplications and prayers;" the former signifies *asking under a sense of need*, the latter, *prayer* (Notes, ch. 2. 1; Philippians 4. 6). **night and day**—Another coincidence with Luke (Luke 18. 7, "cry day and night"); contrast Satan's accusations "day and night" (Revelation 12. 10). **6. she that liveth in pleasure**—the opposite of such a widow as is described v. 5, and therefore one utterly undeserving of Church charity. The Greek expresses *wanton prodigality* and excess. [TITTMANN.] The root expresses *weaving* at a fast rate, and so lavish excess (Note, James 5. 6). **dead while she liveth**—dead in the Spirit whilst alive in the flesh (Matthew 8. 22; Ephesians 5. 14). **7. these things**—just now spoken (v. 5, 6). **that they may be blameless—*viz.***, the widows supported by the Church. **8. But**—Reverting to v. 4, "If any (a general proposition, therefore including in its application *the widow's children* or *grandchildren*) provide not for his own (relations in general), and especially for those of his own house (in particular), he hath (practically) denied the faith." Faith

about love and its works is dead; "for the subject-matter of faith is not mere opinion, but the grace and truth of God, to which he that believes gives up his spirit, as he that loves gives up his heart." [MACK.] If in any case a duty of love is plain, it is in relation to one's own relatives; to fail in so plain an obligation is a plain proof of want of love, and therefore of want of faith. "Faith does not set aside natural duties, but strengthens them." [BENGEL.] **worse than an infidel**—because even an infidel (or unbeliever) is taught by nature to provide for his own relatives, and generally recognizes the duty; the Christian who does not so, is worse (Matthew 5. 46, 47). He has less excuse with his greater light, than the infidel who may break the laws of nature. 9. *Translate*, "As a widow (i. e., of the ecclesiastical order of widowhood, a kind of female presbytery), let none be enrolled (in the catalogue) who is less than sixty years old." These were not *deaconesses*, who were chosen at a younger age (forty was the age fixed at the Council of Chalcedon), and who had virgins (in a later age called *widows*) as well as widows among them, but a band of widows set apart, though not yet formally and finally, to the service of God and the Church. Traces of such a class appear in Acts 9. 41. Dorcas herself was such a one. As it was expedient (*Note*, ch. 3. 2; Titus 1. 6) that the presbyter or bishop should have been but once married, so also in her case. There is a transition here to a new subject. The reference here cannot be, as in v. 8, to *providing Church sustenance* for them. For the restriction to widows above sixty would then be needless and harsh, since many widows might be in need of help at a much earlier age; as also the rule that the widow must not have been *twice married*, especially since he himself, below (v. 14), enjoins the younger widows to marry again; as also that she must have *brought up children*. Moreover, v. 10 presupposes some competence, at least in past times, and so poor widows would be excluded, the very class requiring charity. Also, v. 11 would then be senseless, for then their re-marrying would be a benefit, not an injury, to the Church, as relieving it of the burden of their sustenance. TERTULLIAN, *De Velandis Virginibus*, c. 9., HERMAS, *Shepherd*, B. 1. 2, and CHRYSOSTOM, *Homily* 81, mention such an order of ecclesiastical widowhood, each one not less than sixty years old, and resembling the presbyters in the respect paid to them, and in some of their duties; they ministered with sympathizing counsel to other widows and to orphans, a ministry to which their own experimental knowledge of the feelings and sufferings of the bereaved adapted them, and had a general supervision of their sex. Age was doubtless a requisite in *presbyters*, as it is here stated to have been in *presbyteresses*, with a view to their influence on the younger persons of their sex. They were supported by the Church, but not the only widows so supported (v. 8, 4). **wife of one man**—in order not to throw a stumbling-block in the way of Jews and heathen, who regarded with disfavour second marriages (*Note*, ch. 3. 2; Titus 1. 6). This is the force of "blameless," giving no offence, even in matters indifferent. 10. **for good works**—*Greek*, "in honourable (excellent) works;" the sphere or element in which the good report of her had place (Titus 2. 7). This answers to ch. 3. 7, as to the bishop or presbyter, "He must have a good report of them which are without." **if**—if, in addition to being "well reported of," she, &c. **she . . . brought up children**—either her own (ch. 3. 4, 12), or those of others, which is one of the "good works;" a qualification adapting her for ministry to orphan children, and to mothers of families. **lodged strangers**—ch. 3. 2, "given to hospitality," Titus 1. 8; in the case of *presbyters*. **washed . . . saints' feet**—after the example of the Lord (John 13. 14); a specimen of the universal spirit of humbly "by love serving one another," which actuated the early Christians. **relieved the afflicted**—whether by pecuniary or other relief. **followed . . . good**—(1 Thessalonians 5. 15; cf. instances in Matthew 25. 35, 36.) 11. **younger**—than sixty years old (v. 9). **refuse**—to take on the roll of presbyteress widows. **wax wanton**—*lit.*, "over-strong" (2 Chronicles 28. 16). **against Christ**—rebellious against Christ, their proper Bridegroom. [JEROME.] **they will**—*Greek*, they wish; their

desire is to marry again. 12. **Having**—Bringing on themselves, and so *having* to bear as a burden (Galatians 5. 10; *judgment* from God (cf. ch. 3. 6), weighing like a load on them. **cast off their first faith**—*viz.*, pledged to Christ and the service of the Church. There could be no hardship at the age of sixty or upwards in not marrying again (end of v. 9), for the sake of serving better the cause of Christ as presbyteresses; though, to ordinary widows, no barrier existed against re-marriage (1 Corinthians 7. 39). This is altogether distinct from Rome's unnatural vows of celibacy in the case of young marriageable women. The widow-presbyteresses, moreover, engaged to remain single, not as though single life were holier than married life (according to Rome's teaching), but because the interests of Christ's cause made it desirable (*Note*, ch. 3. 2). They had pledged "their first faith" to Christ as presbyteress widows; they now wish to transfer their faith to a husband (cf. 1 Corinthians 7. 32, 34). 13. **withal**—"at the same time, moreover." **learn**—usually in a good sense. But these women's "learning" is *idleness, trifling, and busybodies' tattling*. **wandering**—*Greek*, "going about," from house to house—of the members of the Church (2 Timothy 3. 6). "They carry the affairs of this house to that, and of that to this; they tell the affairs of all to all." [THEOPHYLACT.] **tattlers**—*lit.*, "trifling talkers." In 3 John 10, translated "prating," **busybodies**—mischievously busy; inconsiderately curious (2 Thessalonians 3. 11). Acts 19. 19, "curious," the same *Greek*. Curiosity usually springs from idleness, which is itself the mother of garrulity. [CALVIN.] **speaking**—not merely "saying." The subject-matter, as well as the form, is involved in the *Greek* word. [ALFORD.] **which they ought not**—(Titus 1. 11.) 14. **younger women**—rather, as ellipsis ought to be supplied, "the younger widows," *viz.*, younger widows in general, as distinguished from the elder widows taken on the roll of presbyteresses (v. 9). The "therefore" means *seeing the young widows are exposed to such temptations*, "I will," o "desire," &c. (v. 11-13). The precept here that they should marry again, is not inconsistent with 1 Corinthians 7. 40 for the circumstances of the two cases were distinct (cf. 1 Corinthians 7. 26). Here re-marriage is recommended as an antidote to *sexual passion, idleness*, and the other evils noted v. 11-13. Of course, where there was no tendency to these evils, marriage again would not be so requisite; St. Paul speaks of what is generally desirable, and supposing there should be danger of such evils, as was likely. "He does not impose a law, but points out a remedy, to younger widows." [CHRYSOSTOM.] **bear children**—(Ch. 2. 15)—thus gaining one of the qualifications (v. 10) for being afterwards a presbyteress widow, should Providence so ordain it. **guide**—*Greek*, "Rule the house" in the woman's due place; not *usurping authority* over the man (ch. 2. 12). **give none occasion**—*lit.*, "starting-point;" handle of reproach through the loose conduct of nominal Christians. **the adversary**—of Christianity, Jew or Gentile. Philippians 1. 28; Titus 2. 8, "He that is of the contrary part." Not Satan, who is introduced in a different relation (v. 15). **to speak reproachfully**—*lit.*, "for the sake of reproach" (ch. 3. 7; 6. 1; Titus 2. 5, 10). If the *handle* were given, the adversary would use it for the sake of reproach. The adversary is eager to exaggerate the faults of a few, and to lay the blame on the whole Church and its doctrines. [BENGEL.] 15. **For**—For in the case of some this result has already ensued; "Some (widows) are already turned aside after Satan," the seducer (not by falling away from the faith in general, but) by such errors as are stigmatized v. 11-13, sexual passion, idleness, &c., and so have given occasion of reproach (v. 14). "Satan finds some mischief still for the idle hands to do." 16. **If any . . . have widows**—of his family, however related to him. Most of the oldest MSS. and versions omit "man or," and read, "If any woman that believeth." But the Received text seems preferable. If, however, the weightiest authorities are to prevail, the sense will be, He was speaking of younger widows; He now says, If any believing young widow have widows related to her needing support, let her relieve them, thereby easing the Church of the burden, v. 3, 4 (there it was the children and grand

children; here it is the young widow, who, in order to avoid the evils of idleness and wantonness, the result of idleness, v. 11, 13; Ezekiel 16. 49, is to be diligent in good works, such as "relieving the afflicted," v. 10, thus qualifying herself for being afterwards a widow-presbyteress. let them—rather as Greek, "let him," or "her;" "let such a one," &c. (v. 10). be charged—*lit.*, "be burdened" with their support. widows indeed—really helpless and friendless (v. 3, 4). 17. The transition from the widow-presbyteresses (v. 9) to the presbyters here, is natural. rule well—*lit.*, "preside well," with wisdom, ability, and loving faithfulness, over the flock assigned to them. be counted worthy of double honour—*i. e.*, the honour which is expressed by gifts (v. 3, 18), and otherwise. If a presbyter as such, in virtue of his office, is already worthy of honour, he who rules well is doubly so [WIESINGER] (1 Corinthians 9. 14; Galatians 6. 6; 1 Thessalonians 5. 12). Not literally that a presbyter who rules well should get double the salary of one who does not rule well [ALFORD], or of a presbyteress widow, or of the deacons. [CHRYSOSTOM.] "Double" is used for large in general (Revelation 18. 6). especially they who labour in the word and doctrine—Greek, "teaching;" preaching of the word, and instruction, catechetical or otherwise. This implies that of the ruling presbyters there were two kinds, those who laboured in the word and teaching, and those who did not. Lay presbyters, so called merely because of their age, have no place here; for both classes mentioned here alike are ruling presbyters. A college of presbyters is implied as existing in each large congregation. As in ch. 3. their qualifications are spoken of, so here the acknowledgments due to them for their services. 18. the Scripture—(Deuteronomy 25. 4; quoted before in 1 Corinthians 9. 9.) the ox that treadeth out—Greek, "An ox whilst treading," &c. The labourer is worthy of his reward—or "hire;" quoted from Luke 10. 7, whereas Matthew 10. 10 has "his meat," or "food." If St. Paul extends the phrase, "Scripture saith," to this second clause, as well as to the first, he will be hereby recognizing the Gospel of St. Luke, his own helper (whence appears the undesigned appositeness of the quotation), as inspired Scripture. This I think the correct view. The Gospel according to St. Luke was probably in circulation then about eight or nine years. However, it is possible "Scripture saith" applies only to the passage quoted from Deuteronomy 25. 4; and then his quotation will be that of a common proverb, quoted also by the Lord, which commends itself to the approval of all, and is approved by the Lord and His apostle. 19. Against an elder—a presbyter of the Church. receive not—"entertain not." [ALFORD.] but before two or three witnesses—A judicial conviction was not permitted in Deuteronomy 17. 6; 19. 15, except on the testimony of at least two or three witnesses (cf. Matthew 18. 16; John 8. 17; 2 Corinthians 13. 1; 1 John 5. 6, 7). But Timothy's entertaining an accusation against any one is a different case, where the object was not judicially to punish, but to admonish; here he might ordinarily entertain it without the need of two or three witnesses; but not in the case of an elder, since the more earnest an elder was to convince gainsayers (Titus 1. 9), the more exposed would he be to vexatious and false accusations. How important then was it that Timothy should not, without strong testimony, entertain a charge against presbyters, who should, in order to be efficient, be "blameless" (ch. 3. 2; Titus 1. 6). Verses 21, 24 imply that Timothy had the power of judging in the Church. Doubtless he would not condemn any save on the testimony of two or three witnesses, but in ordinary cases he would cite them, as the law of Moses also allowed, though there were only one witness. But in the case of elders, he would require two or three witnesses before even citing them; for their character for innocence stands higher, and they are exposed to envy and calumny more than others. [BENGEL.] "Receive" does not, as ALFORD thinks, include both citation and conviction, but means only the former. 20. Them that sin—whether presbyters or laymen. rebuke before all—publicly before the Church (Matthew 18. 15-17; 1 Corinthians 5. 9-13; Ephesians 5. 11). Not until this "rebuke" was disregarded

was the offender to be excommunicated. others . . . fear—that other members of the Church may have a wholesome fear of offending (Deuteronomy 13. 11; Acts 5. 11). 21. I charge thee—rather as Greek, "I adjure thee" so it ought to be translated 2 Timothy 4. 1. before—"in the presence of God." Lord—Omitted in the oldest MSS. God the Father, and Christ the Son, will testify against thee, if thou disregardest my injunction. He vividly sets before Timothy the last judgment, in which God shall be revealed, and Christ seen face to face with His angels. [BENGEL.] elect angels—an epithet of reverence. The objects of Divine electing love (1 Peter 2. 6). Not only "elect" [according to the everlasting purpose of God] in contradistinction to the reprobate angels (2 Peter 2. 4), but also to mark the excellence of the angels in general [as God's chosen ministers, "holy angels," "angels of light"], and so to give more solemnity to their testimony [CALVIN] as witnesses to Paul's adjuration. Angels take part by action and sympathy in the affairs of the earth (Luke 15. 10; 1 Corinthians 4. 9). these things—the injunctions, v. 19, 20. without preferring one before another—rather as Greek, "prejudice;" "judging before" hearing all the facts of a case. There ought to be judgment, but not prejudging. Cf. "suddenly," v. 22; also v. 24. partiality—in favour of a man, as "prejudice" is bias against a man. Some of the oldest MSS. read, "in the way of summoning (brethren) before a (heathen) judge." But Vulgate and other good authorities favour the more probable reading in English Version. 22. Lay hands—*i. e.*, ordain (ch. 4. 14; 2 Timothy 1. 6; Titus 1. 5). The connection is with v. 19. The way to guard against scandals occurring in the case of presbyters is, be cautious as to the character of the candidate before ordaining him; this will apply to other Church officers so ordained, as well as to presbyters. Thus, this clause refers to v. 19, as next clause, "neither be partaker of other men's sins," refers to v. 20. ELLICOTT, WIESINGER, &c., understand it of receiving back into Church fellowship or absolution, by laying hands on those who had been "rebuked" (v. 20) and then excommunicated (Matthew 18. 17); v. 20 favours this. But as in ch. 4. 14, and Acts 6. 6, 13. 3; 2 Timothy 1. 6, the laying on of hands is used of ordination (cf. however as to confirmation, Acts 8. 17), it seems better to take it so here. suddenly—hastily: v. 24, 25 show that waiting for a time is salutary. neither be partaker of other men's sins—by negligence in ordaining ungodly candidates, and so becoming in some degree responsible for their sins. Or, there is the same transition from the elders to all in general who may sin, as in v. 19, 20. Be not a partaker in other men's sins by not "rebuking them that sin before all," as well as those that are candidates for the presbytery, as also all "that sin." keep thyself pure—"THYSELF" is emphatic. "Keep THYSELF" clear of participation in other men's sin by not failing to rebuke them that sin (v. 20). Thus the transition is easy to v. 23, which is concerning Timothy personally; cf. also v. 24. 23. no longer—as a habit. This injunction to drink wine occasionally is a modification of the preceding "keep thyself pure." The presbyter and deacon were enjoined to be "not given to wine" (ch. 3. 3, 8). Timothy seems to have had a tendency to undue ascetical strictness on this point (cf. Note, ch. 4. 8; cf. the Nazarene vow, Numbers 6. 1-4; John Baptist, Luke 1. 15; Romans 14). Paul therefore modifies the preceding words, "keep thyself pure," virtually saying, "Not that I mean to enjoin that kind of purity which consists in asceticism, nay, be no longer a water-drinker," *i. e.*, no longer drink only water, but use a little wine, as much as is needed for thy health. So ELLICOTT and WIESINGER. ALFORD thus: Timothy was of a feeble frame (Note, 1 Corinthians 16. 10, 11), and prone to timidity in his duties as overseer where vigorous action was needed; hence Paul exhorts him to take all proper means to raise his bodily condition above these infirmities. God hereby commands believers to use all due means for preserving health, and condemns by anticipation the human traditions which among various sects have denied the use of wine to the faithful. 24. Two kinds of sins are specified: those palpably manifest (so the Greek for "open beforehand" ought to be translated so it

Hebrews 7. 14, it is translated "evident;" *lit.*, "before" the eyes, i. e., notorious), further explained as "going before judgment;" and those which follow after the men "some men they, i. e., their sins, follow after"), *viz.*, not going beforehand, loudly accusing, but hidden till they come to the judgment: so v. 25, the good works are of two classes: those palpably manifest (translate so, instead of "manifest beforehand") and "those that are otherwise," i. e., not palpably manifest. Both alike "cannot be hid;" the former class in the case of bad and good are manifest already; the latter class in the case of both are not manifest now, but shall be so at the final judgment, going before to judgment—as heralds; crying sins which accuse their perpetrator. The connection seems to me this: He had enjoined Timothy, v. 20, "Rebuke them that sin before all;" and in v. 22, "Neither be partaker of other men's sins," by ordaining ungodly men; having then by a digression at the clause, "keep thyself pure," guarded against an ascetical error of Timothy in fancying purity consisted in asceticism, and having exhorted him to use wine for strengthening him in his work, he returns to the subject of his being vigorous as an overseer in rebuking sin, whether in presbyters or people, and in avoiding participation in men's sins by ordaining ungodly candidates. He says, therefore, there are two classes of sins, as there are two classes of good works: those palpably manifest, and those not so; the former are those on which thou shouldst not decidedly at once when called on, whether to rebuke in general, or to ordain ministers in particular; as to the latter, the final judgment alone can decide; however hidden now they "cannot be hid" then. This could only be said of the final judgment (1 Corinthians 4. 5; therefore, ALFORD's reference of this verse to Timothy's judgment in choosing elders must be wrong), all judgments before then are fallible. Thus he implies, that Timothy can only be responsible if he connive at manifest, or evident sins; not that those that are otherwise shall escape judgment at last: just as in the case of good works, he can only be responsible for taking into account in his judgments those which are patent to all, not those secret good works which nevertheless will not remain hidden at the final judgment.

CHAPTER VI.

Ver. 1-21. EXHORTATIONS AS TO DISTINCTIONS OF CIVIL RANK; THE DUTY OF SLAVES, IN OPPOSITION TO THE FALSE TEACHINGS OF GAIN-SEEKERS; TIMOTHY'S PURSUIT IS TO BE GODLINESS, WHICH IS AN EVERLASTING POSSESSION; SOLEMN ADJURATION TO DO SO AGAINST CHRIST'S COMING; CHARGE TO BE GIVEN TO THE RICH. CONCLUDING EXHORTATION. 1. servants—To be taken as predicated thus, "Let as many as are under the yoke (as) slaves" (Titus 2. 9). The exhortation is natural, as there was a danger of Christian slaves inwardly feeling above their heathen masters. their own masters—The phrase *their own*, is an argument for submissiveness; it is not strangers, but *their own masters* whom they are required to respect. all honour—all possible and fitting honour; not merely outward subjection, but that inward honour from which will flow spontaneously right outward conduct (Note, Ephesians 5. 22). that the name of God—by which Christians are called. blasphemed—Heathen masters would say, What kind of a God must be the God of the Christians, when such are the fruits of His worship (Romans 2. 24; Titus 2. 5, 10)? 2. And—rather, "But." The opposition is between those Christian slaves under the yoke of heathen, and those that have believing masters (he does not use the phrase "under the yoke" in the latter case for service under believers is not a yoke). Connect the following words thus, "Let them (the slaves) not, because they (the masters) are brethren (and so equals, masters and slaves alike being Christians), despise them" (the masters). but rather, &c.—"but all the more (so much the more: with the greater good will) do them service, because they (the masters) are faithful (i. e., believers) and beloved who receive (in the mutual interchange of relative duties between master and servant; so the Greek) the reward" (English Version violates Greek grammar). This

latter clause is parallel to "Because they are brethren;" which proves that "they" refers to the masters, not the servants, as TITTMANN takes it, explaining the verb in the common sense (Luke 1. 54; Acts 20. 35), "who sedulously labour for their (masters') benefit." The very term "benefit" delicately implies service done with the right motive, Christian "good will" (Ephesians 6. 7). If the common sense of the Greek verb be urged, the sense must be, "Because they (the masters) are faithful and beloved who are sedulously intent on the benefiting" of their servants. But PORPHYRY, *de abstn.* 1. 46, justifies the sense of the Greek verb given above, which also better accords with the context; for otherwise, the article "the benefit," will have nothing in the preceding words to explain it, whereas in my explanation above, "the benefit" will be that of the slaves' service. These things teach—(ch. 4. 11; Titus 2. 15). 3. teach otherwise—than I desire thee to "teach" (v. 2). The Greek indicative implies, he puts not a merely supposed case, but one actually existing, ch. 1. 3, "Every one who teaches otherwise," i. e., who teaches heterodoxy. consent not—Greek, "accede not to," wholesome—"sound" (ch. 1. 10): opposed to the false teachers' words, unsound through profitless science and immorality. words of our Lord Jesus—Paul's inspired words are not merely his own, but are also Christ's words. 4. He is proud—*lit.*, "wrapt in smoke;" filled with the fumes of self-conceit (ch. 3. 6) whilst "knowing nothing," *viz.*, of the doctrine which is according to godliness (v. 3), though arrogating pre-eminent knowledge (ch. 1. 7). dotting about—*lit.*, "stick about;" the opposite of "wholesome" (v. 3). Truth is not the centre about which his investigations move, but mere word-strifes, questions—of controversy. strifes of words—rather than about realities (2 Timothy 2. 14). These stand with them instead of "godliness" and "wholesome words" (v. 3; ch. 1. 4; Titus 3. 9). evil surmisings—as to those who are of a different party from themselves. 5. Perverse disputings—Useless disputings. The oldest MSS. read, "lasting contests" [WIESINGER]; "incessant collisions." [ALFORD.] "Strifes of words" had already been mentioned, so that he would not be likely to repeat over the same idea (as in the English Version reading) again. corrupt minds—Greek, "of men corrupted (depraved) in mind." The inmost source of the evil is in the perverted mind (v. 4; 2 Timothy 3. 8; Titus 1. 15). destitute of the truth—(Titus 1. 14.) They had had the truth, but through want of moral integrity and of love of the truth, they were misled by a pretended deeper gnosis (knowledge) and higher ascetical holiness, of which they made a trade. [WIESINGER.] supposing, &c.—The Greek requires, "Supposing (regarding the matter in this point of view) that piety (so translated for 'godliness') is a means of gain" (i. e., a way of advancing one's worldly interests: a different Greek form, *porisw*, expresses the thing gained, gain); not "that gain is godliness," as English Version, from such withdraw thyself—Omitted in the oldest MSS. The connection with v. 6 favours the omission of these words, which interrupt the connection. 6. But—Though they err in this, there is a sense in which "piety is" not merely gain, but "great means of gain:" not the gaining which they pursue, and which makes men to be discontented with their present possessions, and to use religion as "a cloak of covetousness" (1 Thessalonians 2. 5) and means of earthly gain, but the present and eternal gain which piety, whose accompaniment is contentment, secures to the soul. WIESINGER remarks that Paul observed in Timothy a tendency to indolence and shrinking from the conflict, whence he felt (v. 11) that Timothy needed cautioning against such temptation; cf. also the second Epistle. Not merely contentment is great gain (a sentiment of the heathen CICERO has, *Parad.* 6., "the greatest and surest riches"), but "piety with contentment;" for piety not only feels no need of what it has not, but also has that which exalts it above what it has not. [WIESINGER.] The Greek for contentment is translated "sufficiency," 2 Corinthians 9. 8. But the adjective (Philippians 4. 11) "content;" *lit.*, "having a sufficiency in one's self" independent of others. "The Lord always supplies His people with what is necessary

for them. True happiness lies in piety, but this *sufficiency* (supplied by God, with which moreover His people are *content*) is thrown into the scale as a kind of overweight" [CALVIN] (1 Kings 17. 1-16; Psalm 37. 19; Isaiah 33. 6, 16; Jeremiah 37. 21). 7. **For**—confirming the reasonableness of "contentment," and it is certain—*Vulgate* and other old versions support this reading. The oldest MSS., however, omit "and it is certain;" then the *translation* will be, "We brought nothing into the world (to teach us to remember) that neither can we carry anything out" (Job 1. 21; Ecclesiastes 5. 15). Therefore, we should have no gain-seeking anxiety, the breeder of discontent (Matthew 6. 25). 8. **And**—*Greek*, "But." In contrast to the greedy gain-seekers (v. 5). **having**—so long as we have food. (The *Greek* expresses "food sufficient in each case for our continually recurring wants." [ALFORD.]) It is implied that we, as believers, shall have this (Isaiah 23. 16). **raiment**—*Greek*, "covering;" according to some including a roof to cover us, i. e., a dwelling, as well as clothing. **let us be therewith content**—*lit.*, "we shall be sufficiently provided;" "we shall be sufficed." [ALFORD.] 9. **will be rich**—*Greek*, "wish to be rich;" not merely are willing, but are resolved, and earnestly desire to have riches at any cost (Proverbs 28. 20, 22). This *wishing* (not the riches themselves) is fatal to "contentment" (v. 6). Rich men are not told to cast away their riches, but not to "trust" in them, and to "do good" with them (v. 17, 18; Psalm 62. 10). **to be rich**—to have more than "food and raiment." **fall into temptation**—not merely "are exposed to temptation," but actually "fall into" it. The *falling into* it is what we are to pray against, "Lead us not into temptation" (James 1. 14); such a one is already in a sinful state, even before any overt act of sin. The *Greek* for *temptation* and *gain* contains a play on sounds—*Porasmus*, *Peirasmos*. **snare**—a further step downwards (ch. 3. 7). He falls into "the snare of the devil." **foolish**—irrational. **hurtful**—to those who fall into the snare. Cf. Ephesians 4. 22, "deceitful lusts" which deceive to one's deadly hurt. **lusts**—With the one evil lust ("wish to be rich") many others join themselves: the one is the "root of all evils" (v. 10). **which**—*Greek*, "whatever (lusts)." **drown**—an awful descending climax from "fall into;" this is the last step in the terrible descent (James 1. 15). *Translated* "sink," Luke 5. 7. **destruction . . . perdition**—*destruction* in general (temporal or eternal), and *perdition* in particular, viz., that of body and soul in hell. 10. **the love of money**—not the money itself, but the love of it—the *wishing to be rich* (v. 9)—"is a root (ELLICOTT and MIDDLETON: not as *English Version*, "the root") of all evils." (So the *Greek* plural.) The wealthiest may be rich not in a bad sense; the poorest may covet to be so (Psalm 62. 10). *Love of money* is not the sole root of evils, but it is a leading "root of bitterness" (Hebrews 12. 15), for "it destroys faith, the root of all that is good" [BENGEL]; its offshoots are "temptation, a snare, lusts, destruction, perdition." **coveted after**—lusted after. **erred from**—*lit.*, "have been made to err from the faith" (ch. 1. 19; 4. 1). **pierced**—(Luke 2. 35.) **with . . . sorrows**—"pains;" the "thorns" of the parable (Matthew 13. 22) which choke the word of "faith." "The prosperity of fools destroys them" (Proverbs 1. 32). BENGEL and WIESINGER make them the gnawings of conscience, producing remorse for wealth badly acquired; the harbingers of the future "perdition" (v. 9). 11. **But thou**—in contrast to the "some" (v. 10). **man of God**—who hast God as thy true riches (Genesis 15. 1; Psalm 16. 5; Lamentations 3. 24). Applying primarily to Timothy as a minister (cf. 2 Peter 1. 21), just as the term was used of Moses (Deuteronomy 33. 1), Samuel (1 Samuel 9. 6), Elijah, and Elisha; but, as the exhortation is as to duties *incumbent also on all Christians*, the term applies secondarily to him (so 2 Timothy 3. 17) as a Christian man *born of God* (James 1. 18; 1 John 5. 1), no longer a *man of the world* raised above earthly things; therefore, God's property, not his own, bought with a price, and so having parted with all right in himself: Christ's work is to be *his* great work; he is to be Christ's living representative. **flee these things**—viz., "the love of money" with its evil results (v. 9, 10). **follow after righteousness**—(2 Timothy 2. 22)

godliness—"piety." *Righteousness* is more in relation to our fellow-man; *piety* ("godliness") to God; *faith* is the root of both (*Note*, Titus 2. 12). **love**—by which "faith worketh." **patience**—*enduring perseverance* amidst trials. **meekness**—The oldest MSS. read, meek-spiritedness, viz., towards the opponents of the Gospel. 12. **Fight the good fight**—BIRKS thinks this Epistle was written from Corinth, where contests in the national games recurred at stated seasons, which will account for the allusion here as 1 Corinthians 9. 24-26. Contrast "strifes of words" (v. 4). Cf. ch. 1. 18; 2 Timothy 4. 7. The "good profession" is connected with the "good fight" (Psalm 60. 4). **lay hold on eternal life**—the crown, or garland, the prize of victory, laid hold of by the winner in the *good fight* (2 Timothy 4. 7, 8; Philippians 3. 12-14). "*Fight* (*lit.*, 'strive') with such striving earnestness as to lay hold on the prize, eternal life." also—not in the oldest MSS. **professed a good profession**—*Greek*, "didst confess the good confession," viz., the Christian confession (as the *Greek* word is the same in this verse as that for "confession" in v. 13, probably the *profession* here is the confession that *Christ's kingdom is the kingdom of the truth*, John 18. 36, 37), at thy being set apart to thy ministerial function (whether in general, or as overseer at Ephesus): the same occasion as is referred to in ch. 1. 18; 4. 14; 2 Timothy 1. 4. **before many witnesses**—who would testify against thee if thou shouldst fall away. [BENGEL.] 13. **quickeneth all things**—i. e., "maketh alive." But the oldest MSS. read, "preserveth alive;" as the same *Greek* means in Acts 7. 19; cf. Nehemiah 9. 6. He urges Timothy to faithfulness here by the present manifestation of God's power in preserving all things, as in v. 14, by the future manifestation of God's power at the appearing of Christ. The assurance that "eternal life," v. 12, will be the result of "fighting the good fight," rests on the fulness and power of Him who is the God of all life, present and to come. **witnessed**—It was the Lord's part to witness, Timothy's part to confess (or "profess," v. 12) "the good confession." [BENGEL.] The confession was His testimony that He was King, and His kingdom that of the truth (v. 15; *Note*, v. 12; Matthew 27. 11). Christ, in attesting, or bearing witness to this truth, attested the truth of the whole of Christianity. Timothy's *profession*, or *confession*, included therefore the whole of the Christian truth. 14. **keep this commandment**—*Greek*, "the commandment," i. e., the Gospel rule of life (ch. 1. 5; John 13. 34; 2 Peter 2. 21; 3. 2). **without spot, unrebukeable**—agreeing with "thou." Keep the commandment and so be without spot, &c. "Pure" (ch. 5. 22; Ephesians 5. 27; James 1. 27; 2 Peter 3. 14). **until the appearing of . . . Christ**—His coming in person (2 Thessalonians 2. 8; Titus 2. 13). Believers then used in their practice to set before themselves the day of Christ as near at hand; we, the hour of death. [BENGEL.] The fact has in all ages of the Church been certain, the time as uncertain to Paul, as it is to us; hence, v. 15, he says, "in His times;" the Church's true attitude is that of continual expectation of her Lord's return (1 Corinthians 1. 8; Philippians 1. 6, 10). 15. **in his times**—*Greek*, "His own [fitting] times" (Acts 1. 7). The plural implies successive stages in the manifestation of the kingdom of God, each having its own appropriate time, the regulating principle and knowledge of which rests with the Father (ch. 2. 6; 2 Timothy 1. 9; Titus 1. 3; Hebrews 1. 1). **he shall show**—"display;" an expression appropriate in reference to His "APPEARING," which is stronger than His "coming," and implies its *visibility*; "manifest;" *make visible* (cf. Acts 8. 20): "He" is the Father (v. 16). **blessed**—in Himself: so about to be the source of *blessing* to His people at Christ appearing, whence flows their "blessed hope" (ch. 1. 11; Titus 2. 13). **only**—(John 17. 3; Romans 16. 27; Revelation 15. 4). **King of kings**—Elsewhere applied also to Jesus (Revelation 1. 5; 17. 14; 19. 16). 16. **Who only hath immortality**—in His own essence, not merely at the will of another, as all other immortal beings. [JUSTIN MARTYR, *Quæst ad Orthod.*, 61.] As He hath immortality, so will He give it to us who believe; to be out of Him is death. It is mere heathen philosophy that attributes to the soul indestructibility in itself, which is to be attributed solely to

God's gift. As He hath life *in Himself*, so hath He given to the Son to have life *in Himself* (John 5. 26). The term used in the New Testament for *immortal*, which does not occur, is "incorruptible." "Immortality" is found 1 Corinthians 15. 53, 54. *dwelling in the light which no man can approach unto*—After life comes mention of *light*, as in John 1. 4. That *light* is *unapproachable* to creatures except so far as they are admitted by Him, and as He goes forth to them. [BENGEL.] It is *unapproachable* on account of its exceeding brightness. [THEOPHYLACT.] If one cannot gaze steadfastly at the sun, which is but a small part of creation, by reason of its exceeding heat and power, how much less can mortal man gaze at the inexpressible glory of God [THEOPHYLACT, *ad Autolytus*] (Psalm 104. 2; 1 John 1. 5). *no man hath seen*—(Exodus 33. 20; John 1. 18; Colossians 1. 15; Hebrews 11. 27; 1 John 4. 12). Perhaps even in the perfect state no creature shall fully see God. Still the saints shall, in some sense, have the blessedness of *seeing* Him, which is denied to mere man (Matthew 5. 8; 1 Corinthians 13. 12; 1 John 3. 2; Revelation 22. 4). 17. Resuming the subject from above, v. 5, 16. The immortality of God, alone rich in glory, and of His people through Him, is opposed to the lust of money (cf. v. 14-16). From speaking of the *desire* to be rich, he here passes to those who *are* rich: 1. What ought to be their disposition; 2. what use they ought to make of their riches, and, 3. the consequences of their so using them. *rich in this world*—contrasted with the riches of the future kingdom to be the portion of believers at Christ's "appearing," v. 14. *high-minded*—often the character of the rich (see Romans 12. 16). *trust*—Greek, "to have their trust resting." *in . . . in*—rather, "upon . . . upon," as the oldest MSS. *uncertain riches*—rather as Greek, "the uncertainty of riches." They who rest their trust on riches, rest trust on *uncertainty* itself (Proverbs 23. 5). Now they belong to one person, now to another, and that which has many masters is possessed by none. [THEODORET.] *living God*—The best MSS. and versions omit "living." He who trusts in riches transfers to them the duty he owes to God. [CALVIN.] *who giveth*—Greek, "affordeth." *all things richly*—temporal and eternal, for the body and for the soul. In order to be truly rich, seek to be blessed of, and in, God (Proverbs 10. 22; 2 Peter 1. 8). *to enjoy*—Greek, "for enjoyment." Not that the heart may cleave to them as its idol and *trust* (ch. 4. 8). *Enjoyment* consists in giving, not in holding fast. Non-employment should be far removed, as from man, so from his resources (James 5. 2, 3). [BENGEL.] 18. *do good*—like God Himself (Psalm 119. 63; Acts 14. 17) and Christ (Acts 10. 38). TITTMANN translates, *to do, or act well*; as the Greek for *to be beneficent* is a distinct word, *agathopoiein*. *rich in good works*—so "rich in faith," which produces good works (James 2. 5). Contrasted with "rich in this world," v. 17. *Lit.*, it is "rich in honourable (right) works." Greek *kalots, ergots*, are works good or *right* in themselves: *agathois*, good to another. *ready to distribute*—freegivers [ALFORD]; the heart not cleaving to possessions, but ready to impart to others. *willing to communicate*—ready contributors [ALFORD]; liberal in admitting others to share our goods in *common with* ourselves (Galatians 6. 6; Hebrews 13. 16). 19. *Laying up in store*—"therefrom (i. e., by this means [ALFORD]; but BENGEL makes the Greek *apo* mean laying apart *against a future time*), laying up for themselves as a treasure" [ALFORD] (Matthew 6. 19, 20). This is a treasure which we act wisely in *laying up in store*, whereas the wisest thing we can do with earthly treasures is "to distribute" them, and give others a share of them (v. 18). *good foundation*—(Note, ch. 3. 13; Luke 6. 43; 1 Corinthians 3. 11.) The sure reversion of the future heavenly inheritance: earthly riches *scattered* in faith lay up in store a sure *increase* of heavenly riches. We gather by scattering (Proverbs 11. 24; 13. 7; Luke 16. 9), that . . . *eternal life*—The oldest MSS. and versions read, "that which is really life," its joys being solid and enduring (Psalm 16. 11). The life that now is cannot be called so, its goods being unsubstantial, and itself a vapour (James 4. 14). "In order that ('with their feet so

to speak on this foundation' [DE WETTE]) they may hold on that which is life indeed." 20, 21. Recapitulatory conclusion: the main aim of the whole Epistle being here summarily stated. 20. O Timothy—A personal appeal, marking at once his affection for Timothy, and his prescience of the coming heresies. *keep*—from spiritual thieves, and from enemies who will, whilst men sleep, sow tares amidst the good seed sown by the Son of man. *that which is committed to thy trust*—Greek, "the deposit" (ch. 1. 18; 2 Timothy 1. 12, 14; 2. 2). *The true or sound doctrine* to be taught, as opposed to the *science falsely so called*, which leads to *error concerning the faith* (v. 21). "It is not thine: it is another's property with which thou hast been entrusted: Diminish it not at all." [CHRYSTOSTOM.] "That which was entrusted to thee, not found by thee; which thou hast received, not invented; a matter not of genius, but of teaching; not of private usurpation, but of public tradition; a matter brought to thee, not put forth by thee, in which thou oughtest to be not an enlarger, but a guardian; not an originator, but a disciple; not leading, but following. 'Keep,' saith he, 'the deposit;' preserve intact and inviolate the talent of the catholic faith. What has been entrusted to thee, let that same remain with thee; let that same be handed down by thee. Gold thou hast received, gold return. I should be sorry thou shouldst substitute aught else. I should be sorry that for gold thou shouldst substitute lead impudently, or brass fraudulently. I do not want the mere appearance of gold, but its actual reality. Not that there is to be no progress in religion in Christ's Church. Let there be so by all means, and the greatest progress; but then let it be real progress, not a change of the faith. Let the intelligence of the whole Church and its individual members increase exceedingly, provided it be only in its own kind, the doctrine being still the same. Let the religion of the soul resemble the growth of the body, which, though it develops its several parts in the progress of years, yet remains the same as it was essentially." [VINCENTIUS LIRINENSIS, A. D. 434.] *avoiding*—"turning away from" (cf. 2 Timothy 3. 4). Even as they have "turned away from the truth" (ch. 1. 6; 5. 15; 2 Timothy 4. 4). *profane*—(Ch. 4. 7; 2 Timothy 2. 16.) *vain*—Greek, "empty;" mere "strifes of words," v. 4, producing no moral fruit. *oppositions*—dialectic antithesis of the false teachers. [ALFORD.] WIESINGER, not so probably, "oppositions to the sound doctrine." I think it likely germs existed already of the heresy of dualistic oppositions, *viz.*, between the good and evil principle, afterwards fully developed in Gnosticism. Contrast Paul's just antithesis (ch. 3. 16; 6. 5, 6; 2 Timothy 2. 15-23). *science falsely so called*—where there is not faith, there is not knowledge. [CHRYSTOSTOM.] There was true "knowledge," a special gift of the Spirit, which was abused by some (1 Corinthians 8. 1; 12. 8; 14. 6). This gift was soon counterfeited by false teachers arrogating to themselves pre-eminently the gift (Colossians 2. 8, 18, 23). Hence arose the creeds of the Church, called *symbols*, i. e., in Greek *watchwords*, or a test whereby the orthodox might distinguish one another in opposition to the heretical. Perhaps here, v. 20, and 2 Timothy 1. 13, 14, imply the existence of some such brief formula of doctrine then existing in the Church; if so, we see a good reason for its not being written in Scripture, which is designed not to give dogmatic formularies, but to be the fountain whence all such formularies are to be drawn according to the exigencies of the several churches and ages. Probably thus a portion of the so called apostle's creed may have had their sanction, and been preserved solely by tradition on this account. "The creed, handed down from the apostles, is not written on paper and with ink, but on fleshy tables of the heart." [JEROME, *adv. err. Johann. Hieros.*, ch. 9.] Thus, in the creed, contrary to the "oppositions" (the germs of which probably existed in the Church in Paul's latter days) whereby the *ceons* were *set off* in pairs, God is stated to be "the Father Almighty," or *all-governing* "maker of heaven and earth." [BISHOP HINDS.] 21. *Which some professing*—*viz.*, professing these *oppositions of science falsely so called*. *erred*—(Note, ch. 1. 6; 2. 11

—*iii.*, missed the mark (2 Timothy 3. 7, 8). True sagacity is inseparable from faith. *grace*—Greek, “*the grace*,” viz., of God, for which we Christians look, and in which we stand. [ALFORD.] *be with thee*—He restricts the salutation to Timothy, as the Epistle was not to be read in pub-

lic. [BRUNEL.] But the oldest MSS. read, “*be with you*” and the “*thee*” may be a transcriber’s alteration to harmonize with 2 Timothy 4. 22; Titus 2. 15. *Amen*—Omitted in the oldest MSS.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

INTRODUCTION.

PLACE OF WRITING.—St. Paul, in the interval between his first and second imprisonment, after having written First Timothy from Macedonia or Corinth [BIRKS] (if we are to adopt the opinion that First Timothy was written after his first imprisonment), returned to Ephesus, as he intended, by way of Troas, where he left the books, &c. (mentioned ch. 4. 13), with Carpus. From Ephesus he went to Crete for a short visit, and returned, and then wrote to Titus. Next he went by Miletus to Corinth (ch. 4. 20), and thence to Nicopolis (Titus 3. 12), whence he proceeded to Rome. From his prison there he wrote the Second Epistle to Timothy, shortly before his martyrdom. It is not certain where Timothy was at this time. Some of the internal evidences favour the view of his having been then at Ephesus; thus the salutation of Priscilla and Aquila, who generally resided there (ch. 4. 19); also that of the household of Onesiphorus, who is stated in ch. 1. 16–18 to have ministered to Paul at Ephesus, a circumstance implying his residence there. Also, the Hymeneus of ch. 2. 17 seems to be the same as the Hymeneus at Ephesus (1 Timothy 1. 20); and probably “Alexander the coppersmith” (ch. 4. 14) is the same as the Alexander joined with Hymeneus (1 Timothy 1. 20), and possibly the same as the Alexander put forward by the Jews to clear themselves, not to befriend Paul, at the riot in Ephesus (Acts 19. 33, 34). The difficulty is, on this supposition, how to account for ch. 4. 12, 20: if Timothy was at Ephesus, why did he need to be told that *Paul had sent Tychicus to Ephesus?* or that *Paul had left Trophimus, himself an Ephesian* (Acts 21. 29), *sick at Miletus*, which was only thirty miles from Ephesus? See, however, the notes, ch. 4. 12, 20. Troas lay on the road to Rome from either Ephesus or Pontus, so that ch. 4. 18 will accord with the theory of either Ephesus or any other place in the north-west of Asia Minor, being Timothy’s place of sojourn at the time. Probably, he had the general superintendence of the Pauline churches in Asia Minor, in accordance with his mission combining the office of *evangelist*, or *itinerant missionary*, with that of *presiding overseer*. Ephesus was probably his headquarters.

TIME OF WRITING.—(1.) Paul’s first imprisonment, described in Acts 28., was much milder than that in which he was when writing Second Timothy. In the former, he had liberty to lodge in his own hired house, and to receive all comers, guarded only by a single soldier; in the latter, he was so closely confined that Onesiphorus with difficulty found him; he was chained, his friends had forsaken him, and he had narrowly escaped sentence of execution from the Roman emperor. Medieval legends represent the Mamertine prison, or Tullianum, as the scene of his incarceration with Peter. But this is irreconcilable with the fact of Onesiphorus, Linus, Pudens, &c., having access to him. He was probably under military custody, as in his former imprisonment, though of a severer kind (ch. 1. 16–18; 2. 9; 4. 6–8, 16, 17). (2.) The visit to Troas (ch. 4. 13) can hardly have been that mentioned Acts 20. 5–7, the last before his first imprisonment; for, if it were, the interval between that visit and the first imprisonment would be seven or eight years, a period most unlikely for him to have allowed to pass without sending for his cloak and parchments, when they might have been of service to him in the interim. (3.) Paul’s leaving Trophimus sick at Miletus (ch. 4. 20), could not have been on the occasion mentioned (Acts 20. 15; for, subsequent to that, Trophimus was with Paul in Jerusalem (Acts 21. 29). (4.) The words (ch. 4. 20), “*Erastus abode at Corinth*,” imply that Paul had shortly before been at Corinth, where he left Erastus. But before his first imprisonment, Paul had not been at Corinth for several years; and in the interval Timothy had been with him, so that Timothy did not need at a later period to be told about that visit (Acts 20. 2, 4). For all these reasons the imprisonment, during which he wrote Second Timothy, is shown to be his second imprisonment. Moreover, Hebrews 13. 23, 24, represents the writer (who was probably Paul) as *in Italy*, and *at liberty*. So CLEMENT OF ROME (B. 1. 5), the disciple of Paul, explicitly states, “*In the east and west, Paul as a preacher instructed the whole world (i. e., the Roman empire) in righteousness, and having gone to the extremity of the west, and having borne witness before the rulers (of Rome), he so was removed from the world.*” This plainly implies that he fulfilled his design (Romans 15. 24–28) of a missionary journey *into Spain*. The canon of the New Testament, compiled about 170 A. D. (called MURATORI’S Canon), also mentions “*the journey of Paul from Rome to Spain.*” See ROUTH, *Relig. Sacr.*, vol. 4, p. 1–12.

His martyrdom is universally said to have occurred in Nero’s reign. [EUSEBIUS, *Ecclesiastical History*, 2. 22; JEROME, *Catalogus Scriptorum*.] Five years thus seem to have elapsed between the first imprisonment, 63 A. D. (Acts 28), and his martyrdom, June 68 A. D., the last year of Nero’s reign. He was probably arrested by the magistrates in Nicopolis (Titus 3. 12) in Epirus, in the winter, on a double charge, first, of being one of the Christians who had conspired, it was alleged by Nero’s partisans, to set fire to Rome, A. D. 64; secondly, of introducing a novel and unlawful religion. His friends all left him, except Luke: Demas from “*love of this present world*”; the others from various causes (ch. 4. 10, 11). On the first charge he seems to have been acquitted. His liberation from his first imprisonment took place in 66 A. D., the year before the great fire at Rome, which Nero made the pretext for his persecution of the Christians. Every cruelty was heaped on them; some were crucified; some were arrayed in the skins of wild beasts and hunted to death by dogs; some were wrapped in pitch-robcs and set on fire by night to illuminate the circus of the Vatican and gardens of Nero, whilst that monster mixed among the spectators in the garb of a charioteer. But now (67 or 68 A. D.) some years had elapsed since the first excitement which followed the fire. Hence, Paul, being a Roman citizen, was treated in his trial with a greater respect for the forms of the law, and hence was acquitted (ch. 4. 17) on the charge of having instigated the Christians to their supposed acts of incendiarism before his last departure from Rome.

Alexander the coppersmith seems to have been a witness against him (ch. 4. 14.) Had he been condemned on the first charge, he would probably have been burnt alive, as the preceding martyrs were, for *arson*. His judge was the city Prefect CLEMENS ROMANUS specifies that his trial was (not before the emperor, but) "before the rulers." No advocate ventured to plead his cause, no patron appeared for him, such as under ordinary circumstances might have aided him, for instance, one of the powerful Æmillian house, under which his family possibly enjoyed clientship (ch. 4. 16, 17), whence he may have taken his name Paul. The place of trial was, probably, one of the great basilicas in the Forum, two of which were called the Pauline Basilicas, from L. Æmillus Paulus, who had built one and restored the other. He was remanded for the second stage of his trial. He did not expect this to come on until the following "winter" (ch. 4. 21), whereas it took place about midsummer; if in Nero's reign, not later than June. In the interim Luke was his only constant companion; but one friend from Asia, Onesiphorus, had diligently sought him and visited him in prison, undeterred by the danger. Linus, too, the future bishop of Rome, Pudens, the son of a senator, and Claudia, his bride, perhaps the daughter of a British king (*note*, ch. 4. 21), were among his visitors; and Tychicus, before he was sent by Paul to Ephesus (ch. 4. 12; perhaps bearing with him this Epistle).

OBJECT OF THE EPISTLE.—He was anxious to see his disciple Timothy, before his death, and that Timothy should bring Mark with him (ch. 1. 4; 4. 9, 11, 21). But feeling how uncertain it was whether Timothy should arrive in time, he felt it necessary, also, to give him by letter a last warning as to the heresies, the germs of which were then being scattered in the Churches. Hence he writes a series of exhortations to faithfulness, and zeal for sound doctrine, and patience amidst trials: a charge which Timothy seems to have needed, if we are to judge from the apostle's earnestness in urging him to boldness in Christ's cause, as though St. Paul thought he saw in him some signs of constitutional timidity (ch. 2. 2-8; 4. 1-5; 1 Timothy 5. 22, 23).

ST. PAUL'S DEATH.—DIONYSIUS, bishop of Corinth (quoted in EUSEBIUS, *Ecclesiastical History*, 2. 25) about A. D. 170, is the earliest authority for the tradition that Peter suffered martyrdom at Rome "about the same time" as Paul, after having laboured for some time there. He calls Peter and Paul "the founders of the Corinthian and Roman Churches." The Roman presbyter, CAIUS (about A. D. 200), mentions the tradition that Peter suffered martyrdom in the Vatican. But (1.) Peter's work was *among the Jews* (Galatians 2. 9), whereas Rome was a Gentile Church (Romans 1. 13). Moreover, (2.) the First Epistle of Peter (1. 1; 5. 13) represents him as labouring in *Babylon* in Mesopotamia. (3.) The silence of St. Paul's Epistles written in Rome, negatives the tradition of his having founded, or laboured long at Rome; though it is possible he may have endured martyrdom there. His martyrdom, certainly, was not, as JEROME says, "on the same day" with that of Paul, else Paul would have mentioned Peter's being at Rome in ch. 4. 11. The legend says that Peter, through fear, was fleeing from Rome at early dawn by the Appian Way, when he met our Lord, and falling at His feet, asked, Lord, whither goest thou? to which the Lord replied, I go again to be crucified. The disciple returned penitent and ashamed, and was martyred. The Church of *Domine quo vadis*, on the Appian Way, commemorates the supposed fact. Paul, according to CAIUS (quoted in EUSEBIUS, *Ecclesiastical History*, 2. 25), suffered martyrdom on the *Ostian Way*. So also JEROME, who gives the date, the 14th year of Nero. It was common to send prisoners, whose death might attract too much notice at Rome, to some distance from the city, under a military escort, for execution; hence the soldier's sword, not the executioner's axe, was the instrument of his decapitation. [OROSIOUS, *Hist.*, 7. 7.] Paul appears, from Philippians 1., to have had his partisans even in the palace, and certainly must have exercised such an influence as would excite sympathy in his behalf, to avoid which the execution was ordered outside the city. Cf. TACITUS, *Hist.*, 4. 11. The Basilica of St. Paul, first built by Constantine, now stands outside Rome on the road to Ostia: before the Reformation it was under the protection of the kings of England, and the emblem of the order of the Garter is still to be seen among its decorations. The traditional spot of the martyrdom is the *The Fontane*, not far from the Basilica. [CONYBEARE and HOWSON.]

CHAPTER I.

Ver. 1-18. ADDRESS: THANKFUL EXPRESSION OF LOVE AND DESIRE TO SEE HIM: REMEMBRANCE OF HIS FAITH AND THAT OF HIS MOTHER AND GRANDMOTHER. EXHORTATION TO STIR UP THE GIFT OF GOD IN HIM, AND NOT SHRINK FROM AFFLICTION, ENFORCED BY THE CONSIDERATION OF THE FREENESS OF GOD'S GRACE IN OUR GOSPEL CALLING, AND BY THE APOSTLE'S EXAMPLE. THE DEFECTION OF MANY: THE STEADFASTNESS OF ONESIPHORUS. 1. This Epistle is the last testament and swan-like death-song of Paul. [BENGEL.] according to the promise of life . . . in Christ—Paul's apostleship is in order to carry into effect this promise. Cf. "according to the faith . . . in hope of eternal life . . . promise," &c. (Titus 1. 1, 2). This "promise of life in Christ" (cf. v. 10; ch. 2. 8) was needed to nerve Timothy to fortitude amidst trials, and to boldness in undertaking the journey to Rome, which would be attended with much risk (v. 8). 2. my dearly beloved son—In 1 Timothy 1. 2, and Titus 1. 4, written at an earlier period than this Epistle, the expression used is in the Greek, "My genuine son." ALFORD sees in the change of expression an intimation of an altered tone as to Timothy, more of mere love, and less of confidence, as though Paul saw in him a want of firmness, whence arose the need of his stirring up afresh the faith and grace in Him (v. 6). But this seems to me not justified by the Greek word *agapetos*, which implies the attachment of reasoning and choice, on the ground of merit in the one "beloved," not of merely instinctive love. See FRENCH, *Synonyms of New Testament*. 3. I thank—Greek, "I feel gratitude to God." whom I serve from my fore-

fathers—whom I serve (Romans 1. 9) as did my forefathers. He does not mean to put on the same footing the Jewish and Christian service of God; but simply to assert his own conscientious service of God as he had received it from his progenitors (not Abraham, Isaac, &c., whom he calls "the fathers," not "progenitors" as the Greek is here; Romans 9. 5). The memory of those who had gone before to whom he is about to be gathered, is now, on the eve of death, pleasant to him; hence also, he calls to mind the faith of the mother and grandmother of Timothy; as he walks in the faith of his forefathers (Acts 23. 1; 24. 14; *Æt.* 6, 7; 28. 20), so Timothy should persevere firmly in the faith of his parent and grandparent. Not only Paul, but the Jews who reject Christ, forsake the faith of their forefathers, who looked for Christ; when they accept Him, the hearts of the children shall only be returning to the faith of their forefathers (Malachi 4. 6; Luke 1. 17; Romans 11. 23, 24, 28). Probably Paul had, in his recent defence, dwelt on this topic, *viz.*, that he was, in being a Christian, only following his hereditary faith. that . . . I have remembrance of thee—"How unceasing I make my mention concerning thee" (cf. Philemon 4). The cause of Paul's feeling thankful is, not that he remembers Timothy unceasingly in his prayers, but for what Timothy is in faith (v. 5) and graces; cf. Romans 1. 8, 9, from which supply the elliptical sentence thus, "I thank God [for thee, for God is my witness] whom I serve, &c., that (or how) without ceasing I have remembrance (or make mention) of thee," &c. night and day—(*Note*, 1 Timothy 5. 5.) 4. desiring—Greek, "with yearning as for one much missed," mindful of thy tears—not only at our parting (Acts 20. 37) but also often when under pious feelings. that . . . may . . .

2 TIMOTHY I.

filled with joy—to be joined with “desiring to see thee” (Romans 1. 11, 12; 15. 32). 5. **When I call to remembrance, &c.**—This increased his “desire to see” Timothy. The oldest MSS. read, “When I called to remembrance;” implying that some recent incident (perhaps the contrasted cowardice of the hypocrite Demas, who forsook him) had reminded him of the sincerity of Timothy’s faith. **faith that is in thee**—ALFORD translates, “that was in thee.” He remembers Timothy’s faith in the *past* as a fact; its *present* existence in him is only matter of his confident *persuasion* or hope. **which**—Greek, “such as.” **dwelt**—“made its dwelling” or abode (John 14. 23). The *past tense* implies they were now dead. **first—before it dwelt in thee.** She was the furthest back of the progenitors of Timothy whom Paul knew. **mother Eunice**—a believing Jewess; but his father was a Greek, *i. e.*, a heathen (Acts 16. 1). The faith of the one parent sanctified the child (ch. 8. 15; 1 Corinthians 7. 14). She was probably converted at Paul’s first visit to Lystra (Acts 14. 6). It is an undesigned coincidence, and so a mark of truth, that in Acts 16. 1 the belief of the mother *alone* is mentioned, just as here praise is bestowed on the faith of the mother, whilst no notice is taken of the father. [PALEY’S *Horæ Paulinæ*.] **and—Greek, “but,”** *i. e.*, notwithstanding appearances. [ALFORD.] **persuaded that—it dwells, or it shall dwell** “in thee also.” The mention of the faith of his mother and grandmother is designed as an incentive to stir up his faith. 6. **Wherefore—Greek, “For which cause,”** *viz.*, because thou hast inherited, didst once possess, and I trust [? “am persuaded”] still dost possess, such unfeigned faith. [ALFORD.] **stir up—it,** “rekindle,” “revive the spark of;” the opposite of “quench” or *extinguish* (1 Thessalonians 5. 19). Paul does not doubt the existence of real faith in Timothy, but he desires it to be put into active exercise. Timothy seems to have become somewhat remiss from being so long without Paul (ch. 2. 22). **gift of God**—the spiritual grace received for his ministerial office, either at his original ordination, or at his consecration to the particular office of superintending the Ephesian Church (*Note*, 1 Timothy 4. 14), imparting *fearlessness, power, love, and a sound mind* (v. 7). **by the putting on of my hands**—In 1 Timothy 4. 14, it is “*with* (not *by*) the laying on of the hands of the presbytery.” The apostle was chief in the ordination, and to him “*BY*” is applied. The presbytery were his assistants; so “*with*,” implying merely *accompaniment*, is said of them. Paul was the instrument in Timothy’s ordination and reception of the *grace* then conferred; the presbyters were the concurrent participants in the act of ordination; so the *Greek, dia and meta*. So in ordinations by a bishop in our days, he does the *principal* act, they join in laying on hands *with* him. 7. **For, &c.**—Implying that Timothy needed the exhortation “to stir up the gift of God in him,” being constitutionally *timid*: “For God did not give us (so the *Greek, viz.*, at our ordination or consecration) the spirit of fear.” The spirit which He gave us, was not the spirit of *timidity* (*lit.*, *cowardice*, which is weakness), but of “*power*” (exhibited in a fearless “testimony” for Christ, v. 8). “Power is the invariable accompaniment of the gift of the Holy Ghost, Luke 24. 49; Acts 1. 8; cf. 6. 6, “full of faith and of the Holy Ghost,” with v. 8, “full of faith and power.” Fear is the result of “the spirit of bondage” (Romans 8. 15). Fear *within* exaggerates the causes of fear *without*. “The spirit of power” is the spirit of man dwelt in by the Spirit of God imparting *power*; this power “casteth out fear” from ourselves, and stimulates us to try to cast it out of others (1 John 4. 18). **love**—which moves the believer whilst “speaking the truth” with *power*, when giving his testimony for Christ (v. 8), at the same time to do so “in love” (Ephesians 4. 15). **a sound mind**—The *Greek* is rather, “the bringing of men to a sound mind.” [WAHL.] BENGEL supports *English Version*, “a sound mind,” or “sobermindedness;” a duty to which a young man like Timothy especially needed to be exhorted (ch. 2. 22; 1 Timothy 4. 12; Titus 2. 4, 6). So Paul urges him, in ch. 2. 4, to give up worldly entanglements, which as *thorns* (Luke 8. 14) choke the word. These three gifts are preferable to any miraculous powers whatever. 8. **there-**

fore—seeing that God hath given us such a spirit, *not* that of fear. **Be not thou . . . ashamed**—I agree with ELLICOTT, in opposition to ALFORD, that the *Greek* subjunctive here, with the negative, implies action *completed at one time*, not *continued action*, which the present imperative would express; thus implying that Timothy had *not* decidedly yet evinced such feeling of *shame*; though I think, Paul, amidst the desertion of others who once promised fair, and from being aware of Timothy’s constitutional *timidity* (*Note*, v. 7), felt it necessary to stir him up and guard him against the possibility of unchristian dereliction of duty as to bold confession of Christ. *Shame* (v. 8) is the companion of *fear* (v. 7); if fear be overcome, false shame flees. [BENGEL.] Paul himself (v. 12), and Onesiphorus (v. 16), were instances of fearless profession removing false shame. He presents in contrast sad instances of fear and shame (v. 15). **of the testimony of our Lord—of the testimony** which thou art bound to give in the cause of our Lord; he says “our,” to connect Timothy and himself together in the testimony which both should give for their common Lord. *The testimony which Christ gave before Pilate* (1 Timothy 6. 12, 13), is an incentive to the believer that he should, after His Lord’s example, *witness a good testimony or confession*. **nor of me his prisoner**—The cause of God’s servants is the cause of God Himself (Ephesians 4. 1). Timothy might easily be tempted to be ashamed of one in prison, especially as not only worldly shame, but great risk, attended any recognition of Paul the prisoner. **be thou partaker—with me, of the Gospel**—rather, as *Greek*, “for the Gospel,” *i. e.*, suffered for the Gospel (ch. 2. 3-5; Philémon 13). **according to the power of God**—exhibited in having *saved and called us* (v. 9). God who has done the greater act of power (*i. e.*, saved us), will surely do the less (carry us safe through *afflictions borne for the Gospel*). “Think not that thou hast to bear these afflictions by thine own power, nay it is by the power of God. It was a greater exercise of power than His making the heaven, His persuading the world to embrace salvation.” [CHRYSOSTOM.] 9. **Who . . . called us**—*viz.*, God the Father (Galatians 1. 6). The having “*saved us*” in His eternal purpose of “*grace*, given us in Christ before the world began,” precedes his actual “*calling*” of us in due time with a call made effective to us by the Holy Spirit; therefore, “*saved us*” comes before “*called us*” (Romans 8. 28-30). **holy calling**—the actual call to a life of *holiness*. Hebrews 8. 1, “*Heavenly calling*” [TITTMANN, *Synonyms*]; whereas we were *sinners and enemies* (Ephesians 1. 18; 4. 1). The call comes wholly from God, and claims us wholly for God. “*Holy*” implies the *separation* of believers from the rest of the world unto God. **not according to**—not having regard to our works in His election and calling of grace (Romans 9. 11; Ephesians 2. 8, 9). **his own purpose**—The origination of salvation was of *His own purpose*, flowing from His own goodness, not for works of ours coming first, but wholly because of His own gratuitous, electing love. [THEODORET and CALVIN.] **grace . . . given us**—In His everlasting purpose, regarded as the same as when actually accomplished in due time. **in Christ**—believers being regarded by God as *IN HIM*, with whom the Father makes the covenant of salvation (Ephesians 1. 4; 3. 11). **before the world began**—*Greek*, “before the times (periods) of ages;” the enduring ages of which no end is contemplated (1 Corinthians 2. 7; Ephesians 8. 11). 10. **But . . . now . . . manifest**—In contrast to its concealment heretofore in the eternal purpose of God “before the world began” (v. 9; Colossians 1. 16; Titus 1. 2, 3). **appearing**—the visible manifestation in the flesh. **abolished death**—*Greek*, “taken away the power from death.” [TITTMANN.] The *Greek* article before “*death*,” implies that Christ abolished death, not only in some particular instance, but in its very essence, being, and idea, as well as in all its aspects and consequences (John 11. 26; Romans 8. 2, 38; 1 Corinthians 15. 26, 55; Hebrews 2. 14). The carrying out of the abolition of death into full effect is to be at the resurrection (Revelation 20. 14). The death of the body meanwhile is but temporary, and is made no account of by Christ and the apostles. **brought . . . to light**—making visible by the Gospel.

what was before hidden in God's purpose. **life**—of the Spirit, acting first on the soul here, about to act on the body also at the resurrection. **immortality**—Greek, "incorruptibility" of the new life, not merely of the risen body [ALFORD]. (Romans 8. 11.) **through—by means of the Gospel**, which brings to light the life and immortality purposed by God from eternity, but manifested now first to man by Christ, who in His own resurrection has given the pledge of His people's final triumph over death through Him. Before the Gospel revelation from God, man, by the light of nature, under the most favourable circumstances, had but a glimmering idea of the possibility of a future being of the soul, but not the faintest idea of the resurrection of the body (Acts 17. 18, 32). If Christ were not "the life," the dead could never live; if He were not the resurrection, they could never rise; had He not the keys of hell and death (Revelation 1. 18), we could never break through the bars of death or gates of hell. [BISHOP PEARSON.] **11. Whereunto**—For the publication of which Gospel. **I am appointed**—Greek, "I was appointed." **preacher**—Greek, "herald," **teacher of the Gentiles**—(1 Timothy 2. 7.) He brings forward his own example in this verse and v. 12, as a pattern for Timothy, as a public "preacher," an "apostle," or missionary from place to place, and a "teacher" in private instructing His flock with patient perseverance. **12. For the which cause**—For the Gospel cause of which I was appointed a preacher (v. 10, 11). **I also suffer**—besides my active work as a missionary. ELLIOTT translates, "I suffer even these things;" the sufferings attendant on my being a prisoner (v. 8, 15). **I am not ashamed**—neither be thou (v. 8). **for**—Confidence as to the future drives away shame. [BENGEL.] **I know**—though the world knows Him not (John 10. 14; 17. 25). **whom**—I know what a faithful, promise-keeping God He is (ch. 2. 13). It is not, I know how I have believed, but, I know WHOM I have believed; a feeble faith may clasp a strong Saviour. **believed**—rather, "trusted;" carrying out the metaphor of a depositor depositing his pledge with one whom He trusts. **I am persuaded**—(Romans 8. 38.) He is able—in spite of so many foes around me. **that which I have committed unto him**—Greek, "my deposit;" the body, soul, and spirit, which I have deposited in God's safe keeping (1 Thessalonians 5. 23; 1 Peter 4. 19). So Christ Himself in dying (Luke 23. 46). "God deposits with us His word; we deposit with God our spirit." [GROTUS.] There is one deposit [His revelation] committed by God to us, which we ought to keep (v. 13, 14) and transmit to others (ch. 2. 2); there is another committed by God to us, which we should commit to His keeping, viz., ourselves and our heavenly portion. **that day**—the day of His appearing (v. 18; ch. 4. 8). **13. Hold fast the form**—rather as Greek, "Have (i. e., keep) a pattern of sound (Greek, healthy) words which thou hast heard from me, in faith and love." "Keep" suits the reference to a deposit in the context. The secondary position of the verb in the Greek forbids our taking it so strongly as English Version, "Hold fast." The Greek for "form" is translated "pattern" in 1 Timothy 1. 16, the only other passage where it occurs. Have such a pattern drawn from my sound words, in opposition to the unsound doctrines so current at Ephesus, vividly impressed (WAHL translates it "delineation;" the verb implies to make a lively and lasting impress) on thy mind. **in faith and love**—the element in which my sound words had place, and in which thou art to have the vivid impression of them as thy inwardly delineated pattern, moulding conformably thy outward profession. So nearly BENGEL explains, 1 Timothy 3. 9. **14. Translate as Greek**, "That goodly deposit keep through the Holy Ghost," viz., "the sound words which I have committed to thee" (v. 13; ch. 2. 2). **in us**—in all believers, not merely in you and me. The indwelling Spirit enables us to keep from the robbers of the soul the deposit of His word committed to us by God. **15. all they which are in Asia**—Proconsular Asia; "All who are there now, when they were in Rome (not "be" or are, but) turned from me" then; were "ashamed of my chain," in contrast to ONESIPHORUS; did not stand with me but forsook me (ch. 4. 10).

It is possible that the occasion of their turning from him was at his apprehension in Nicopolis, whither they had escorted him on his way to Rome, but from which they turned back to Asia. A hint to Timothy, now in Asia, not to be like them, but to imitate rather ONESIPHORUS, and to come to him (ch. 4. 21). **Phygellus and Hermogenes**—specified perhaps, as being persons from whom such pusillanimous conduct could least be expected; or, as being well known to Timothy, and spoken of before in conversations between him and Paul, when the latter was in Asia Minor. **16. The Lord give mercy**—even as ONESIPHORUS had abounded in works of mercy. **the house of Onesiphorus**—He himself was then absent from Ephesus, which accounts for the form of expression (ch. 4. 19). His household would hardly retain his name after the master was dead, as BENGEL supposes him to have been. Nowhere has Paul prayers for the dead, which is fatal to the theory, favoured by ALFORD also, that he was dead. God blesses not only the righteous man himself, but all his household. **my chain**—Paul in the second, as in his first imprisonment, was bound by a chain to the soldier who guarded him. **17. found me**—in the crowded metropolis. So in turn "may he find mercy of the Lord in that day" when the whole universe shall be assembled. **18. grant unto him**—as well as "unto his house" (v. 16). **the Lord**—who rewards a kindness done to His disciples as if done to Himself (Matthew 25. 45). **of—from the Lord**; "the Lord" is emphatically put instead of "from Himself," for solemnity and emphasis (2 Thessalonians 3. 5). **in how many things**—"how many acts of ministry he rendered." **unto me**—Omitted in the oldest MSS., so that the "ministered" may include services rendered to others as well as to Paul. **very well**—rather as Greek, "Thou knowest better" (than I can tell thee, seeing that thou art more of a regular resident at Ephesus).

CHAPTER II.

Ver. 1-26. EXHORTATIONS; TO FAITHFULNESS AS A GOOD SOLDIER OF CHRIST; ERRORS TO BE SHUNNED; THE LORD'S SURE FOUNDATION; THE RIGHT SPIRIT FOR A SERVANT OF CHRIST. **1. Thou therefore**—following my example (ch. 1. 8, 12), and that of ONESIPHORUS (ch. 1. 16-18), and shunning that of those who forsook me (ch. 1. 15). **my son**—Children ought to imitate their father. **be strong—*lit.***, "be invested with power." Have power, and show thyself to have it; implying an abiding state of power. **in the grace**—the element in which the believer's strength has place. Cf. ch. 1. 7, "God hath given us the spirit of power." **2. among—Greek, "through," i. e.,** with the attestation (*lit.*, intervention) of many witnesses, viz., the presbyters and others present at his ordination or consecration (1 Timothy 4. 14; 6. 12). **commit**—in trust, as a deposit (ch. 1. 14). **faithful**—The quality most needed by those having a trust committed to them. **who—Greek, "(persons) such as shall be competent to teach (them to) others also."** Thus the way is prepared for inculcating the duty of faithful endurance (v. 3-13). Thou shouldst consider as a motive to endurance, that thou hast not only to keep the deposit for thyself, but to transmit it unimpaired to others, who in their turn shall fulfil the same office. This is so far from supporting oral tradition now, that it rather teaches how precarious a mode of preserving revealed truth it was, depending, as it did, on the trustworthiness of each individual in the chain of succession; and how thankful we ought to be that God Himself has given the written Word, which is exempt from such risk. **3. Thou therefore endure hardness**—The oldest MSS. have no "Thou therefore," and read, "Endure hardship with" (me). "Take thy share in suffering." [CONYBEARE and HOWSON.] **4. "No one whilst serving as a soldier," the affairs, &c.**—"the businesses of life" [ALFORD]; mercantile, or other than military. **him who hath chosen him**—the general who at the first enlisted him as a soldier. Paul himself worked at tent-making (Acts 18. 3). Therefore what is prohibited here is, not all other save religious occupation, but the becoming entangled, or over-engrossed therewith. **5. And—Moreover** **strive for mastery**—"strive in the game"

[ALFORD]; viz., the great national games of Greece. yet is he not crowned, except—even though he gain the victory. strive lawfully—observing all the conditions of both the contest (keeping within the bounds of the course and strip of his clothes) and the preparation for it, viz., as to self-denying diet, anointing, exercise, self-restraint, chastity, decorum, &c. (1 Corinthians 9. 24-27). 6. must be first partaker—The right of first partaking of the fruits belongs to him who is labouring; do not thou, therefore, relax thy labours, as thou wouldest be foremost in partaking of the reward. CONYBEARE explains "first," before the idler. 7. Consider the force of the illustrations I have given from the soldier, the contender in the games, and the husbandmen, as applying to thyself in thy ministry. and the Lord give thee, &c.—The oldest MSS. read, "for the Lord will give thee understanding." Thou canst understand my meaning so as personally to apply it to thyself; for the Lord will give thee understanding when thou seekest it from Him "in all things." Not intellectual perception, but personal appropriation of the truths metaphorically expressed, was what he needed to be given him by the Lord. 8. Rather as Greek, "Remember Jesus Christ, raised from the dead." Remember Christ risen, so as to follow Him. As He was raised after death, so if thou wouldest share His risen "life," thou must now share His "death" (v. 11). The Greek perfect passive participle, implies a permanent character acquired by Jesus as the risen Saviour, and our permanent interest in Him as such. Christ's resurrection is put prominently forward as being the truth now assailed (v. 18), and the one best calculated to stimulate Timothy to steadfastness in sharing Paul's sufferings for the Gospel's sake (Note, v. 8). my Gospel—that which I always taught. of the seed of David—The one and only genealogy (as contrasted with the "endless genealogies," (1 Timothy 1. 4) worth thinking of, for it proves Jesus to be the Messiah. The absence of the article in the Greek, and this formula, "of the seed of David" (cf. Romans 1. 3), imply that the words were probably part of a recognized short oral creed. In His death He assured us of His humanity; by His resurrection, of His divinity. That He was not crucified for His own sin, appears from His resurrection; that He was crucified, shows that He bore sin, on Him, though not in Him. 9. Wherein—In proclaiming which Gospel. suffer trouble—lit., "evil." I am a sufferer of evil as though I were a doer of evil. bonds—(Ch. 1. 16.) word . . . not bound—Though my person is bound, my tongue and my pen are not (ch. 4. 17; Acts 28. 31). Or he alludes not merely to his own proclamation of the Gospel, though in chains, but to the freedom of its circulation by others, even though his power of circulating it is now prescribed (Philippians 1. 13). He also hints to Timothy, that he being free ought to be the more earnest in the service of it. 10. Therefore—Because of the anxiety I feel that the Gospel should be extended; that anxiety being implied in v. 9. endure—not merely "I passively suffer," but "I actively and perseveringly endure," and "am ready to endure patiently all things." the elect—for the sake of the Church: all the members of Christ's spiritual body (Colossians 1. 24). they . . . also—as well as myself: both God's elect not yet converted and those already so. salvation . . . glory—not only salvation from wrath, but glory in reigning with Him eternally (v. 12). Glory is the full expansion of salvation (Acts 2. 47; Romans 8. 21-24, 30; Hebrews 9. 28). So grace and glory, Psalm 84. 12. 11. Greek, "Faithful is the saying." For—For the fact is so that, "if we be dead with Him (the Greek aorist tense implies a state once for all entered into in past times at the moment of regeneration, Romans 6. 3, 4, 8; Colossians 2. 12), we shall also live with Him." The symmetrical form of "the saying," v. 11-13, and the rhythmical balance of the parallel clauses, makes it likely, they formed part of a Church hymn (Note, 1 Timothy 3. 16), or accepted formula, perhaps first uttered by some of the Christian "prophets" in the public assembly (1 Corinthians 14. 26). The phrase "faithful is the saying," which seems to have been the usual formula (cf. 1 Timothy 1. 15; 3. 1; 4. 9; Titus 3. 8) in such cases, favours this. 12. suffer—rather, as the Greek is the same as in v. 10, "If

we endure (with Him)," &c. (Romans 8. 17). reign with him—The peculiar privilege of the elect Church now suffering with Christ, then to reign with Him (Note, 1 Corinthians 6. 2). Reigning is something more than mere salvation (Romans 5. 17; Revelation 3. 21; 5. 10; 20. 4, 6). deny—with the mouth. As "believe" with the heart follows, v. 12. Cf. the opposite, "confess with thy mouth" and "believe in thine heart" (Romans 10. 9, 10). he also will deny us—(Matthew 10. 33.) 13. believe not—"If we are unbelievers (lit., unfaithful), He remains faithful" (Deuteronomy 7. 9, 10). The oldest MSS. read, "For He cannot (it is an impossibility that He should) deny Himself." He cannot be unfaithful to His word that He will deny those who deny Him, though we be not faithful to our profession of faith in Him (Romans 3. 8). Three things are impossible to God, to die, to lie, and to be deceived [AUGUSTINE, Symbolism ad Catechumenos, 1. 1] (Hebrews 6. 18). This impossibility is not one of infirmity, but of infinite power and majesty. Also, indirectly, comfort is suggested to believers, that He is faithful to His promises to them; at the same time that apostates are shaken out of their self-deceiving fancy, that because they change, Christ similarly may change. A warning to Timothy to be steadfast in the faith. 14. them—those over whom thou dost preside (Titus 3. 1). charging—Greek, "testifying continually:" "adjoining them," before the Lord—(1 Timothy 5. 21.) that they strive not about words—rather, "strive with words:" "not to have a (mere) war of words" (v. 23, 24; 1 Timothy 6. 4) where the most vital matters are at stake (v. 17, 18; Acts 18. 15). The oldest MSS. put a stop at "charging them before the Lord" (which clause is thus connected with "put them in remembrance") and read the imperative, "Strive not thou in words," &c. to no profit—not qualifying "words;" but Greek neuter, in apposition with "strive in words," "a thing tending to no profit," lit., "profitable for nothing;" the opposite of "meet for the master's use" (v. 21). to the subverting—sure to subvert (overturn) the hearers: the opposite of "edifying" (building up) (2 Corinthians 13. 10). 15. Study—Greek, "Be earnest," or "diligent." to show—Greek, "present," as in Romans 12. 1. thyself—as distinguished from those whom Timothy was to charge (v. 14). approved—tested by trial: opposed to "reprobate" (Titus 1. 16). workman—Alluding to Matthew 20. 1, &c. not to be ashamed—by his work not being "approved" (Philippians 1. 20). Contrast "deceitful workers" (2 Corinthians 11. 13). rightly dividing—"rightly handling" [Vulgate]; "rightly administering" [ALFORD]; lit., cutting "straight" or "right:" the metaphor being from a father or a steward (1 Corinthians 4. 1) cutting and distributing bread among his children [VITRINGA and CALVIN] (Luke 12. 42). LXX., Proverbs 3. 6 and 11. 5, use it of "making one's way:" so BENGEL here takes Paul to mean that Timothy may make ready a straight way for "the word of truth," and may himself walk straight forward according to this line, turning neither to the right nor to the left, "teaching no other doctrine" (1 Timothy 1. 8). The same image of a way appears in the Greek for "increase" (Note, v. 16). The opposite to "rightly handling," or "dispensing," is, 2 Corinthians 2. 17, "corrupt the word of God." truth—Greek, "the truth" (cf. v. 18). 16. shun—lit., "stand above," separate from, and superior to. vain—opposed to "the truth" (v. 15). babblings—with loud voice: opposed to the temperate "word" (Titus 3. 9). increase—Greek, "advance;" lit., "strike forward:" an image from pioneers cutting away all obstacles before an advancing army. They pretend progress; the only kind of progress they make is to a greater pitch of implety. more ungodliness—Greek, "a greater degree of implety." 17. will eat—lit., "will have pasture." The consuming progress of mortification is the image. They pretend to give rich spiritual pasture to their disciples: the only pasture is that of a spiritual cancer feeding on their vitals. cancer—a cancer or gangrene. Hymeneus—(Note, 1 Timothy 1. 20.) After his excommunication he seems to have been re-admitted into the Church and again to have troubled it. 18. erred—Greek, "missed the aim" (Note, 1 Timothy 6. 21). is past already—has already taken place. The

ginnings of the subsequent Gnostic heresy already existed. They "wrested" (2 Peter 3. 16) Paul's own words (Romans 6. 4; Ephesians 2. 6; Colossians 2. 12) "to their own destruction," as though the resurrection was merely the spiritual raising of souls from the death of sin. Cf. 1 Corinthians 15. 12, where he shows all our hopes of future glory rest on the literal reality of the resurrection. To believe it past (as the Seleucians or Heremians did, according to AUGUSTINE, *Ep.* 119. 55 *ad Iovinianum*, sec. 4.), is to deny it in its true sense. **overthrow**—trying to subvert "the foundation" on which alone faith can rest secure (v. 19; cf. Titus 1. 11). 19. **nevertheless**—Notwithstanding the subversion of their faith, "the firm foundation of God standeth" fast (so the *Greek* ought to be translated). The "foundation" here is the Church [ALFORD], "the ground" or basement support "of the truth" (1 Timothy 3. 15), Christ Himself being the ultimate "foundation" (1 Corinthians 3. 11). In the steadfast standing of the Church there is involved the steadfast certainty of the doctrine in question (v. 18). Thus the "house" (v. 20) answers to the "foundation:" it is made up of the elect whom "the Lord knoweth" (acknowledgeth, recognizes, Psalm 1. 6; Matthew 7. 23; John 10. 14; 1 Corinthians 8. 3) as "His," and who persevere to the end, though others "err concerning the faith" (Matthew 24. 24; John 10. 28; Romans 10. 38, 39; 1 John 2. 19). BENGE takes "the foundation" to be the *immoveable faithfulness of God* (to His promises to His elect [CALVIN]). This contrasts well with the *erring from the faith* on the part of the reprobate, v. 18. Though they deny the faith, God abates not His faithfulness (cf. v. 13). **having**—seeing that it has. [ELLIOTT.] **seal**—*inscription*: indicating ownership and destination; inscriptions were often engraved on a "foundation" stone (Revelation 21. 14). [ALFORD.] This will agree with the view that "the foundation" is the Church (Ephesians 2. 20). If it be taken God's *immoveable faithfulness*, the "seal" will be regarded as attached to His covenant promise, with the inscription or legend, on one side of its round surface, "The Lord knoweth (it is 'knew' in LXX., Numbers 16. 5, to which Paul here alludes, altering it for his purpose by the Spirit) them that are His;" on the obverse side, "Let every one that nameth (as His Lord, Psalm 20. 7, or preacheth in His name, Jeremiah 20. 9) Christ," &c. **depart**—*Greek*, "stand aloof," *from iniquity*—(Isaiah 52. 11.) In both clauses there may be an allusion to Numbers 16. 5, 26, LXX. God's part and man's part are marked out. God chooseth and knoweth His elect; our part is to believe, and by the Spirit depart from all iniquity, an unequivocal proof of our being the Lord's (cf. Deuteronomy 29. 29; Luke 13. 23-27). St. Lucian when asked by his persecutors, "Of what country art thou?" replied, "I am a Christian." "What is your occupation?" "I am a Christian." "Of what family?" "I am a Christian." [CHRYSOSTOM, *Orations*, 75.] He cannot be honoured with the name Christian, who dishonours by iniquity, Christ, the Author of the name. Slandina's refreshment amidst her tortures was to say, "I am a Christian, and with us Christians no evil is done." [EUSEBIUS, *Ecclesiastical History*, 5. 1.] Apostasy from the faith is sure soon to be followed by indulgence in iniquity. It was so with the false teachers (ch. 3. 2-8, 13). 20. **in a great house**—i. e., the visible professing Christian Church (1 Timothy 3. 15). Paul is speaking, not of those without, but of the [visible] family of God. [CALVIN.] So the parable of the sweep net (Matthew 13. 47-49) gathering together of every kind, good and bad: as the good and bad cannot be distinguished whilst under the waves, but only when brought to shore, so believers and unbelievers continue in the same Church, until the judgment makes the everlasting distinction. "The ark of Noah is a type of the Church; as in the former there were together the leopard and the kid, the wolf and the lamb; so in the latter, the righteous and sinners, vessels of gold and silver, with vessels of wood and earth" [JEROME, *contra Luciferianos*, 302] (cf. Matthew 20. 16). **vessels of gold . . . silver**—precious and able to endure fire. **of wood and earth**—worthless, fragile, and soon burnt (1 Corinthians 3. 12-15; 15. 47). **some**—the former. **the latter, to dishonour**—(Pro-

verbs 16. 4; Romans 9. 17-23). 21. **If a man . . . purge himself from these**—The *Greek* expresses "If one (*ex. gr.*, thou, Timothy) purify himself (so as to separate) from among these" (vessels unto dishonour). **sanctified**—Set apart as wholly consecrated to the Lord. **and meet**—Some oldest MSS. omit "and." **the master**—viz., of "the house:" the Lord. Paul himself was such a vessel: once one amongst those of earth, but afterwards he became by grace one of gold. **prepared unto every good work**—(Ch. 3. 17; Titus 3. 1.) Contrast Titus 1. 16. 23. **also**—*Greek*, "But:" in contrast to "every good work," v. 21. **flee**—There are many lusts from which our greatest safety is in flight (Genesis 39. 12). Avoid occasions of sin. From the abstemious character of Timothy (1 Timothy 5. 23) it is likely that not animal indulgences, but the impetuosity, rash self-confidence, hastiness, strife, and vain-glory of young men (1 John 2. 14-16), are what he is here warned against: though the Spirit probably intended the warning to include both in its application to the Church in general. **youthful**—Timothy was a youth (1 Timothy 4. 12). **righteousness**—The opposite of "iniquity," i. e., unrighteousness (v. 19; cf. 1 Timothy 6. 11). **peace, with**—rather put no comma, "*peace with them* that call on the Lord out of a pure heart" (1 Timothy 1. 5; Ephesians 6. 5; Colossians 3. 22). We are to love all men, but it is not possible to be at peace with all men, for this needs community of purpose and opinion; they alone who call on the Lord sincerely [as contrasted with the false teachers who had only the form of godliness, ch. 3. 5, 8; Titus 1. 15, 16] have this community [THEODORET] (Romans 12. 18). 23. (Titus 3. 9). **unlearned**—*Greek*, "undisciplined:" not tending to promote the discipline of faith and morals (Proverbs 5. 23). "Uninstructive:" in contrast with "instructing" (v. 25), and "wise unto salvation" (ch. 3. 15). **avoid**—"decline." 24. **not strive**—"The servant of the Lord" must imitate his master in not striving contentiously, though uncompromising in earnestly contending for the faith (Jude 3; Matthew 12. 19). **gentle unto all men**—"patient" (*Greek*, "patient in bearing wrongs") in respect to adversaries. He is to be gentle so that he may occasion no evils; patient so that he may endure evils. **ap- to teach**—Implying not only solid teaching and ease in teaching, but patience and assiduity in it. [BENGEL.] 25. **instructing**—*Greek*, "disciplining," *instructing with correction*, which those who deal in "uninstructive" or "undisciplined questions" need (Notes, v. 23; 1 Timothy 1. 10). **those that oppose themselves**—*Greek*, "oppositely affected:" those of a different opinion. **if . . . peradventure**—*Greek*, "if at any time." **repentance**—which they need as antecedent to the full knowledge (so the *Greek* for "acknowledgment") of the truth (1 Timothy 2. 4), their minds being corrupted (ch. 3. 8), and their lives immoral. The cause of the spiritual ignorance which prompts such "questions" is moral, having its seat in the will, not in the intellect (John 7. 17). Therefore repentance is their first need. That, not man, but God alone can "give" (Acts 5. 31). 26. **recover themselves**—*Greek*, "awake up to soberness," i. e., from the spiritual intoxication whereby they have fallen into the snare of the devil. **the snare**—(Ephesians 6. 11, "the wiles of the devil;" 1 Timothy 3. 7: 6. 9.) **taken captive by him at his will**—so as to follow the will of "THAT" (the *Greek* emphatically marks Satan thus) foe. However, different *Greek* pronouns stand for "him" and "his;" and the *Greek* for "taken captive" means not "captivated for destruction," but "for being saved alive," as in Luke 5. 10, "Thou shalt catch men to save them unto life;" also there is no article before the *Greek* participle, which the *English Version* "who are taken captive," would require. Therefore, translate, "That they may awake, &c., taken as saved (and willing) captives by him (the servant of the Lord, v. 24), so as to follow the will of HIM (the Lord, v. 24, or 'God,' v. 25). There are here two evils, the snare and sleep, from which they are delivered: and two goods to which they are translated, *awaking* and deliverance. Instead of Satan's thrall comes the free and willing captivity of obedience to Christ (2 Corinthians 10. 5). It is God who goes before giving repentance (v. 25); then the work of His servant to

lowing is sure to be crowned with success, leading the convert henceforth to "live to the will of God" (Acts 22. 14; 1 Peter 4. 2).

CHAPTER III.

Ver. 1-17. **COMING EVIL DAYS; SIGNS OF EVIL ALREADY: CONTRAST IN THE DOCTRINE AND LIFE OF PAUL, WHICH TIMOTHY SHOULD FOLLOW IN ACCORDANCE WITH HIS EARLY TRAINING IN SCRIPTURE.** 1. **also—Greek**, "but," **last days**—preceding Christ's second coming (2 Peter 3. 3; Jude 18). "The latter times," 1 Timothy 4. 1, refer to a period not so remote as "the last days," viz., the long days of Pagan and Greek anti-Christianity. **perilous—lit.**, "difficult times," in which it is difficult to know what is to be done: "grievous times," **shall come—Greek**, "shall be imminent;" "shall come unexpectedly." [BENGEL.] 2. **men**—in the professing Church. Cf. the catalogue, Romans 1. 26, &c., where much the same sins are attributed to heathen men, it shall be a relapse into virtual heathenism, with all its beast-like propensities, whence the symbol of it is "a beast" (Revelation 13. 1, 11, 12, &c.; 17. 3, 8, 11). **covetous—translate**, "money-loving," a distinct Greek word from that for "covetous" (Note, Colossians 3. 5). The cognate Greek substantive (1 Timothy 3. 10) is so translated, "the love of money is a (Greek, not "the") root of all evil." **boasters**—empty boasters [ALFORD]; boasting of having what they have not. **proud—overweening: lit.**, *showing themselves above their fellows.* **blasphemous**—rather, *evil-speakers,* **revilers.** **disobedient to parents**—The character of the times is even to be gathered especially from the manners of the young. [BENGEL.] **unthankful**—The obligation to *gratitude* is next to that of *obedience to parents.* **unholy**—irreligious [ALFORD]; inobservant of the offices of piety. 3. **truce-breakers**—rather as the Greek is translated Romans 1. 31, "implacable." **false accusers**—slanderers (1 Timothy 3. 11; Titus 2. 3). **incontinent, fierce**—at once both soft and hard; *incontinently indulging themselves, and inhuman to others.* **despisers, &c.**—"no lovers of good" [ALFORD]; the opposite of "a lover of good" (Titus 1. 8). 4. **heady**—precipitate in action and in passion. **high-minded—lit.**, "puffed up" with pride, as with smoke blinding them. **lovers of pleasure . . . God**—Love of pleasure destroys the love and sense of God. 5. **form**—outward semblance. **godliness—piety, denying**—rather as Greek, "having denied," i. e., renounced. **the power**—the living, regenerating, sanctifying influence of it. **turn away**—implying that some of such characters, forerunners of the last days, were already in the Church. 6. **of this sort—Greek**, "of these," such as were described (v. 5). **creep into**—stealthily. **laden with sins**—(Isaiah 1. 4)—applying to the "silly women" whose consciences are burdened with sins, and so are a ready prey to the false teachers who promise ease of conscience if they will follow them. A bad conscience leads easily to shipwreck of faith (1 Timothy 1. 19). **divers lusts**—not only animal lusts, but passion for change in doctrine and manner of teaching; the running after fashionable men and fashionable tenets, drawing them in the most opposite directions. [ALFORD.] 7. **Ever learning**—some new point, for mere curiosity, to the disparagement of what they seemed to know before. **the knowledge—Greek**, "the perfect knowledge;" the only safeguard against further novelties. Gnosticism laid hold especially of the female sex [IRENÆUS, 1. 13. 8.]; so Roman Jesuitism. 8. **Now—Greek**, "But;" it is no wonder there should be now such opponents to the truth, for their prototypes existed in ancient times. [ALFORD.] **Jannes . . . Jambres**—Traditional names of the Egyptian magicians who resisted Moses (Exodus 7. 11, 22), derived from "the unwritten teaching of the Jews." [THEODORET.] In a point so immaterial as the names, where Scripture had not recorded them, Paul takes the names which general opinion had assigned the magicians. EUSEBIUS, *Preparatio Evangelica*, quotes from NUMERIUS, "Jannes and Jambres were sacred scribes (a lower order of priests in Egypt) skilled in magic." HILLER interprets Jannes from the Abyssinian language a *trickster*, and Jambres a *juggler* (Acts 13. 8). **resist**—"withstand

as before. They did so by trying to rival Moses' miracles. So the false teachers shall exhibit lying wonders in the last days (Matthew 24. 24; 2 Thessalonians 2. 9; Revelation 13. 14, 15). **reprobate**—incapable of testing the truth (Romans 1. 28). [BENGEL.] ALFORD takes passively, "not abiding the test;" rejected on being tested (Jeremiah 6. 30). 9. **they shall proceed no further**—though for a time (ch. 2. 18) "they shall advance or proceed (*English Version*, 'increase') unto more ungodliness," yet there is a final limit beyond which they shall not be able to "proceed further" (Job 38. 11; Revelation 11. 7, 11). They themselves shall "wax worse and worse" (v. 13), but they shall at last be for ever prevented from seducing others. "Often malice proceeds deeper down, when it cannot extend itself." [BENGEL.] **their folly—lit.**, "dementation;" *wise* though they think themselves. **shall be manifest—Greek**, "shall be brought forth from concealment into open day" [BENGEL.] (1 Corinthians 4. 5). **as theirs . . . was**—as that of those magicians was, when not only could they no longer try to rival Moses in sending boils, but the boils fell upon themselves: so as to the lice (Exodus 8. 18; 9. 11). 10. **fully known—lit.**, "fully followed up" and traced, viz., with a view to following me as thy pattern, so far as I follow Christ; the same Greek as Luke 1. 3, "having had perfect understanding of all things." His pious mother Lois, and grandmother Eunice, would recommend him to *study fully* Paul's Christian course as a pattern. He had not been yet the companion of Paul at the time of the apostle's persecutions in Antioch, Iconium, and Lystra (Acts 13. 50; 14. 5, 19), but is first mentioned as such Acts 16. 1-3. However, he was "a disciple" already, when introduced to us in Acts 16. 1-3; and as Paul calls him "my own son in the faith," he must have been converted by the apostle previously; perhaps in the visit to those parts three years before. Hence arose Timothy's knowledge of Paul's persecutions, which were the common talk of the churches in those regions about the time of his conversion. The incidental allusion to them here forms an *undesigned coincidence* between the history and the Epistle, indicating genuineness. [PALEY's *Horæ Paulinæ*.] A forger of Epistles from the Acts would never allude to Timothy's knowledge of persecutions, when that knowledge is not expressly mentioned in the history, but is only arrived at by indirect inference; also the omission of *Derbe* here, in the Epistle, is in minute accordance with the fact that in *Derbe* no persecution is mentioned in the history, though *Derbe* and *Lystra* are commonly mentioned together. The reason why he mentions his persecutions before Timothy became his companion, and not those subsequent, was because Timothy was familiar with the latter as an eyewitness, and Paul needed not to remind him of them, but the former Timothy had traced up by seeking the information from others, especially as the date and scene of them was the date and scene of his own conversion. **doctrine**—"teaching." **manner of life**—"conduct," "behaviour." **purpose**—The Greek is elsewhere usually used of God's "purpose." But here, as in Acts 11. 23, of Paul's determined "purpose of heart in cleaving unto the Lord." **My set aim, or resolution**, in my apostolic function, and in every action is, not my selfish gain, but the glory of God in Christ. **long-suffering**—towards my adversaries, and the false teachers; towards brethren in bearing their infirmities; towards the unconverted, and the lapsed when penitent (ch. 4. 2; 2 Corinthians 6. 6; Galatians 5. 22; Ephesians 4. 2; Colossians 3. 12). **charity—Love** to all men. **patience**—"endurance;" *patient continuance* in well-doing amidst adversities (v. 11; Romans 2. 7). 11. **afflictions**—"sufferings." **which—Greek**, "such as," in Antioch—of Pisidia (Acts 13. 14, 50, 51). **Iconium**—(Acts 14. 1-5). **Lystra**—(Acts 14. 6, 19). **what**—How grievous. **out of . . . all . . . Lord delivered me**—(Ch. 4. 17; Psalm 34. 17; 2 Corinthians 1. 10). An encouragement to Timothy not to fear persecutions. 12. **Yea, and**—An additional consideration for Timothy: if he wishes to live godly in Christ he must make up his mind to encounter persecution that will—Greek, "all whose will is to live," &c. So far should persecution be from being a stumbling-block

Timothy, he should consider it a mark of the pious. So the same *Greek* is used of the same thing, Luke 14. 28, 33, "intending (*Greek, wishing*) to build a tower . . . counteth the cost." live godly in Christ—(Galatians 2. 20; Philip-
 plans 1. 21.) There is no godliness (*Greek, "piously"*) or piety out of Christ. The world easily puts up with the mask of a religion which depends on itself, but the piety which derives its vigour directly from Christ is as odious to modern Christians as it was to the ancient Jews. [BEN-
 GEL.] shall suffer persecution—and will not decline it (Galatians 5. 11). BISHOP PEARSON proves the Divine origination of Christianity from its success being inex-
 plicable on the supposition of its being of human origin. The nature of its doctrine was no way likely to command
 success: (1) it condemned all other religions, some estab-
 lished for ages; (2) it enjoins precepts ungrateful to flesh and blood, the mortifying of the flesh, the love of enemies, and the bearing of the cross; (3) it enforces these seem-
 ingly unreasonable precepts by promises seemingly in-
 credible; not good things such as afford complacency to our senses, but such as cannot be obtained till after this life, and presuppose what then seemed impossible, the resurrection; (4) it predicts to its followers what would
 seem sure to keep most of the world from embracing it, persecutions. 13. Reason why persecutions must be ex-
 pected, and these becoming worse and worse as the end
 approaches. The breach between light and darkness, so
 far from being healed, shall be widened. [ALFORD.] evil
 men—in contrast to the "godly" (v. 12). seducers—*lit.*,
 "conjurers." Magical arts prevailed at Ephesus (Acts 19.
 19), and had been renounced by many Ephesians on em-
 bracing Christianity: but now when Paul was writing to
 Ephesus, symptoms of a return to conjuring tricks ap-
 peared: an undesigned coincidence. [BURTON.] Prob-
 ably sorcery will characterize the final apostasy (Revela-
 tion 13. 15; 18. 23; 22. 15). wax worse—*lit.*, "advance in the
 direction of worse" (Note, v. 9). Not contradictory to
 that verse: there the diffusion of the evil was spoken of;
 here its intensity. [ALFORD.] deceiving, and being de-
 ceived—He who has once begun to deceive others, is the
 less easily able to recover himself from error, and the
 more easily embraces in turn the errors of others. [BEN-
 GEL.] 14. But . . . thou—Whatever they may do. Resum-
 ing the thread begun at v. 10. learned—from me and thy
 mother and grandmother (ch. 1. 5; 2. 2). assured of—from
 Scripture (v. 15). of whom—plural, not singular, in the
 oldest MSS., "from what teachers." Not only from me,
 but from Lois and Eunice. 15. from a child—*lit.*, "from
 an infant." The tender age of the first dawn of reason is
 that wherein the most lasting impressions of faith may
 be made. holy Scriptures—The Old Testament taught by
 his Jewish mother. An undesigned coincidence with ch.
 1. 5; Acts 16. 1-3. able—in themselves: though through
 men's own fault they often do not in fact make men sav-
 ingly alive. wise unto salvation—*i. e.*, wise unto the
 attainment of salvation. Contrast "folly" (v. 9). Wise
 also in extending it to others. through faith—as the in-
 strument of this wisdom. Each knows Divine things only
 as far as his own experience in himself extends. He who
 has not faith, has not wisdom or salvation. which is in—
i. e., rests on Christ Jesus. 16. All Scripture—*Greek*,
 "Every Scripture," *i. e.*, Scripture in its every part. How-
 ever, *English Version* is sustained, though the *Greek* ar-
 ticle be wanting, by the technical use of the term "Scrip-
 ture" being so notorious as not to need the article (cf.
Greek, Ephesians 3. 15; 2. 21). The *Greek* is never used of
 writings in general, but only of the sacred Scriptures. The
 position of the two *Greek* adjectives closely united by
 "and," forbids our taking the one as an epithet, the other
 as predicated and translated as ALFORD and ELLICOTT,
 "Every Scripture given by inspiration of God is also prof-
 itable." *Vulgate* in the best MSS., favours *English Ver-
 sion*. Clearly the adjectives are so closely connected, that
 as surely as one is a predicate, the other must be so too.
 ALFORD admits his translation to be harsh, though legiti-
 mate. It is better with *English Version* to take it in a
 construction legitimate, and at the same time not harsh.
 The *Greek*, "God-inspired," is found nowhere else. Most

of the New Testament books were written when Paul
 wrote this his latest Epistle: so he includes in the clause
 "All Scripture is God-inspired," not only the *Old Testa-
 ment*, in which alone Timothy was taught when a child
 (v. 15), but the New Testament books according as they
 were recognized in the churches which had men gifted
 with "discerning of spirits," and so able to distinguish
 really inspired utterances, persons, and so their writings
 from spurious. St. Paul means, "All Scripture is God-in-
 spired and therefore useful:" because we see no utility in
 any words or portion of it, it does not follow it is not God-
 inspired. It is useful, because God-inspired, not God-in-
 spired, because useful. One reason for the article not
 being before the *Greek*, "Scripture," may be that, if it
 had, it might be supposed that it limited the sense to the
hiera grammata, "Holy Scriptures" (v. 15) of the *Old Testa-
 ment*, whereas here the assertion is more general: "all
 Scripture" (cf. *Greek*, 2 Peter 1. 20). The translation, "all
 Scripture that is God-inspired is also useful," would im-
 ply that there is some Scripture which is not God-inspired.
 But this would exclude the appropriated sense of the
 word "Scripture;" and who would need to be told that
 "all Divine Scripture is useful" ("profitable")? Hebrews
 4. 13 would, in ALFORD's view, have to be rendered, "All
 naked things are also open to the eyes of Him," &c.: so
 also 1 Timothy 4. 4, which would be absurd. [TREGELLES
 on Daniel.] KNAPP well defines inspiration, "An extra-
 ordinary Divine agency upon teachers whilst giving in-
 struction, whether oral or written, by which they were
 taught how and what they should speak or write" (cf.
 2 Samuel 23. 1; Acts 4. 25; 2 Peter 1. 21). The inspiration
 gives the Divine sanction to all the words of Scripture,
 though those words be the utterances of the individual
 writer, and only in special cases revealed directly by God
 (1 Corinthians 2. 13). Inspiration is here predicated of the
 writings, "all Scripture," not of the persons. The question
 is not how God has done it; it is as to the word, not the
 men who wrote it. What we must believe is that He has
 done it, and that all the sacred writings are everywhere
 inspired, though not all alike matter of special revelation;
 and that even the very words are stamped with Divine
 sanction, as Jesus used them (*ex. gr.*, in the temptation,
 and John 10. 34, 35), for deciding all questions of doctrine
 and practice. There are degrees of revelation in Scripture,
 but not of inspiration. The sacred writers did not even
 always know the full significance of their own God-in-
 spired words (1 Peter 1. 10, 11, 12). Verbal inspiration does
 not mean mechanical dictation, but "all Scripture is (so)
 inspired by God," that every thing in it, its narratives,
 prophecies, citations, the whole—ideas, phrases, and
 words—are such as He saw fit to be there. The present
 condition of the text is no ground for concluding against
 the original text being inspired, but is a reason why we
 should use all critical diligence to restore the original in-
 spired text. Again, inspiration may be accompanied by
 revelation or not, but it is as much needed for writing
 known doctrines or facts authoritatively, as for commu-
 nicating new truths. [TREGELLES.] The omission here
 of the substantive verb is, I think, designed to mark that,
 not only the Scripture then existing, but what was still to
 be written till the canon should be completed, is included as
 God-inspired. The Old Testament law was the school-
 master to bring us to Christ; so it is appropriately said
 to be "able to make wise unto salvation through faith
 in Jesus Christ:" the term wisdom being appropriated
 to a knowledge of the relations between the Old and
 New Testaments, and opposed to the pretended wisdom of
 the false teachers (1 Timothy 1. 7, 8). doctrine—*Greek*,
 "teaching," *i. e.*, teaching the ignorant dogmatic truths
 which they cannot otherwise know. He so uses the Old
 Testament, Romans 1. 17. reproof—"refutation," con-
 victing the erring of their error. Including polemical
 divinity. As an example of this use of the Old Testa-
 ment, cf. Galatians 3. 8, 13, 16. "Doctrine and reproof"
 comprehend the speculative parts of divinity. Next follow
 the practical: Scripture is profitable for (1.) correction
 (*Greek*, "setting one right;" cf. an example, 1 Corinthi-
 ans 10. 1-10) and instruction (*Greek* "disciplining," and

father does his child, *Note*, ch. 2. 25; Ephesians 6. 4; Hebrews 12. 5, 11, or "training" by instruction, warning, example, kindnesses, promises, and chastisements; cf. an example, 1 Corinthians 5. 13). Thus the whole science of theology is complete in Scripture. Since Paul is speaking of Scripture in general and in the notion of it, the only general reason why, in order to perfecting the godly (v. 17), it should extend to every department of revealed truth, must be that it was intended to be the complete and sufficient rule in all things touching perfection. See Article VI., Common Prayer Book. *in—Greek*, "instruction which is in righteousness," as contrasted with the "instruction" in worldly rudiments (Colossians 2. 20, 22). 17. *man of God*—(*Note*, 1 Timothy 6. 11.) perfect, thoroughly furnished—*Gr.*, "thoroughly perfected," and so "perfect." The man of God is perfectly accounted out of Scripture for his work, whether he be a minister (cf. ch. 4. 2 with ch. 3. 16) or a spiritual layman. No oral tradition is needed to be added.

CHAPTER IV.

Ver. 1-22. SOLEMN CHARGE TO TIMOTHY TO DO HIS DUTY ZEALOUSLY, FOR TIMES OF APOSTASY ARE AT HAND, AND THE APOSTLE IS NEAR HIS TRIUMPHANT END. REQUESTS HIM TO COME AND BRING MARK WITH HIM TO ROME, AS LUKE ALONE IS WITH HIM, THE OTHERS HAVING GONE: ALSO HIS CLOAK AND PARCHMENT: WARNS HIM AGAINST ALEXANDER: TELLS WHAT BEFELL HIM AT HIS FIRST DEFENCE: GREETINGS: BENEDICTION. 1. *charge—Greek*, "adjure." *therefore*—Omitted in the oldest MSS. the Lord Jesus Christ—The oldest MSS. read simply, "Christ Jesus." *shall judge*—His commission from God is mentioned, Acts 10. 42; his resolution to do so, 1 Peter 4. 5; the execution of his commission, here. *at his appearing*—The oldest MSS. read, "and" for "at;" then translate, "(I charge thee before God, &c.) and by His appearing." *and his kingdom*—to be set at His appearing, when we hope to reign with him. His kingdom is real now, but not visible. It shall then be both real and visible (Luke 22. 18, 30; Revelation 1. 7; 11. 15; 19. 6). *Now he reigns in the midst of His enemies* expecting till they shall be overthrown (Psalm 110. 2; Hebrews 10. 13). *Then He shall reign with His adversaries prostrate.* 2. *Preach—Lit.*, "proclaim as a herald." The term for the discourses in the synagogue was *Darascchoth*; the corresponding Greek term (implying dialectical style, dialogue, and discussion, Acts 17. 2, 18; 18. 4, 19) is applied in Acts to discourses in the Christian Church. JUSTIN MARTYR, *Apology* 2, describes the order of public worship, "On Sunday all meet, and the writings of the apostles and prophets are read; then the president delivers a discourse; after this all stand up and pray; then there is offered bread and wine and water; the president likewise prays and gives thanks, and the people solemnly assent, saying, Amen." The bishops and presbyters had the right and duty to preach, but they sometimes called on deacons, and even laymen, to preach. EUSEBIUS, *Ecclesiastical History*, 6. 19; in this the Church imitated the synagogue (Luke 4. 17-22; Acts 13. 15, 16). *be instant—i. e.*, urgent, earnest, in the whole work of the ministry. *in season, out of season—i. e.*, at all seasons; whether they regard your speaking as seasonable or unseasonable. "Just as the fountains, though none may draw from them, still flow on; and the rivers, though none drink of them, still run; so must we do all on our part in speaking, though none give heed to us." [CHRYSOSTOM, *Homily*, 80., vol. 5., p. 221.] I think with CHRYSOSTOM, there is included also the idea of times whether seasonable or unseasonable to Timothy himself; not merely when convenient, but when inconvenient to thee, night as well as day (Acts 20. 31), in danger as well as in safety, in prison and when doomed to death as well as when at large, not only in church, but everywhere and on all occasions, whenever and wherever the Lord's work requires it. *reprove*—"convict," "confute." *with—Greek*, "in (the element in which the exhortation ought to have place) all long-suffering (ch. 2. 24, 25; 3. 10) and teaching;" cf. ch. 2. 24 "apt to teach." The Greek for "doctrine" here is *di-*

dache, but in ch. 3. 16 *didascalía*. "*Didascalía*" is what one receives; *didache* is what is communicated. [TITTMANN, 3. *they*—professing Christians. *sound doctrine—Greek*, "the sound (*Note*, 1 Timothy 1. 10) doctrine" (*didascalía* or "teaching," viz., of the Gospel. Presently follows the concrete, "teachers," after their own lusts—instead of regarding the will of God they dislike being interrupted in their lusts by true teachers. *heap*—one on another: an indiscriminate mass of false teachers. Variety delights itching ears. "He who despises sound teaching leaves sound teachers; they seek instructors like themselves." [BENGEL.] It is the corruption of the people in the first instance, that creates priestcraft (Exodus 32. 1) to themselves—such as will suit their depraved tastes; "populus vult decipi, et decipiatur," the people wish to be deceived, so let them be deceived. "Like priest, like people" (1 Kings 12. 31; Hosea 4. 9). *itching*—liking to hear teachers who give them mere pleasure (Acts 17. 10-21), and do not offend by truths grating to their ears. They, as it were, tickle with pleasure the levity of the multitude [CICERO], who come as to a theatre to hear what will delight their ears, not to learn [SENECA, *Ep.* 10. 8] what will do them good. "Itch in the ears is as bad as in any other part of the body, and perhaps worse." [SOUTH.] 4. The ear brooks not what is opposed to the man's lusts. *turned—Greek*, "turned aside" (1 Timothy 1. 6). It is a righteous retribution, that when men turn away from the truth, they should be turned to fables (Jeremiah 2. 19). *fables*—(1 Timothy 1. 4.) 5. I am no longer here to withstand these things; be thou a worthy successor of me, no longer depending on me for counsel, but thine own master, and swimming without the corks [CALVIN]; follow my steps, inherit their result, and the honour of their end. [ALFORD.] *watch thou—lit.*, "with the wakefulness of one sober." *in all things*—on all occasions and under all circumstances (Titus 2. 7). *endure affliction*—suffer hardships. [ALFORD.] *evangelist*—A missionary bishop, preacher, and teacher. *make full proof of*—fulfil in all its requirements, leaving nothing undone (Acts 12. 25; Romans 15. 19; Colossians 4. 17). 6. *Greek*, "For I am already being offered;" *lit.*, as a libation; appropriate to the shedding of his blood. Every sacrifice began with an initiatory libation on the victim's head (*Note*, cf. Philipplans 2. 17). A motive to stimulate Timothy to faithfulness—the departure and final blessedness of Paul; it is the end that crowns the work. [BENGEL.] As the time of his departure was indicated to Peter, so to Paul (2 Peter 1. 14). *my departure—lit.*, "loosing anchor" (*Note*, Philipplans 1. 23). *Dissolution.* 7. "I have striven the good strife;" the Greek is not restricted to a fight, but includes any competitive contest, *ex. gr.*, that of the race-course (1 Timothy 6. 12 [ALFORD]; 1 Corinthians 9. 24, &c.; Hebrews 12. 1, 2). *kept the faith*—the Christian faith committed to me as a believer and an apostle (cf. ch. 1. 14; Revelation 2. 10; 3. 10). 8. *a crown*—rather as Greek, "the crown." The "henceforth" marks the decisive moment; he looks to his state in a threefold aspect, (1.) The past, *I have fought*; (2.) the immediately present, *there is laid up for me*; (3.) the future, *the Lord will give in that day*. [BENGEL.] *crown*—A crown, or garland, used to be bestowed at the Greek national games on the successful competitor in wrestling, running, &c. (cf. 1 Peter 5. 4; Revelation 2. 10). *of righteousness*—the reward is in recognition of righteousness wrought in Paul by God's Spirit; the crown is prepared for the righteous; but it is a crown which consists in righteousness. *Righteousness will be its own reward* (Revelation 22. 11). Cf. Exodus 39. 30. A man is justified gratuitously by the merits of Christ through faith; and when he is so justified God accepts his works and honours them with a reward which is not their due, but is given of grace. "So great is God's goodness to men that He wills that their works should be merits, though they are merely His own gifts." [EP., POPE CELESTINE I., 12.] *give—Greek*, "shall award" in righteous judgment" (Acts 17. 31; 2 Corinthians 5. 10; 2 Thessalonians 1. 6, 7). *in that day*—not until His appearing (ch. 1. 12). The partakers of the first resurrection may receive a crown also at the last day, and obtain in that general assembly of all men, a new award of praise. The

honourable sentence passed on the "brethren" of the Judge, who sit with Him on His throne, is in Matthew 25. 10, taken for granted as *already* awarded, when that affecting those who benefited them is being passed. [BENGEL.] The former, the elect Church who reign with Christ in the millennium, are fewer than the latter. The righteous heavenly Judge stands in contrast to the unrighteous earthly judges who condemned Paul. *me*—individual appropriation. *Greek*, "Not only to me." *them that love*—*Greek*, "have loved, and do love;" *habitual* love and desire for Christ's appearing, which presupposes *faith* (cf. Hebrews 1. 23). Cf. the sad contrast, v. 10, "having loved this present world." 9. (v. 21; ch. 1. 4, 8.) Timothy is asked to come to be a comfort to Paul, and also to be strengthened by Paul, for carrying on the Gospel work after Paul's decease. 10. *Demas*—once a "fellow-labourer" of Paul, along with Mark and Luke (Colossians 4. 14; Philemon 24). His motive for forsaking Paul seems to have been love of worldly ease, safety, and comforts at home, and disinclination to brave danger with Paul (Matthew 13. 20, 21, 22). *CHRYSOStOM* implies that Thessalonica was his home. *Galatia*—One oldest MS. supports the reading "Gaul." But most oldest MSS., &c., "Galatia." *Titus*—He must have therefore left Crete after "setting in order" the affairs of the churches there (Titus 1. 5). *Dalmatia*—part of the Roman province of Illyricum on the coast of the Adriatic. Paul had written to him (Titus 3. 12) to come to him in the winter to Nicopolis (in Epirus), intending in the spring to preach the Gospel in the adjoining province of Dalmatia. Titus seems to have gone thither to carry out the apostle's intention, the execution of which was interrupted by his arrest. Whether he went of his own accord, as is likely, or being sent by Paul, which the expression "is departed" hardly accords with, cannot be positively decided. Paul here speaks only of his personal attendants having forsaken him; he had still friends among the Roman Christians who visited him (ch. 4. 21), though they had been afraid to stand by him at his trial (v. 16). 11. *Take*—*Greek*, "take up" on thy journey (Acts 20. 13, 14). John Mark was probably in, or near, Colosse, as in the Epistle to the Colossians (Colossians 4. 10), written two years before this, he is mentioned as about to visit them. Timothy was now absent from Ephesus, and somewhere in the interior of Asia Minor; hence he would be sure to fall in with Mark on his journey. *he is profitable to me for the ministry*—Mark had been under a cloud for having forsaken Paul at a critical moment in his missionary tour with Barnabas (Acts 15. 37-40; 13. 5, 13). Timothy had subsequently occupied the same post in relation to Paul as Mark once held. Hence Paul, appropriately here, wipes out the past censure by high praise of Mark, and guards against Timothy's making self-complacent comparisons between himself and Mark, as though he were superior to the latter (cf. Philemon 24). Demas apostatizes. Mark returns to the right way, and is no longer unprofitable, but is profitable for the Gospel ministry (Philemon 11). 12. *And*—*Greek*, "But." Thou art to come to me, *but* Tychicus I have sent to Ephesus to supply thy place (if thou so wilt) in presiding over the Church there in thy absence (cf. Titus 3. 12). It is possible Tychicus was the bearer of this Epistle, though the omission of "to thee" is rather against this view. 13. *cloak* . . . *I left*—Probably obliged to leave it in a hurried departure from Troas. *Carpus*—a faithful friend to have been entrusted with so precious deposits. The mention of his "cloak," so far from being unworthy of inspiration, is one of those graphic touches which sheds a flood of light on the last scene of Paul's life, on the confines of two worlds; in this wanting a cloak to cover him from the winter cold, in that covered with the righteousness of saints, "clothed upon with his house from heaven." [GAUSSEN.] So the inner vesture and outer garment of Jesus, Paul's master, are suggestive of most instructive thought (John 19). *books*—he was anxious respecting these that he might transmit them to the faithful, so that they might have the teaching of his writings when he should be gone. *especially the parchments*—containing perhaps some of his inspired Epistles themselves. 14. *Alexander the copper-smith*—or "smith" in general,

Perhaps the same as the Alexander, 1 Timothy 1. 20 (note there) at Ephesus. Excommunicated then he subsequently was restored, and now vented his personal malice because of his excommunication in accusing Paul before the Roman judges, whether of incendiarism or of introducing a new religion. See my *Introduction*. He may have been the Alexander put forward by the Jews in the tumult at Ephesus (Acts 19. 33, 34). *reward*—The oldest MSS. read "shall reward," or "requite him." Personal revenge certainly did not influence the apostle (v. 16, end). 15. *our words*—the arguments of us Christians for our common faith. Believers have a common cause. 16. *At my first answer*—i. e., "defence" in court, at my first public examination. Timothy knew nothing of this, it is plain, till Paul now informs him. But during his former imprisonment at Rome, Timothy was with him (Philippians 1. 1, 7). This must have been, therefore, a second imprisonment. He must have been set free before the persecution in A. D. 64, when the Christians were accused of causing the conflagration in Rome; for, had he been a prisoner then, he certainly would not have been spared. The tradition [EUSEBIUS, 2. 25] that he was finally beheaded, accords with his not having been put to death in the persecution, A. D. 64, when burning to death was the mode by which the Christians were executed, but subsequently to it. His "first" trial in his second imprisonment seems to have been on the charge of complicity in the conflagration; his absence from Rome may have been the ground of his acquittal on that charge; his final condemnation was probably on the charge of introducing a new and unlawful religion into Rome. *stood with me*—*Greek*, "came forward with me" [ALFORD] as a friend and advocate. *may [it] not be laid to their charge*—The position of "their," in the *Greek*, is emphatic. "May it not be laid to THEIR charge," for they were intimidated; their drawing back from me was not from bad disposition so much as from fear; it is sure to be laid to the charge of those who intimidated them. Still Paul, like Stephen, would doubtless have offered the same prayer for his persecutors themselves (Acts 7. 60). 17. *The Lord*—the more because men deserted me. *stood with me*—stronger than "came forward with me" (*Greek*, v. 16). *strengthened*—*Greek*, "put strength in me." *by me*—"through me;" through my means. One single occasion is often of the greatest moment. *the preaching*—"the Gospel proclamation." *might be fully known*—might be fully made (note, v. 5). *that all the Gentiles*—present at my trial, "might hear" the Gospel proclaimed then. Rome was the capital of the Gentile world, so that a proclamation of the truth to the Romans was likely to go forth to the rest of the Gentile world. *I was delivered out of the mouth of the lion*—viz., Satan, the roaring, devouring lion (Luke 22. 31; 1 Peter 5. 8). I was prevented falling into his snare (ch. 2. 26; Psalm 22. 21; 2 Peter 2. 9); v. 18 agrees with this interpretation, "The Lord shall deliver me from every evil work," viz., both from evil and the Evil One, as the *Greek* of the Lord's Prayer expresses it. It was not deliverance from Nero (who was called the lion) which he rejoiced in, for he did not fear death (v. 6-8), but deliverance from the temptation, through fear, to deny His Lord: so ALFORD. 18. *And the Lord shall*—Hope draws its conclusions from the past to the future. [BENGEL.] *will preserve me*—lit., "will save" (Psalm 22. 21) "will bring me safe to." Jesus is the Lord and the Deliverer (Philippians 3. 20; 1 Thessalonians 1. 10: He saves from evil; He gives good things. *heavenly kingdom*—*Greek*, "His kingdom which is a heavenly one." *to whom, &c.*—*Greek*, "to whom be the glory unto the ages of ages." The very hope produces a doxology: how much greater will be the doxology which the actual enjoyment shall produce! [BENGEL.] 19. *Prisca and Aquila*—(Acts 18. 2, 3; Romans 16. 3, 4; 1 Corinthians 16. 19, written from Ephesus, where therefore Aquila and Priscilla must then have been.) *household of Onesiphorus*—If he were dead at the time the "household" would not have been called "the household of Onesiphorus." He was probably absent (note, ch. 1. 16). 20. In order to depict his desertion, he informs Timothy that Erastus, one of his usual companions (Acts 19. 22, possibly the same ERASTUS as in Romans

TITUS.

14. 23, though how he could leave his official duties for missionary journeys is not clear), stayed behind at Corinth, his native place, or usual residence, of which city he was "chamberlain," or city steward and treasurer (Romans 16. 23); and Trophimus he left behind at Miletus sick. (See on his former history, Acts 20. 4; 21. 29.) This verse is irreconcilable with the imprisonment from which he writes being the *first*: for he did not pass by Corinth or Miletus on his way to Rome when about to be imprisoned for the first time. As Miletus was near Ephesus, there is a presumption that Timothy was *not* at Ephesus when Paul wrote, or he would not need to inform Timothy of Trophimus lying sick in his immediate neighbourhood. However, Trophimus may not have been still at Miletus at the time when Paul wrote, though he had left him there on his way to Rome. Prisca and Aquila were most likely to be at *Ephesus* (v. 19), and he desires Timothy to *salute them*: so also Onesiphorus' household (ch. 1. 18). Paul had not the power of healing at will (Acts 19. 12), but as the Lord allowed him. 21. *before winter*—when a voyage, according to ancient usages of navigation, would be out of the question: also, Paul would need his "cloak" against the winter (v. 13). *Pudens . . . Claudia*—afterwards husband and wife (according to MARTIAL IV., 13; XI., 54), he a Roman knight, she a Briton, surnamed *Rufina*. TACITUS, *Agricola*, 14, mentions that territories in south-east Britain were given to a British king, Cogidunus, in reward for his fidelity to Rome, A. D. 52, whilst Claudius was emperor. In 1772 a marble was dug up at

Chichester, mentioning Cogidunus with the surname Clandius, added from his patron, the emperor's name; and *Pudens* in connection with Cogidunus, doubtless his father-in-law. His daughter would be Claudia, who seems to have been sent to Rome for education, as a pledge of the father's fidelity. Here she was under the protection of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of *foreign superstitions*, A. D. 67 [TACITUS, *Annals*, 3. 82], probably *Christianity*. She probably was the instrument of converting Claudia, who took the name *Rufina* from her, that being a cognomen of the Pomponian gens (cf. Romans 16. 18, *Rufus*, a Christian). Pudens in Martial and in the Chichester inscription, appears as a *pagan*; but perhaps he or his friends concealed his Christianity through fear. Tradition represents *Timothy*, a son of Pudens, as taking part in converting the Britons. *Linus*—put third; therefore not at this time yet, as he was afterwards, *bishop*. His name being here inserted between Pudens and Claudia, implies the two were not yet married. "Eubulus" is identified by some with Aristobulus, who, with his converts, is said to have been among the first Evangelists of Britain. Paul himself, says CLEMENT, "visited the *farthest west* [perhaps Britain, certainly *Spain*], and was martyred under the rulers at Rome," who were Nero's vicegerents in his absence from the city. 22. *Grace be with you*—Plural in oldest MSS., "with you," *i. e.*, thee and the members of the Ephesian and neighbouring churches.

THE EPISTLE OF PAUL TO TITUS. INTRODUCTION.

GENUINENESS.—CLEMENT OF ROME quotes it (*Epistola ad Corinthios*, c. 2); IRENEUS (3. 3, sec. 4) refers to it as Paul's THEOPHILUS, *ad Autolytus*, 3., sec. 14, quotes it as Scripture. Cf. CLEMENT OF ALEXANDRIA, *Stromata*, 1. 299; TERTULLIAN, *Prescriptione Hæreticorum*, 6.

TIME AND PLACE OF WRITING.—This Epistle seems to have been written from Corinth [BIRKS], subsequently to his first imprisonment, when Paul was on his way to Nicopolis (ch. 3. 12) in Epirus, where he purposed passing the winter, shortly before his martyrdom, A. D. 67. BIRKS thinks, from the similarity of the Epistle to Titus and First Timothy, that both were written from the same place, Corinth, and at dates not widely apart; First Timothy shortly after coming to Corinth, before he had planned a journey to Epirus, the Epistle to Titus afterwards. The journey to Crete and Ephesus for the bearers of his letters would be easy from Corinth, and he could himself thence easily pass into Epirus. He had shortly before visited Crete, wherein a Church existed (though without due organization), the first foundation of which he may have partly laid at his former visit (Acts 27. 7, &c.), when on his way to his first imprisonment at Rome. That he returned to the East after his first imprisonment appears most probable from Philippians 2. 24; Philemon 22. However, there may have been seeds of Christianity sown in Crete, even before his first visit, by the Cretans who heard Peter's preaching on Pentecost (Acts 2. 11).

OCCASION OF WRITING.—Corrupt elements soon showed themselves in the Cretan Church, similar to those noticed in the Epistles to Timothy as existing in the Ephesian Church, Judaism, false pretensions to science, and practical ungodliness. Paul, on his late visit, had left Titus in Crete to establish Church government, and ordain *presbyters* (*deacons* are not mentioned). Titus had been several times employed by Paul on a mission to the Corinthian Churches, and had probably thence visited Crete, which was within easy reach of Corinth. Hence the suitability of his selection by the apostle for the superintendence of the Cretan Church. Paul now follows up with instructions by letter those he had already given to Titus in person on the qualifications of elders, and the graces becoming the old, the young, and females, and warns him against the unprofitable speculations so rife in Crete. The national character of the Cretans was low in the extreme, as EPIMENIDES, quoted in ch. 1. 12, paints it. LIVY, 44. 45, stigmatizes their *avarice*; POLYB-
LUS, 6. 46. 9, their *ferocity* and *fraud*; and 6. 47. 5, their *mendacity*, so much so, that "to Cretanize" is another name for *to lie*: they were included in the proverbial three infamous initials K or C, "Cappadocia, Crete, Cilicia."

NOTICES OF TITUS.—It is strange that he is never mentioned by this name in Acts, and there seems none of those mentioned in that book who exactly answers to him. He was a Greek, and therefore a Gentile (Galatians 2. 1, 3), and converted by Paul (ch. 1. 4). He accompanied the apostle on the deputation sent from the Church of Antioch to Jerusalem, to consult the apostles respecting the circumcision of Gentile converts (Acts 15. 2); and, agreeably to the decree of the council there, was not circumcised. He was in company with Paul at Ephesus, whence he was sent to Corinth to commence the collection for the Jerusalem saints, and to ascertain the effect of the First Epistle on the Corinthians (2 Corinthians 7. 6-9; 8. 6; 12. 18), and there showed an unmercenary spirit. He next proceeded to Macedonia, where he joined Paul, who had been already eagerly expecting him at Troas (2 Corinthians 2. 12, 13, "Titus my brother;" 7. 6). He was then employed by the apostle in preparing the collection for the poor saints in Judea, and became the bearer of the Second Epistle to the Corinthians (2 Corinthians 8. 16, 17, 23). Paul in it calls him "*my*

partner and fellow-helper concerning you." His being located in Crete (Titus 1. 5) was subsequent to Paul's first imprisonment, and shortly before the second, about 67 A. D., ten years subsequent to the last notice of him in Second Corinthians, 57 A. D. He probably met Paul, as the apostle desired, at Nicopolis; for his subsequent journey into Dalmatia, thence (or else from Rome, whither he may have accompanied Paul) would be more likely, than from the distant Crete (2 Timothy 4. 10, written *subsequently to the Epistle to Titus*). In the unsettled state of things then, Titus' episcopal commission in Crete was to be but temporary, Paul requiring the presence of Titus with himself, whenever Artemas or Tychicus should arrive in Crete and set him free from his duties there.

Tradition represents him to have died peaceably in Crete, as archbishop of Gortyna, at an advanced age.

CHAPTER I.

Ver. 1-13. ADDRESS: FOR WHAT END TITUS WAS LEFT IN CRETE. QUALIFICATIONS FOR ELDERS: GAINSAYERS IN CRETE NEEDING REPROOF. 1. *servant of God*—not found elsewhere in the same connection. In Romans 1. 1 it is "servant of Jesus Christ" (Galatians 1. 10; Philippians 1. 1; cf. Acts 16. 17; Revelation 1. 1; 15. 8). In Romans 1. 1, there follows, "called to be an apostle," which corresponds to the general designation of the office first, "*servant of God*," here, followed by the special description, "*apostle of Jesus Christ*." The full expression of his apostolic office answers, in both Epistles, to the design, and is a comprehensive index to the contents. The peculiar form here would never have proceeded from a forger, according to the faith—rather, "for," "with a view to subserve the faith;" this is the object of my apostleship (cf. v. 4, 9; Romans 1. 5). the elect—for whose sake we ought to endure all things (2 Timothy 2. 10). This election has its ground, not in anything belonging to those thus distinguished, but in the purpose and will of God from everlasting (2 Timothy 1. 9; Romans 8. 30-33; cf. Luke 18. 7; Ephesians 1. 4; Colossians 3. 12). Acts 13. 48 shows that all faith on the part of the elect, rests on the Divine foreordination: they do not become *elect* by their faith, but receive *faith*, and so become believers, because they are *elect*. and the acknowledging of the truth—"and (for promoting) the full knowledge of the truth," i. e., the Christian truth (Ephesians 1. 13). after godliness—i. e., which belongs to *piety*: opposed to the knowledge which has not for its object the truth, but error, doctrinal and practical (v. 11, 16; 1 Timothy 6. 3); or even which has for its object mere earthly truth, not growth in the Divine life. "Godliness," or "piety," is a term peculiar to the pastoral Epistles: a fact explained by the apostle having in them to combat doctrine tending to "ungodliness" (2 Timothy 2. 16; cf. ch. 2. 11, 12). 2. In hope of eternal life—Connected with the whole preceding sentence. That whereon rests my aim as an apostle to promote the elects' faith and full knowledge of the truth, is, "the hope of eternal life" (ch. 2. 13; 3. 7; Acts 23. 6; 24. 15; 28. 20). that cannot lie—(Romans 8. 4; 11. 29; Hebrews 6. 18.) promised before the world began—A contracted expression for "purposed before the world began (*lit.*, before the ages of time), and promised actually in time," the promise springing from the eternal purpose; as in 2 Timothy 1. 9, the gift of grace was the result of the eternal purpose "before the world began." 3. in due times—Greek, "in its own seasons," the seasons appropriate to it, and fixed by God for it (Acts 1. 7). manifested—implying that the "promise," v. 2, had lain hidden in His eternal purpose heretofore (cf. Colossians 1. 26; 2 Timothy 1. 9, 10). his word—equivalent to "eternal life" (v. 2; John 5. 24; 6. 63; 17. 3, 17). through preaching—Greek, "in preaching," or rather as ALFORD (Note, cf. 2 Timothy 4. 17), "in the (Gospel) proclamation (the thing preached the Gospel) with which I was entrusted," according to—in pursuance of (cf. 1 Timothy 1. 1). of God our Saviour—rather as Greek, "of our Saviour God." God is predicated of our Saviour (cf. Jude 25; Luke 1. 47). Also Psalm 24. 5; Isaiah 12. 2; 45. 15, 21, LXX. Applied to Jesus, v. 4; ch. 2. 13; 3. 6; 2 Timothy 1. 10. 4. Titus, mine own son—Greek, "my genuine child" (1 Timothy 1. 2), i. e., converted by my instrumentality (1 Corinthians 4. 17; Philemon 10). after the common faith—A genuine son in respect to (in virtue of) the faith common to all the people of God, comprising in a common brotherhood Gentiles as well as Jews, therefore

embracing Titus a Gentile (2 Peter 1. 1; Jude 8). Grace, mercy, and peace—"Mercy" is omitted in some of the oldest MSS. But one of the best and oldest MSS. supports it (Notes, cf. 1 Timothy 1. 2; 2 Timothy 1. 2). There are many similarities of phrase in the Pastoral Epistles. the Lord Jesus Christ—The oldest MSS. read only "Christ Jesus." our Saviour—found thus added to "Christ" only in Paul's Pastoral Epistles, and 2 Peter 1. 1, 11; 2. 20; 3. 18. 5. I left thee—"I left thee behind" [ALFORD] when I left the island: not implying permanence of commission (cf. 1 Timothy 1. 8). in Crete—now Candia. set in order—rather as Greek, "that thou mightest follow up (the work begun by me) setting right the things that are wanting," which I was unable to complete by reason of the shortness of my stay in Crete. Christianity, doubtless, had long existed in Crete: there were some Cretans among those who heard Peter's preaching on Pentecost (Acts 2. 11). The number of Jews in Crete was large (v. 10), and it is likely that those scattered in the persecution of Stephen (Acts 11. 19) preached to them, as they did to the Jews of Cyprus, &c. Paul also was there on his voyage to Rome (Acts 27. 7-12). By all these instrumentalities the Gospel was sure to reach Crete. But until Paul's later visit, after his first imprisonment at Rome, the Cretan Christians were without Church organization. This Paul began, and had commissioned (before leaving Crete) Titus to go on with, and now reminds him of that commission. ordain—rather, "appoint," "constitute." in every city—"from city to city." as I . . . appointed thee—i. e., as I directed thee; prescribing as well the act of constituting elders, as also the manner of doing so, which latter includes the qualifications required in a presbyter presently stated. Those called "elders" here are called "bishops," v. 7. Elder is the term of dignity in relation to the college of presbyters; bishop points to the duties of his office in relation to the flock. From the unsound state of the Cretan Christians described here, we see the danger of the want of Church government. The appointment of presbyters was designed to check idle talk and speculation, by setting forth the "faithful word." 6. (Notes, cf. 1 Timothy 3. 2-4.) The thing dwelt on here as the requisite in a bishop, is a good reputation among those over whom he is to be set. The immorality of the Cretan professors rendered this a necessary requisite in one who was to be a *reprover*; and their unsoundness in doctrine also made needful great steadfastness in the faith (v. 9, 13). having faithful children—i. e., believing children. He who could not bring his children to faith, how shall he bring others? [BENGEL.] ALFORD explains, "established in the faith." not accused—Not merely not riotous, but "not (even) accused of riot" ("profligacy" [ALFORD]; "Dissolute life" [WAHL]). unruly—insubordinate; opposed to "in subjection" (1 Timothy 3. 4). 7. For . . . must—The emphasis is on *must*. The reason why I said "blameless," is the very idea of a "bishop" (an overseer of the flock: he here substitutes for "presbyter" the term which expresses his duties) involves the necessity for such blamelessness, if he is to have influence over the flock. steward of God—The greater the master is, the greater the virtues required in His servant [BENGEL] (1 Timothy 3. 15); the Church is God's house, over which the minister is set as a steward (Hebrews 3. 2-6; 1 Peter 4. 10, 17). Note, ministers are not merely Church officers, but God's stewards; Church government is of Divine appointment, not self-willed—i. e., "self-pleasing;" unaccommodating to others; harsh, the opposite of "a lover of hospitality" (v. 6); so Nabal (

TITUS II.

Samuel 25.); **self-loving and imperious**; such a spirit would incapacitate him for *leading* a willing flock, instead of *driving*. **nor given to wine**—(Notes, 1 Timothy 3. 3, 8.) **not given to filthy lucre**—not making the Gospel a means of gain (1 Timothy 3. 3, 8). In opposition to those "teaching for filthy lucre's sake" (v. 11; 1 Timothy 6. 5; 1 Peter 5. 2). **8. lover of hospitality**—needed especially in those days (Romans 12. 13; 1 Timothy 3. 2; Hebrews 13. 2; 1 Peter 4. 9; 3 John 5). Christians travelling from one place to another were received and forwarded on their journey by their brethren. **lover of good men**—*Greek*, "a lover of (all that is) good," men or things (Philippians 4. 8, 9). **sober**—towards *one's self*; "discreet;" "self-restrained" [ALFORD.] (Note, 1 Timothy 2. 9.) **just**—towards *men*. **holy**—towards *God* (Note, 1 Thessalonians 2. 10). **temperate**—"One having his passions, tongue, hand, and eyes, at command" [CHRYSOSTOM]; "continent." **9. Holding fast**—Holding firmly to (cf. Matthew 24; Luke 16. 13). **the faithful**—true and trustworthy (1 Timothy 1. 15). **word as he has been taught**—*lit.*, "the word (which is) according to the teaching" which he has received (cf. 1 Timothy 4. 6, end; 2 Timothy 3. 14). **by—***translate as Greek*, "to exhort in doctrine (instruction) which is sound;" *sound doctrine* or *instruction* is the element in which his *exhorting* is to have place. On "sound" (peculiar to the Pastoral Epistles), see 1 Timothy 1. 10; 6. 3. **convince**—rather, "reprove" [ALFORD] (v. 13). **10. unruly**—"insubordinate." **and**—Omitted in the oldest MSS. "There are many unruly persons, vain talkers, and deceivers;" "unruly" being predicated of both *vain talkers* and *deceivers*. **vain talkers**—opposed to "holding fast the faithful word" (v. 9). "Vain jangling" (1 Timothy 1. 6); "foolish questions, unprofitable and vain" (ch. 3. 9). The source of the evil was corrupted Judaism (v. 14). Many Jews were then living in Crete, according to JOSEPHUS; so the Jewish heaven remained in some of them after conversion. **deceivers**—*lit.*, "deceivers of the minds of others" (*Greek*, Galatians 6. 3). **11. mouths . . . stopped**—*lit.*, "muzzled," "bridled" as an unruly beast (cf. Psalm 32. 9). **who**—*Greek*, "(seeing that they are) such men as;" or "inasmuch as they." [ELLICOTT.] **subvert . . . houses**—"overthrowing" their "faith" (2 Timothy 2. 18). "They are the devil's levers by which he subverts the houses of God" [THEOPHYLACT]. **for filthy lucre**—(1 Timothy 3. 3, 8; 6. 5.) **12. One**—Epimenides of Phæstus, or Gnossus, in Crete, about 600 B. C. He was sent for to purify Athens from its pollution occasioned by Cylon. He was regarded as a diviner and prophet. The words here are taken probably from his treatise "*concerning oracles*." Paul also quotes from two other heathen writers, ARATUS (Acts 17. 28) and MENANDER (1 Corinthians 15. 33), but he does not honour them so far as even to mention their names. **of themselves . . . their own**—which enhances his authority as a witness. "To Cretanize" was proverbial for *to lie*; as "to Corinthianize" was for *to be dissolute*. **always liars**—not merely at times, as every natural man is. Contrast v. 2, "God that cannot lie." They love "fables" (v. 14); even the heathen poets laughed at their lying assertion that they had in their country the sepulchre of Jupiter. **evil beasts**—rude, savage, cunning, greedy. Crete was a country without wild beasts. Epimenides' sarcasm was that its human inhabitants supplied the place of wild beasts. **slow bellies**—indolent through pampering their bellies. *They themselves* are called "bellies," for that is the member for which they live (Romans 16. 18; Philippians 3. 19). **13. This witness**—"This testimony (though coming from a Cretan) is true." **sharply**—Gentleness would not reclaim so perverse offenders. **that they**—that *those seduced* by the false teachers may be brought back to soundness in the faith. Their malady is strifes about words and questions (ch. 3. 9; 1 Timothy 6. 4). **14. Jewish fables**—(Notes, 1 Timothy 1. 4; 4. 7; 2 Timothy 4. 4.) These formed the transition stage to subsequent Gnosticism; as yet the error was but profitless, and not tending to godliness, rather than openly opposed to the faith. **commandments of men**—as to *ascetic* abstinence (v. 15; Mark 7. 7-9; Colossians 2. 16, 20-23; 1 Timothy 4. 3). **that turn from the truth**—whose characteristic is that they

turn away from the truth (2 Timothy 4. 4). **15. all things**—external, "are pure" in themselves; the distinction of *pure* and *impure* is not in the things, but in the disposition of him who uses them; in opposition to "the commandments of men" (v. 14), which forbade certain things as if impure intrinsically. "To the pure" inwardly, *i. e.*, those purified in heart by *faith* (Acts 15. 9; Romans 14. 20; 1 Timothy 4. 3), all outward things are pure; all are open to their use. Sin alone touches and defiles the soul (Matthew 23. 28; Luke 11. 41). **nothing pure**—either within or without (Romans 14. 23). **mind**—their mental sense and intelligence. **conscience**—their moral consciousness of the conformity or discrepancy between their motives and acts on the one hand, and God's law on the other. A conscience and a mind defiled are represented as the source of the errors opposed in the Pastoral Epistles (1 Timothy 1. 19; 3. 9; 6. 5). **16. They profess**—*i. e.*, make a profession acknowledging God. He does not deny their theoretical knowledge of God, but that they *practically* know Him. **deny him**—The opposite of the previous "profess" or "confess" Him (1 Timothy 5. 8; 2 Timothy 2. 12; 3. 5). **abominable**—themselves, though laying so much stress on the contracting of abomination from outward things (cf. Leviticus 11. 10-13; Romans 2. 22). **disobedient**—to God (ch. 3. 3; Ephesians 2. 2; 5. 6). **reprobate**—rejected as worthless *when tested* (Notes, Romans 1. 28; 1 Corinthians 9. 27; 2 Timothy 3. 8).

CHAPTER II.

Ver. 1-15. DIRECTIONS TO TITUS: HOW TO EXHORT VA-
RIOUS CLASSES OF BELIEVERS: THE GRACE OF GOD IN
CHRIST OUR GRAND INCENTIVE TO LIVE GODLY. **1. But . . . thou**—in contrast to the reprobate seducers stigmatized ch. 1, 11, 15, 16. "He deals more in exhortations, because those intent on useless questions needed chiefly to be recalled to the study of a holy, moral life; for nothing so effectually allays men's wandering curiosity, as the being brought to recognize those duties in which they ought to exercise themselves." [CALVIN.] **speak**—without restraint: contrast ch. 1. 11, "mouths . . . stopped." **doctrine**—"instruction" or "teaching." **2. sober**—*translated* "vigilant," as *sober* men alone can be, 1 Timothy 3. 2. But "sober" here answers to "not given to wine," v. 3; ch. 1. 7. **grave**—"dignified;" behaving with *reverent propriety*. **temperate**—"self-restrained;" "discreet" [ALFORD] (ch. 1. 8; 1 Timothy 2. 9). **faith . . . charity** [love] . . . **patience**—combined in 1 Timothy 6. 11. "Faith, hope, charity" (1 Corinthians 13. 13). "Patience," *Greek*, "enduring perseverance," is the attendant on, and is supported by, "hope" (1 Corinthians 13. 7; 1 Thessalonians 1. 3). It is the grace which especially becomes *old men*, being the fruit of ripened experience derived from trials overcome (Romans 5. 3). **3. behaviour**—"deportment, as becometh holiness"—"as becometh women consecrated to God" [WAHL]; being by our Christian calling priestesses unto God (Ephesians 5. 3; 1 Timothy 2. 10). "Observant of sacred decorum." [BENGEL.] **not false accusers**—not slanderers: a besetting sin of some elderly women. **given to much wine**—the besetting sin of the Cretans (ch. 1. 12). *Lit.*, "enslaved to much wine." Addiction to wine is *slavery* (Romans 6. 16; 2 Peter 2. 19). **teachers**—in private: not in public (1 Corinthians 14. 34; 1 Timothy 2. 11, 12); influencing for good the younger women by precept and example. **4. to be sober**—*Greek*, "self-restrained," "discreet;" the same *Greek* as in v. 2 "temperate." But see Note; cf. Note, 2 Timothy 1. 7. ALFORD therefore translates, "That they school [admonish in their duty] the young women to be lovers of their husbands," &c. (the foundation of all domestic happiness). It was judicious that Titus, a young man, should admonish the young women, not directly, but through the elder women. **5. keepers at home**—as "guardians of the house," as the *Greek* expresses. The oldest MSS. read, "*Workers at home*;" active in household duties (Proverbs 7. 11; 1 Timothy 5. 13). **good**—kind, *beneficent* (Matthew 20. 15; Romans 5. 7; 1 Peter 2. 18). Not churlish and ungaily, whilst thrifty as housewives. **obedient**—rather

"submissive," as the *Greek* is translated, see *Notes*, Ephesians 5. 21, 22, 24. **their own**—marking the duty of subjection which they owe them, as being *their own* husbands (Ephesians 5. 22; Colossians 3. 18). **blasphemed**—"evil spoken of." That no reproach may be cast on the Gospel, through the inconsistencies of its professors (v. 8, 1); Romans 2. 24; 1 Timothy 5. 14; 6. 1). "Unless we are virtuous, blasphemy will come through us to the faith." [THEOPHYLACT.] 6. **Young**—*Greek*, "The younger men." **sober-minded**—self-restrained. [ALFORD.] "Nothing is so hard at this age as to overcome pleasures and follies." [CHRYSOSTOM.] 7. **In**—*With respect* to all things. **thyself a pattern**—though but a young man thyself. All teaching is useless, unless the teacher's example confirm his word. **in doctrine**—in thy ministerial teaching (showing) **uncorruptness, i. e., untainted purity** of motive on thy part (cf. 2 Corinthians 11. 3), so as to be "a pattern" to all. As "gravity," &c., refers to Titus himself, so "uncorruptness;" though, doubtless, uncorruptness of the doctrine will be sure to follow as a consequence of the Christian minister being of simple, uncorrupt integrity himself. **gravity**—dignified seriousness in setting forth the truth. **sincerity**—Omitted in the oldest MSS. 8. **speech**—discourse in public and private ministrations. **he that is of the contrary part**—the adversary (ch. 1. 9; 2 Timothy 2. 25), whether he be heathen or Jew. **may be ashamed**—put to confusion by the power of truth and innocence (cf. v. 5, 10; 1 Timothy 5. 14; 6. 1). **no evil thing**—in our acts, or demeanour. **of you**—So one of the oldest MSS. Other very old MSS. read, "of us," Christians. 9. **servants**—"slaves." **to please them well**—"to give satisfaction." [ALFORD.] *To be complaisant in everything*; to have that zealous desire to gain the master's good-will which will anticipate the master's wish and do even more than is required. The reason for the frequent recurrence of injunctions to slaves to *subjection* (Ephesians 6. 5, &c.; Colossians 3. 22; 1 Timothy 6. 1, &c.; 1 Peter 2. 18) was, that in no rank was there more danger of the doctrine of the *spiritual* equality and freedom of Christians being misunderstood, than in that of slaves. It was natural for the slave who had become a Christian, to forget his place and put himself on a *social* level with his master. Hence the charge for each to abide in the sphere in which he was when converted (1 Corinthians 7. 20-24). **not answering again**—in contradiction to the master: so the *Greek*, "not contradicting." [WAHL.] 10. **Not purloining**—*Greek*, "Not appropriating" what does not belong to one. It means "keeping back" dishonestly or deceitfully (Acts 5. 2, 3). **showing**—manifesting in acts. **all**—all possible. **good**—really good; not so in mere appearance (Ephesians 6. 5, 6; Colossians 3. 22-24). "The heathen do not judge of the Christian's doctrines from the doctrine, but from his actions and life." [CHRYSOSTOM.] Men will write, fight, and even die for their religion; but how few live for it! *Translate*, "That they may adorn the doctrine of our Saviour God," i. e., God the Father, the originating author of salvation (cf. *Note*, 1 Timothy 1. 1). God deigns to have His Gospel-doctrine adorned even by slaves, who are regarded by the world as no better than beasts of burden. "Though the service be rendered to an earthly master, the honour redounds to God, as the servant's good-will flows from the fear of God." [THEOPHYLACT.] Even slaves, low as is their status, should not think the influence of their example a matter of no consequence to religion: how much more those in a high position. His love in being "Our Saviour" is the strongest ground for our adorning His doctrine by our lives. This is the force of "For" in v. 11. 11. **the grace of God**—God's *gratuitous* favour in the scheme of redemption. **hath appeared**—*Greek*, "hath been made to appear," or "shine forth" (Isaiah 60. 1; Luke 1. 79), "hath been manifested" (ch. 3. 4), after having been long hidden in the loving counsels of God (Colossians 1. 26; 2 Timothy 1. 9, 10). The image is illustrated Acts 27. 20. The grace of God hath now been embodied in Jesus, "the brightness of the Father's glory," manifested as the "Sun of righteousness," "the Word made flesh." The Gospel dispensation is hence termed "the day" (2 Thessalonians 5. 5, 8: there is a double "appearing," that

of "grace" here, that of "glory," v. 13; c. Romans 13. 13). Connect it not as *English Version*, but, "The grace . . . that bringeth salvation to all men hath appeared," or "been manifested" (1 Timothy 2. 4; 4. 10). Hence God is called "Our Saviour" (v. 10). The very name *Jesus* means the same. **to all**—of whom he enumerated the different classes (v. 2-9): even to servants; to us Gentiles, once aliens from God. Hence arises our obligation to all men (ch. 3. 2). 12. **Teaching**—*Greek*, "disciplining us." Grace exercises discipline, and is imparted in connection with disciplining chastisements (1 Corinthians 11. 32; Hebrews 12. 6, 7). The education which the Christian receives from "the grace" of God is a discipline often trying to flesh and blood: just as children need disciplining. The discipline which it exercises teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world (*Greek*, age, or course of things) where such self-discipline is needed, seeing that its spirit is opposed to God (ch. 1. 12, 16; 1 Corinthians 1. 20; 3. 18, 19): in the coming world we may gratify every desire without need of self-discipline, because all desires there will be conformable to the will of God. **that**—*Greek*, "in order that:" the end of the "disciplining" is "in order that . . . we may live soberly," &c. This point is lost by the translation, "teaching us." **denying . . . lusts**—(Luke 9. 23.) The *Greek* aorist expresses "denying once for all." We deny them when we withhold our consent from them, when we refuse the delight which they suggest, and the act to which they solicit us, nay, tear them up by the roots out of our soul and mind [ST. BERNARD, *Serm.* 11]. **worldly lusts**—The *Greek* article expresses, "the lusts of the world," "all worldly lusts" [ALFORD] (Galatians 5. 16; Ephesians 2. 3; 1 John 2. 15-17; 5. 19). The world (*cosmos*) will not come to an end when this present age (*æon*) or course of things shall end. **live soberly, righteously, and godly**—the positive side of the Christian character; as "denying . . . lusts" was the negative. "Soberly," i. e., with self-restraint, in relation to one's self; "righteously" or justly, in relation to our neighbour; "godly" or piously, in relation to God (not merely amiably and justly, but something higher, godly, with love and reverence toward God). These three comprise our "disciplining" in faith and love, from which he passes to hope (v. 13). 13. (Philippians 3. 20, 21.) **looking for**—with constant expectation (so the *Greek*) and with joy (Romans 8. 19). This will prove the antidote to worldly lusts, and the stimulus to "live in this present world" conformably to this expectation. The *Greek* is translated "waiting for" in Luke 2. 25. **that**—*Greek*, "the." **blessed**—bringing blessedness (Romans 4. 7, 8). **hope**—i. e., object of hope (Romans 8. 24; Galatians 5. 5; Colossians 1. 5). **the glorious appearing**—There is but one *Greek* article to both "hope" and "appearing," which marks their close connection (the hope being about to be realized only at the appearing of Christ). *Translate*, "The blessed hope and manifestation (cf. *Note*, v. 11) of the glory." The *Greek* for "manifestation" is translated "brightness," 2 Thessalonians 2. 8. As His "coming" (*Greek*, *parousia*) expresses the fact; so "brightness, appearing," or "manifestation" (*epiphaneia*) expresses His personal visibility when He shall come. **the great God and our Saviour Jesus**—There is but one *Greek* article to "God" and "Saviour," which shows that both are predicated of one and the same Being, "Of Him who is at once the great God and our Saviour." Also (2.) "appearing" (*epiphaneia*) is never by Paul predicated of God the Father (John 1. 18; 1 Timothy 6. 16), or even of "His glory" (as ALFORD explains it); it is invariably applied to CHRIST's coming, to which (at His first advent, cf. 2 Timothy 1. 10) the kindred verb "appeared" (*epephanes*), v. 11, refers (1 Timothy 6. 14; 2 Timothy 4. 1, 8). Also (3.) in the context (v. 14) there is no reference to the Father, but to Christ alone; and here there is no occasion for reference to the Father in the exigencies of the context. Also (4.) the expression "great God," as applied to Christ, is in accordance with the context, which refers to the glory of His appearing; just as "the true God" is predicated of Christ, 1 John 5. 20. The phrase occurs nowhere else in the New Testament, but often in the Old Test.

man. Deuteronomy 7. 21; 10. 17, predicated of Jehovah, who, as their manifested Lord, led the Israelites through the wilderness, doubtless the Second Person in the Trinity. Believers now look for the manifestation of His glory, inasmuch as they shall share in it. Even the **Socialian** explanation, making "the great God" to be *the Father*, "our Saviour," *the Son*, places God and Christ on an equal relation to "the glory" of the future appearing: a fact incompatible with the notion that Christ is not Divine, indeed it would be blasphemy so to couple any mere created being with God. **14. gave himself.** "The forcible 'Himself, His whole self, the greatest gift ever given,' must not be overlooked." **for us.**—Greek, "in our behalf." **redeem us—deliver us from bondage by paying the price of His precious blood.** An appropriate image in addressing bond servants (v. 9, 10). **from all iniquity—the essence of sin, viz., "transgression of the law:"** in bondage to which we were till then. The aim of His redemption was to redeem us, not merely from the penalty, but from the being of all iniquity. Thus he reverts to the "teaching" in righteousness, or disciplining effect of the grace of God that bringeth salvation (v. 11, 12). **peculiar—peculiarly His own,** as Israel was of old. **zealous—in doing and promoting "good works."** **15. with all authority—translate,** "authoritativeness" (cf. "sharply," ch. 1. 13). **let no man despise thee—**Speak with such vigour as to command respect (1 Timothy 4. 12). Warn them with such authority that no one may think himself above (so the Greek *ill*.) the need of admonition. [TITTMANN, *Synonyms of New Testament*.]

CHAPTER III.

Ver. 1-15. WHAT TITUS IS TO TEACH CONCERNING CHRISTIANS' BEHAVIOUR TOWARDS THE WORLD: HOW HE IS TO TREAT HERETICS: WHEN AND WHERE HE IS TO MEET PAUL. SALUTATION. CONCLUSION. **1. Put them in mind—as they are in danger of forgetting their duty,** though knowing it. The opposition of Christianity to heathenism, and the natural disposition to rebellion of the Jews under the Roman empire (of whom many lived in Crete), might lead many to forget practically what was a recognized Christian principle in theory, submission to the powers that be. Diodorus Siculus mentions the tendency of the Cretans to riotous insubordination. **principals . . . powers.**—Greek, "magistrates . . . authorities." **to be subject—willingly** (so the Greek). **to obey—the commands of "magistrates:"** not necessarily implying spontaneous obedience. **Willing obedience** is implied in "ready to every good work." Cf. Romans 13. 3, as showing that obedience to the magistracy would tend to good works, since the magistrate's aim generally is to favour the good and punish the bad. Contrast "disobedient" (v. 8). **2. To speak evil of no man—**especially, not of "dignities" and magistrates. **no brawlers—**"not quarrelsome," not attacking others. **gentle—towards those who attack us.** Yielding, considerate, not urging one's rights to the uttermost, but forbearing and kindly (Note, Philippians 4. 5). Very different from the *innate greediness* and spirit of aggression towards others which characterized the Cretans. **showing—in acts, all—all possible, meekness.**—(Note, 2 Corinthians 10. 1)—the opposite of passionate severity. **unto all men.**—The duty of Christian conduct towards *all men* is the proper consequence of the universality of God's grace to all men, so often set forth in the pastoral Epistles. **3. For—**our own past sins should lead us to be lenient towards those of others. "Despise none, for such wast thou also," as the penitent thief said to his fellow-thief, "Dost thou not fear God . . . seeing that thou art in the same condemnation." **we—Christians, were.**—Contrast v. 4, "But when," *sc.*, *i. e.*, *now*: a favourite contrast in Paul's writing, that between our *past* state by nature, and our *present* state of deliverance from it by grace. As God treated us, we ought to treat our neighbour. **sometimes—once, foolish.**—Wanting right reason in our course of living. **Irrational.** The exact picture of human life without grace. Grace is the sole remedy even for foolishness. **disobedient—to God.**

deceived—led astray. The same Greek, "out of the way," Hebrews 5. 2. **serving—Greek,** "in bondage to," "serving as slaves." **divers—the cloyed appetite craves constant variety.** **pleasures—of the flesh.** **malice—malignity hateful . . . hating—**Correlatives. Provoking the hatred of others by their detestable character and conduct, and in turn hating them. **4. To show how little reason the Cretan Christians had to be proud of themselves, and despise others not Christians (Notes, v. 2, 3).** It is to the "kindness and love of God," not to their own merits, that they owe salvation. **kindness—Greek,** "goodness," "benignity," which manifests His *grace*. **love . . . toward man—**teaching us to have such "love (benevolence) toward man" (Greek, *philanthropy*), "showing all meekness unto all men" (v. 2), even as God had "toward man" (ch. 2. 11); opposed to the "hateful and hating" characteristics of unrenewed men, whose wretchedness moved God's *benevolent kindness*. **of God our Saviour—Greek,** "of our Saviour God," *viz.*, the Father (ch. 1. 3), who "saved us" (v. 5) "through Jesus Christ our Saviour" (v. 6). **appeared—Greek,** "was made to appear;" was manifested. **5. Not by—Greek,** "Out of;" "not as a result springing from works," &c. **of righteousness—Greek,** "in righteousness," *i. e.*, wrought in a state of righteousness; as "deeds . . . wrought in God." There was an utter absence in us of the element ("righteousness") in which alone righteous works could be done, and so necessarily an absence of the works. "We neither did works of righteousness, nor were saved in consequence of them; but His goodness did the whole." [THEOPHYLACT.] **we—**emphatically opposed to "His." **mercy—the prompting cause of our salvation individually:** "In pursuance of His mercy." His *kindness* and *love to man* were manifested in redemption once for all wrought by Him for mankind generally; His *mercy* is the prompting cause for our individual realization of it. **Faith** is pre-supposed as the instrument of our being "saved;" our being so, then, is spoken of as an *accomplished fact*. **Faith** is not mentioned, but only God's part, as Paul's object here is not to describe man's new state but the saving agency of God in bringing about that state *independent of all merit on the man's part* (Note, v. 4). **by—Greek,** "through;" by means of. **the washing—**rather, "the laver," *i. e.*, the baptismal font, or lavatory. **of regeneration—**designed to be the visible instrument of regeneration. "The apostles are wont to draw an argument from the sacraments to prove the thing therein signified, because it ought to be a recognized principle among the godly, that God does not mark us with empty signs, but by His power inwardly makes good what he demonstrates by the outward sign. Wherefore baptism is congruously and truly called the *laver of regeneration*. We must connect the sign and thing signified, so as not to make the sign empty and ineffectual; and yet not, for the sake of honouring the sign, to detract from the Holy Spirit what is peculiarly His" [CALVIN] (1 Peter 3. 21). Adult candidates for baptism are presupposed to have had repentance and faith (for Paul often assumes in faith and charity that those addressed are what they profess to be, though in fact some of them were not so, 1 Corinthians 6. 11), in which case baptism would be the visible "laver of regeneration" to them, "faith being thereby confirmed, and grace increased, by virtue of prayer to God" (Church of England, Article 27). Infants are *charitably presumed* to have received a grace in connection with their Christian descent, in answer to the believing prayers of their parents or guardians presenting them for baptism, which grace is visibly sealed and increased by baptism, "the laver of regeneration." They are *presumed* to be then regenerated, until years of developed consciousness prove whether they have been *actually* so or not. "Born of (from) water and (no 'of' in Greek) the Spirit." The Word is the *remote* and *anterior* instrument of the new birth; Baptism the *proximate* instrument. The Word, the instrument to the *individual*; Baptism, in relation to the *Society of Christians*. The laver of cleansing stood outside the door of the tabernacle, wherein the priest had to wash before entering the Holy Place; so we must wash in the laver of regeneration before we can enter the Church, whose members are "

royal priesthood." "Baptism by the Spirit" (whereof water-baptism is the designed accompanying seal) makes the difference between Christian baptism and that of John. As Paul presupposes the outward Church is the visible community of the redeemed, so he speaks of baptism on the supposition that it answers to its idea; that all that is inward belonging to its completeness accompanied the outward. Hence he here asserts of outward baptism whatever is involved in the believing appropriation of the Divine facts which it symbolizes, whatever is realized when baptism fully corresponds to its original design. So Galatians 3. 27; language holding good only of those in whom the inward living communion and outward baptism coalesce. "Saved us" applies fully to those truly regenerate alone; in a general sense it may include many who, though put within reach of salvation, shall not finally be saved. "Regeneration" occurs only once more in New Testament, Matthew 19. 28, *i. e.*, the new birth of the heaven and earth at Christ's second coming to renew all material things, the human body included, when the creature, now travelling in labour-throes to the birth, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Regeneration, which now begins in the believer's soul, shall then be extended to his body, and thence to all creation. and *renewing*—not "the laver" ('washing') of renewing," but "and by the renewing," &c., following "saved us." To make "renewing of the Holy Ghost" follow "the laver," would destroy the balance of the clauses of the sentence, and would make baptism the seal, not only of *regeneration*, but also of the subsequent process of *progressive sanctification* ("renewing of the Holy Ghost"). *Regeneration* is a thing once for all done; *renewing* is a process daily proceeding. As "the washing," or "laver," is connected with "regeneration," so the "renewing of the Holy Ghost" is connected with "shed on us abundantly" (v. 6). 6. *Which*—The Holy Ghost. *he shed*—Greek, "poured out;" not only on the Church in general at Pentecost, but also "on us" individually. This *pouring out* of the Spirit comprehends the grace received before, in, and subsequently to baptism. *abundantly*—Greek, "richly" (Colossians 3. 10). *through Jesus Christ*—the channel and mediator of the gift of the Holy Ghost. *our Saviour*—Immediately; as the Father is mediately "our Saviour." The Father is the author of our salvation, and saves us by Jesus Christ. 7. *That, &c.*—the purpose which He aimed at in having "saved us" (v. 5), *viz.*, "That being (having been) justified (accounted righteous) through faith at our 'regeneration,' and made righteous by the daily 'renewing of the Holy Ghost' by His grace (as opposed to *works*, v. 5) we should be made heirs." *his grace*—Greek, "the grace of the former," *i. e.*, God (v. 4; Romans 5. 15). *heirs*—(Galatians 3. 29.) *according to the hope of eternal life*—ch. 1. 2, and also the position of the Greek words, confirm *English Version*, *i. e.*, agreeably to the hope of eternal life; the eternal inheritance fully satisfying the hope. BENGEL, ELLICOTT, &c., explain it, "*heirs of eternal life*, in the way of hope," *i. e.*, not yet in actual possession. Such a *blessed hope*, which once was not possessed, will lead a Christian to practice holiness and meekness toward others, the lesson especially needed by the Cretans. 8. *Greek*, "faithful is the saying." A formula peculiar to the Pastoral Epistles. Here "the saying" is the statement (v. 4-7) as to the gratuitousness of God's gift of salvation. Answering to the "Amen." *these things, &c.* *Greek*, "Concerning these things (the truths dwelt on, v. 4-7; not as *English Version*, what follow), I will that thou affirm (*insist*) strongly and persistently, in order that they who have believed God (the Greek for 'believed in God' is different, John 14. 1. 'They who have learnt to credit God' in what He saith) may be careful ('solicitedly sedulous'; *diligence is necessary*) to maintain (*lit.*, 'to set before themselves so as to sustain') good works." No longer applying their care to "unprofitable" and unpractical speculations (v. 9). *these things*—These results of doctrine ("good

works") are "good and profitable unto men," whereas no such practical results flow from "foolish questions." So GROTIUS and WIESINGER. But ALFORD, to avoid the tautology, "these (good works) are good unto men," explains, "these truths" (v. 4-7). 9. *foolish*—Greek, "insipid;" producing no moral fruit. "Vain talkers." *genealogies*—akin to the "fables" (see *Note*, 1 Timothy 1. 4). Not so much direct heresy as yet is here referred to, as profitless discussions about genealogies of æons, &c., which ultimately led to Gnosticism. Synagogue discourses were termed *daraschoth*, *i. e.*, discussions. Cf. "disputer of this world" (*Greek, dispensation*). "strivings about the law"—about the authority of the "commandments of men," which they sought to confirm by the law (ch. 1. 14; *Note*, 1 Timothy 1. 7), and about the mystical meaning of the various parts of the law in connection with the "genealogies." *avoid*—stand aloof from. Same Greek, as in *Note*, 2 Timothy 2. 16. 10. *heretic*—Greek *heresy*, originally meant a *division* resulting from individual self-will; the individual doing and teaching what he chose independently of the teaching and practice of the Church. In course of time it came to mean definitely "heresy" in the modern sense; and in the later Epistles it has almost assumed this meaning. The heretics of Crete, when Titus was there, were in doctrine followers of their own self-willed "questions" reprobated in v. 9, and immoral in practice. *reject*—decline, avoid; not formal excommunication, but, "have nothing more to do with him," either in admonition or intercourse. 11. *is . . . subverted*—"is become perverse." *condemned of himself*—He cannot say, no one told him better; continuing the same after frequent admonition he is self-condemned. "He sinneth" wilfully against knowledge. 12. *When I shall send [have sent] Artemas or Tychicus*—to supply thy place in Crete. Artemas is said to have been subsequently bishop of Lystra. Tychicus was sent twice by Paul from Rome to Lesser Asia in his first imprisonment (which shows how well qualified he was to become Titus' successor in Crete) Ephesians 6. 21; and in his second, 2 Timothy 4. 12. Tradition makes him subsequently bishop of Chalcedon, in Bithynia. *Nicopolis*—"The city of victory," called so from the battle of Actium, in Epirus. This Epistle was probably written from Corinth in the autumn. Paul purposed a journey through Cætolia and Acarnania, into Epirus, and there "to winter." See my *Introduction* to the pastoral Epistles. 13. *Bring . . . on their journey*—Enable them to proceed forward by supplying necessities for their journey. *Zenas*—the contracted form of Zenodorus. *lawyer*—A Jewish "scribe," who, when converted, still retained the title from his former occupation. A *civil lawyer*. Apollos—with Zenas, probably the bearers of this Epistle. In 1 Corinthians 16. 12, Apollos is mentioned as purposing to visit Corinth; his now being at Corinth (on the theory of Paul being at Corinth when he wrote) accords with this purpose. Crete would be on his way either to Palestine or his native place, Alexandria. Paul and Apollos thus appear in beautiful harmony in that very city where their names had been formerly the watchword of unchristian party work. It was to avoid this party rivalry that Apollos formerly was unwilling to visit Corinth, though Paul desired him. HIPPOLYTUS mentions Zenas as one of the Seventy, and afterwards bishop of Diospolis. 14. *And . . . also*—Greek, "But . . . also." Not only thou, but let others also of "our" fellow-believers (or "whom we have gained over at Crete") with thee. *for necessary uses*—to supply the necessary wants of Christian missionaries and brethren, according as they stand in need in their journeys for the Lord's cause. Cf. ch. 1. 8, "a lover of hospitality." 15. *Greet*—"Salute them that love us in the faith." All at Crete had not this love rooted in faith, the true bond of fellowship. A salutation peculiar to this Epistle, such as no forger would have used. *Grace*—Greek. "The grace," *viz.*, of God. *with you all*—not that the Epistle is addressed to all the Cretan Christians, but Titus would naturally impart it to his flock.

THE EPISTLE OF PAUL TO PHILEMON.

INTRODUCTION.

THE testimonies to its authenticity are—ORIGEN, *Homily 19, on Jerem.*, vol. 1., p. 185, *Ed. Huët.*, cites it as the basis of Paul to Philemon concerning ONESIMUS; TERTULLIAN, *against Marcion*, 5. 21, "The brevity of this Epistle is the sole cause of its escaping the falsifying hands of Marcion;" EUSEBIUS, *Ecclesiastical History*, 3. 25, mentions it among "the universally acknowledged Epistles of the canon;" JEROME, *Proœmium in Philemonem*, vol. iv., p. 442, argues for it against those who objected to its canonicity on the ground of its subject being beneath an apostle to write about. IGNATIUS, *Eph.* 2., and *Magnes.* 12, seems to allude to Philemon 20. Cf. Epistle to POLYCARP (ch. 1. and 6). Its brevity is the cause of its not being often quoted by the Fathers. PALEY, *Horæ Paulinæ*, has shown striking proofs of its authenticity in the undesigned coincidences between it and the Epistle to the Colossians.

PLACE AND TIME OF WRITING.—This Epistle is closely linked with the Epistle to the Colossians. Both were carried by the same bearer, ONESIMUS (with whom, however, Tychicus is joined in this Epistle to the Colossians), Colossians 4. 9. The persons sending salutations are the same, except one, Jesus called *Justus* (Colossians 4. 11). In both alike Archippus is addressed (v. 2; Colossians 4. 17). Paul and Timothy stand in the headings of both. And in both Paul appears as a prisoner (v. 9; Colossians 4. 18). Hence it follows, it was written at the same time and place as the Epistle to the Colossians (which was about the same time as the Epistle to the Ephesians), *viz.*, at Rome, during Paul's first imprisonment, A. D. 61 or 62.

OBJECT.—ONESIMUS, of Colosse ("one of you," Colossians 4. 9), slave of Philemon, had fled from his master to Rome, after having probably defrauded him (v. 18). He there was converted to Christianity by St. Paul, and being induced by him to return to his master, he was furnished with this Epistle, recommending him to Philemon's favourable reception, as being now no longer a mere servant, but also a brother in Christ. Paul ends by requesting Philemon to prepare him a lodging, as he trusted soon to be set free and visit Colosse. This Epistle is addressed also to Apphia, supposed from its domestic subject to have been Philemon's wife, and Archippus (a minister of the Colossian Church, Colossians 4. 17), for the same reason, supposed to be a near relative and inmate.

Onesimus in the Apostolical Canons (78), is said to have been emancipated by his master. The Apostolical Constitutions (7. 46) state that he was consecrated by Paul, bishop of Berea, in Macedonia, and that he was martyred at Rome. IGNATIUS, *Epistola ad Ephesum*, ch. 1., speaks of him as bishop of the Ephesians.

STYLE.—It has been happily termed, from its graceful and delicate urbanity, "the polite Epistle." Yet there is nothing of insincere compliment, mis-called politeness by the world. It is manly and straightforward, without misrepresentation or suppression of facts; at the same time that it is most captivately persuasive. ALFORD quotes Luther's eloquent description, "This Epistle sheweth a right, noble, lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master and so setteth himself as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he, not with force, as if he had right thereto, but he stripped himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility enforced (?) the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us; for we are all His Onesimi, to my thinking."

Ver. 1-25. ADDRESS. THANKSGIVING FOR PHILEMON'S LOVE AND FAITH. INTERCESSION FOR ONESIMUS. CONCLUDING REQUEST AND SALUTATIONS. This Epistle affords a specimen of the highest wisdom as to the manner in which Christians ought to manage social affairs on more exalted principles. 1. *prisoner of Jesus Christ*—one whom Christ's cause has made a prisoner (cf. "In the bonds of the Gospel," v. 13). He does not call himself, as in other Epistles, "Paul an apostle," as he is writing familiarly, not authoritatively. *our . . . fellow-labourer*—in building up the Church at Colosse, while we were at Ephesus. See my *Introduction* to Colossians. 2. *Apphia*—The Latin "Appia." Either the wife or some close relative of Philemon. She and Archippus, if they had not belonged to his family, would not have been included with Philemon in the address of a letter on a domestic matter. *Archippus*—a minister of the Colossian Church (Colossians 4. 17). *fellow-soldier*—(2 Timothy 2. 3.) *Church in thy house*—In the absence of a regular Church building, the houses of particular saints were used for that purpose. Observe St. Paul's tact in associating with Philemon those associated by kindred or Christian brotherhood with his house, and not going beyond it. 4. *always*—Joined by ALFORD with "I thank my God." 5. *Hearing*—The ground of his thanksgiving. It is a delicate mark of authenticity, that he says "hearing" as to churches and persons whom he had not seen or even visited. Now Colosse, Philemon's residence, he had

never yet seen. Yet v. 19 here implies that Philemon was his convert. Philemon, doubtless, was converted at Ephesus, or in some other place where he met Paul. *love and faith*—The theological order is first *faith*, then *love*, the fruit of faith. But he purposely puts Philemon's love in the first place, as it is to an act of love that he is exhorting him. *toward . . . toward*—Different Greek words: *towards . . . unto*. *Towards* implies simply *direction*; *unto*, to the advantage of. 6. *That, &c.*—The aim of my thanksgiving and prayers for thee is, *in order thus the, &c.* the communication of thy faith—the imparting of it and its fruits (*viz.*, acts of love and beneficence: as Hebrews 13. 16, "To communicate," *i. e.*, to impart a share) to others; or, the liberality to others flowing from thy faith (as the Greek is translated, "liberal distribution," 2 Corinthians 9. 13). *effectual by*—Greek, "IN:" the element in which his liberality had place, *i. e.*, may be proved by acts in, &c. *acknowledging*—Greek, "the thorough knowledge," *i. e.*, the experimental or practical recognition, of every good thing which is in you—The oldest MSS. read, "which is in us," *i. e.*, the practical recognition of every grace which is in us Christians, in so far as we realize the Christian character. In short, that thy faith may by acts be proved to be "a faith which worketh by love," in Christ Jesus—rather as Greek, "unto Christ Jesus," *i. e.*, to the glory of Christ Jesus. Two of the oldest MSS. omit "Jesus." This verse answers to v. 5, "Thy love and faith toward all saints:" Paul never ceases "

mention him in his prayers, *in order that* his faith may still further show its power in his relation to others, by exhibiting every grace which is in Christians to the glory of Christ. Thus he paves the way for the request in behalf of Onesimus. 7. **For**—A reason for the prayer, v. 4-6. **we have**—*Greek*, "we had." **joy and consolation**—Joined in 2 Corinthians 7. 4. **saints are refreshed by thee**—his house was open to them. **brother**—*put last*, to conciliate his favourable attention to the request which follows. 8. **Wherefore**—Because of my love to thee, I prefer to "*beseech*," rather than "*enjoin*," or *authoritatively command*. I might . . . **enjoin**—In virtue of the obligation to obedience which Philemon lay under to Paul, as having been converted through his instrumentality. **in Christ**—the element in which his boldness has place. 9. **for love's sake**—mine to thee, and [what ought to be] thine to Onesimus. Or, that Christian love of which thou showest so bright an example (v. 7). **being such an one**—*Explain, Being such a one* as thou knowest me to be, *viz.*, Paul (the founder of so many churches, and an apostle of Christ, and thy father in the faith) *the aged* (a circumstance calculated to secure thy respect for anything I request), *and now also a prisoner of Jesus Christ* (the strongest claim I have on thy regard: if for no other reason, at least in consideration of this, through commiseration gratify me). 10. **I beseech thee**—Emphatically repeated from v. 9. In the *Greek*, the name "Onesimus" is skillfully put last, he puts first a favourable description of him before he mentions the name that had fallen into so bad repute with Philemon. "I beseech thee for my son, whom I have begotten in my bonds, Onesimus." Scripture does not sanction slavery, but at the same time does not begin a political crusade against it. It sets forth *principles of love* to our fellowmen which were sure (as they have done) in due time to undermine and overthrow it, without violently convulsing the then existing political fabric, by stirring up slaves against their masters. 11. **Which . . . was . . . unprofitable**—Belying his name Onesimus, which means *profitable*. Not only was he *unprofitable*, but positively injurious, having "*wronged*" his master. Paul uses a mild expression. **now profitable**—Without godliness a man is in no station. *Profitable* in spiritual, as well as in temporal things. 12. **mine own bowels**—as dear to me as my own heart. [ALFORD.] Cf. v. 17, "as myself." The object of my most intense affection as that of a parent for a child. 13. **I**—Emphatical. I for my part. Since I had such implicit trust in him as to desire to keep him with me for his services, *thou* mayest. **I would have retained**—Different *Greek* from the "*would*," v. 14, "*I could have wished*," "*I was minded*" here; but "*I was not willing*," &c., v. 14. **in thy stead**—that he might supply in your place all the services to me which you, if you were here, would render in virtue of the love you bear to me (v. 19). **bonds of the Gospel**—my bonds endured for the Gospel's sake (v. 9). 14. **without thy mind**—*i. e.*, consent. **should not be as**—"should not appear as a matter of necessity, but of free will." Had Paul kept Onesimus, however willing to gratify Paul, in fact, Philemon might be, he would have no opportunity given him of showing he was so, his leave not having been asked. 15. **perhaps**—speaking in human fashion, yet as one believing that God's Providence probably (for we cannot dogmatically define the hidden purposes of God in providence) overruled the past evil to ultimately greater good to him. This thought would soften Philemon's indignation at Onesimus' past offence. So Joseph in Genesis 45. 5. **departed**—*lit.*, "was parted from thee:" a softening term for "ran away," to mitigate Philemon's wrath. **receive him**—*Greek*, *Have him for thyself in full possession* (note, Philipians 4. 18). The same *Greek* as in Matthew 6. 1. **for ever**—in this life and in that to come

(cf. Exodus 21. 6). Onesimus' time of absence, *however* long, was but a short "hour" (so *Greek*) compared with the everlasting devotion henceforth binding him to his master. 16. No longer as a mere servant or slave (though still he is that), but above a servant, so that thou shalt derive from him not merely the services of a slave, but higher benefits: a *servant* "in the flesh," he is a *brother* "in the Lord." **beloved, specially to me**—who am his spiritual father, and who have experienced his faithful attentions. Lest Philemon should dislike Onesimus being called "*brother*," Paul first recognizes him as a brother, being the spiritual son of the same God. **much more unto thee**—to whom he stands in so much nearer and more lasting relation. 17. **a partner**—in the Christian fellowship of faith, hope, and love. **receive him as myself**—Resuming "receive him that is mine own howels." 18. *Greek*, "But if (thou art not inclined to 'receive him' because) he hath wronged thee:" a milder term than "*robbed thee*." Onesimus seems to have confessed some such act to Paul. **put that on mine account**—I am ready to make good the loss to thee if required. The latter parts of v. 19, 21, imply that he did not expect Philemon would probably demand it. 19. **with mine own hand**—not employing an amanuensis, as in other Epistles: a special compliment to Philemon which he ought to show his appreciation of by granting Paul's request. Contrast Colossians 4. 18, which shows that the Epistle to the Colossian Church, accompanying our Epistle, had only its closing "*salutation*" written by Paul's own hand. **albeit, &c.—lit.**, "that I may not say . . . not to say," &c. **thou owest . . . even thine own self**—not merely thy possessions. For to my instrumentality thou owest thy salvation. So the debt which "he oweth thee" being transferred upon me (I making myself responsible for it) is cancelled. 20. **let me**—"Me" is emphatic: "Let me have profit (so *Greek* 'for joy,' *onaimen*, referring to the name *Onesimus*, 'profitable') from thee, as thou shouldst have had from Onesimus:" for "thou owest thine own self to me." **in the Lord**—not in worldly gain, but in thine increase in the graces of the Lord's Spirit. [ALFORD.] **my bowels**—my heart. Gratify my feelings by granting this request. **in the Lord**—The oldest MSS. read, "*in Christ*." The element or sphere in which this act of Christian love naturally ought to have place. 21. **Having confidence in thy obedience**—to my apostolic authority, if I were to "*enjoin*" it (v. 8), which I do not, preferring to beseech thee for it as a favour (v. 9). **thou wilt also do more**—towards Onesimus: hinting at his possible manumission by Philemon, *besides* being kindly received. 22. This prospect of Paul's visiting Colosse would tend to secure a kindly reception for Onesimus, as Paul would know in person how he had been treated. **your . . . you**—Referring to Philemon, Apphia, Archippus, and the Church in Philemon's house. The same expectation is expressed by him, Philipians 2. 23, 24, written in the same imprisonment. 23. The same persons send salutations in the accompanying Epistle, except that "*Jesus Justus*" is not mentioned here. **Epaphras, my fellow-prisoner**—he had been sent by the Colossian Church to inquire after, and minister to, Paul, and possibly was cast into *prison* by the Roman authorities on suspicion. However, he is not mentioned as a *prisoner* in Colossians 4. 12, so that "*fellow-prisoner*" here may mean merely one who was a faithful companion to Paul in his imprisonment, and by his society put himself in the position of a prisoner. So also "*Aristarchus, my fellow-prisoner*," Colossians 4. 10, may mean. BENSON conjectures the meaning to be that on some former occasion these two were Paul's "*fellow-prisoners*," *not at the time*. 25. **be with your spirit**—(Galatians 6. 18; 1 Timothy 4. 22.)

HEBREWS.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

INTRODUCTION.

CANONICITY AND AUTHORSHIP.—**CLEMENT OF ROME**, at the end of the first century, A. D., copiously uses it, adopting its words just as he does those of the other books of the New Testament; not indeed giving to either the term "Scripture," which he reserves for the Old Testament (the canon of the New Testament not yet having been formally established), but certainly not ranking it below the other New Testament acknowledged Epistles. As our Epistle claims *authority* on the part of the writer, **CLEMENT'S** adoption of extracts from it is virtually sanctioning its authority, and this in the apostolic age. **JUSTIN MARTYR** quotes it as Divinely authoritative, to establish the title "apostle," as well as "angel," as applied to the Son of God. **CLEMENT OF ALEXANDRIA** refers it expressly to Paul, on the authority of **PANTÆNUS**, chief of the Catechetical school in Alexandria, in the middle of the second century, saying, that as Jesus is termed in it the "apostle" sent to the Hebrews, Paul, through humility, does not in it call himself apostle of the Hebrews, being apostle to the Gentiles. **CLEMENT** also says that Paul, as the Hebrews were prejudiced against him, prudently omitted to put forward his name in the beginning; also, that it was originally written in *Hebrew* for the Hebrews, and that Luke translated it into *Greek* for the Greeks, whence the style is similar to that of Acts. He, however, quotes frequently the words of the existing Greek Epistle as St. Paul's words. **ORIGEN** similarly quotes it as St. Paul's Epistle. However, in his Homilies, he regards the style as distinct from that of Paul, and as "more Grecian," but the thoughts as the apostle's; adding that the "ancients who have handed down the tradition of its Pauline authorship, must have had good reason for doing so, though God alone knows the certainty who was the actual writer" (i. e., probably "transcriber" of the apostle's thoughts). In the African Church, in the beginning of the third century, **TERTULLIAN** ascribes it to Barnabas. **IRENÆUS**, bishop of Lyons, is mentioned in **EUSEBIUS**, as quoting from this Epistle, though without expressly referring it to Paul. About the same period, **CAIUS**, the presbyter, in the Church of Rome, mentions only *thirteen* Epistles of Paul, whereas, if the Epistle to the Hebrews were included, there would be *fourteen*. So the canon fragment of the end of the second century, or beginning of the third, published by **MURATORI**, apparently omits mentioning it. And so the Latin Church did not recognize it as Paul's till a considerable time after the beginning of the third century. Thus, also, **NOVATIUS OF ROME**, **CYPRIAN OF CARTHAGE**, and **VICTORINUS**, also of the Latin Church. But in the fourth century, **HILARY OF POITIERS** (A. D. 368), **LUCIFER OF CAGLIARI** (A. D. 371), **AMBROSE OF MILAN** (A. D. 397) and other Latins, quote it as Paul's; and the fifth Council of Carthage (A. D. 419) formally reckons it among his fourteen Epistles.

As to the *similarity of its style to that of St. Luke's* writings, this is due to his having been so long the companion of Paul. **CHRYSOSTOM**, comparing Luke and Mark, says, "Each imitated his teacher: Luke imitated Paul flowing along with more than riverfulness; but Mark imitated Peter, who studied brevity of style." Besides, there is a greater predominance of Jewish feeling and familiarity with the peculiarities of the Jewish schools apparent in this Epistle than in St. Luke's writings. There is no clear evidence for attributing the authorship to him, or to Apollos, whom **ALFORD** upholds as the author. The grounds alleged for the latter view are its supposed Alexandrian phraseology and modes of thought. But these are such as any Palestinian Jew might have used; and Paul, from his Hebræo-Hellenistic education at Jerusalem and Tarsus, would be familiar with Philo's modes of thought, which are not, as some think, necessarily all derived from his Alexandrian, but also from his Jewish education. It would be unlikely that the Alexandrian Church should have so undoubtedly asserted the Pauline authorship, if Apollos, *their own countryman*, had really been the author. The eloquence of its style and rhetoric, a characteristic of Apollos' at Corinth whereas Paul there spoke in words unadorned by man's wisdom, are doubtless designedly adapted to the minds of those whom St. Paul in this Epistle addresses. To the Greek Corinthians, who were in danger of idolizing human eloquence and wisdom, he writes in an unadorned style, in order to fix their attention more wholly on the Gospel itself. But the Hebrews were in no such danger. And his Hebræo-Grecian education would enable him to write in a style attractive to the Hebrews at Alexandria, where Greek philosophy had been blended with Judaism. The *Septuagint* translation framed at Alexandria had formed a connecting link between the latter and the former; and it is remarkable that all the quotations from the Old Testament, excepting two (ch. 10. 30; 13. 5), are taken from the LXX. The fact that the peculiarities of the LXX. are interwoven into the argument, proves that the Greek Epistle is an original, not a translation; had the original been Hebrew, the quotations would have been from the *Hebrew* Old Testament. The same conclusion follows from the plays on similarly-sounding words in the Greek, and alliterations, and rhythmically-constructed periods. **CALVIN** observes, If the Epistle had been written in Hebrew, ch. 9. 15-17 would lose all its point, which consists in the play upon the double meaning of the *Greek diathece*, a "covenant," or a "testament," whereas the *Hebrew berith* means only "covenant."

Internal evidence favours the Pauline authorship. Thus the topic so fully handled in this Epistle, that Christianity is superior to Judaism, inasmuch as the reality exceeds the type which gives place to it, is a favourite one with St. Paul (cf. 2 Corinthians 3. 6-18; Galatians 3. 23-25; 4. 1-9, 21-31, wherein the allegorical mode of interpretation appears in its divinely sanctioned application—a mode pushed to an unwarrantable excess in the Alexandrian school). So the Divine Son appears in ch. 1. 3, &c., as in other Epistles of Paul (Philippians 2. 6; Colossians 1. 15-20), as *the Image*, or *manifestation of the Deity*. His lowering of Himself for man's sake similarly, cf. ch. 2. 9, with 2 Corinthians 8. 9; Philippians 2. 7, 8. Also His final exaltation, cf. ch. 2. 8; 10. 13; 12. 2, with 1 Corinthians 15. 25, 27. The word "Mediator" is peculiar to Paul alone, cf. ch. 8. 6, with Galatians 3. 19, 20. Christ's death is represented as the sacrifice for sin prefigured by the Jewish sacrifices, cf. Romans 3. 23-26; 1 Corinthians 5. 7, with Hebrews 7. to 10. The phrase, "God of Peace," is peculiar to St. Paul, cf. ch. 13. 20; Romans 15. 33; 1 Thessalonians 5. 23. Also, cf. ch. 2. 4, *Margin*, 1 Corinthians 12. 4. Justification, or "righteousness by faith," appears in ch. 11. 7; 10. 38, as in Romans 1. 17; 4. 22; 5. 1; Galatians 3. 11; Philippians 3. 9. The word of God is the "sword of the Spirit," cf. ch. 4. 12, with Ephesians 6. 17. Inexperienced Christians are *children needing milk*, i. e., instruction in the *elements*, whereas riper Christians, as *full grown*, require *strong meat*, cf. ch. 5. 12, 18; 6. 1, with 1 Corinthians 3. 1, 2; 14. 20; Galatians 4. 9; Colossians 3. 14. *Salva-*

tion is represented as a *boldness of access to God by Christ*, cf. ch. 10. 19, with Romans 5. 2; Ephesians 2. 18; 3. 12. A *fight* is a *fight*, ch. 10. 32; cf. Philippians 1. 30; Colossians 2. 1. The Christian life is a *race*, ch. 12. 1; cf. 1 Corinthians 9. 24; Philippians 3. 12-14. The Jewish ritual is a *service*, Romans 9. 4; cf. ch. 9. 1, 6. Cf. "subject to bondage," ch. 2. 14, with Galatians 5. 1. Other characteristics of Paul's style appear in this Epistle, *viz.*, a propensity "to go off at a word" and enter on a long parenthesis suggested by that word, a fondness for play upon words of similar sound, and a disposition to repeat some favourite word. Frequent appeals to the Old Testament, and quotations linked by "and again," cf. ch. 1. 5; 2. 12, 13, with Romans 15. 9-12. Also quotations in a peculiar application, cf. ch. 2. 8, with 1 Corinthians 15. 27; Ephesians 1. 22. Also the same passage quoted in a form not agreeing with the LXX., and with the addition "saith the Lord," not found in the *Hebrew*, in ch. 10. 30; Romans 12. 19.

The supposed Alexandrian (which are rather Philon-like) characteristics of the Epistle are probably due to the fact that the Hebrews were generally then imbued with the Alexandrian modes of thought of Philo, &c.; and Paul, without colouring or altering Gospel truth "to the Jews, became (in style) as a Jew, that he might win the Jews" (1 Corinthians 9. 20). This will account for its being recognized as St. Paul's Epistle in the Alexandrian and Jerusalem churches unanimously, to the Hebrews of whom probably it was addressed. Not one Greek father ascribes the Epistle to any but Paul, whereas in the Western and Latin churches, which it did not reach for some time, it was for long doubted, owing to its anonymous form, and generally less distinctively Pauline style. Their reason for not accepting it as Paul's, or indeed as canonical, for the first three centuries, was *negative*, insufficient evidence for it, not positive evidence against it. The positive evidence is generally for its Pauline origin. In the Latin churches, owing to their distance from the churches to whom belonged the Hebrews addressed, there was no generally received tradition on the subject. The Epistle was in fact but little known at all, whence we find it is not mentioned at all in the canon of *Muratorius*. When at last, in the fourth century, the Latins found that it was received as Pauline and canonical on good grounds in the Greek churches, they universally acknowledged it as such.

The *personal notices* all favour its Pauline authorship, *viz.*, his intention to visit those addressed, shortly, along with Timothy, styled "our brother," ch. 13. 23; his being then in prison, ch. 13. 19; his formerly having been imprisoned in Palestine, according to *English Version* reading, ch. 10. 34; the salutations transmitted to them from believers of Italy, ch. 13. 24. A reason for not prefixing the name may be the rhetorical character of the Epistle which led the author to waive the usual form of epistolary address.

DESIGN.—His aim is to show the superiority of Christianity over Judaism, in that it was introduced by one far higher than the angels or Moses, through whom the Jews received the law, and in that its priesthood and sacrifices are far less perfecting as to salvation than those of Christ; that He is the substance of which the former are but the shadow, and that the type necessarily gives place to the antitype; and that now we no longer are kept at a comparative distance as under the law, but have freedom of access through the opened veil, *i. e.*, Christ's flesh; hence he warns them of the danger of apostasy, to which Jewish converts were tempted, when they saw Christians persecuted, whilst Judaism was tolerated by the Roman authorities. He infers the obligations to a life of faith, of which, even in the less perfect Old Testament dispensation, the Jewish history contained bright examples. He concludes in the usual Pauline mode, with practical exhortations and pious prayers for them.

HIS MODE OF ADDRESS is in it hortatory rather than commanding, just as we might have expected from St. Paul addressing the Jews. He does not write to the *rulers* of the Jewish Christians, for in fact there was no exclusively Jewish Church; and his Epistle, though primarily addressed to the Palestinian Jews, was intended to include the Hebrews of all adjoining churches. He inculcates obedience and respect in relation to their rulers (ch. 13. 7, 17, 24); a tacit obviating of the objection that he was by writing this Epistle interfering with the prerogative of Peter the apostle of the circumcision, and James the bishop of Jerusalem. Hence arises his gentle and delicate mode of dealing with them (Hebrews 13. 22). So far from being surprised at discrepancy of style between an Epistle to Hebrews and Epistles to Gentile Christians, it is just what we should expect. The Holy Spirit guided him to choose means best suited to the nature of the ends aimed at. **WORDSWORTH** notices a peculiar Pauline *Greek* construction, Romans 12. 9, *lit.*, "Let your love be without dissimulation, ye abhorring . . . evil, cleaving to . . . good," which is found nowhere else save Hebrews 13. 5, *lit.*, "Let your conversation be without covetousness, ye being content with," &c. (a noun singular feminine nominative absolute, suddenly passing into a participle masculine nominative plural absolute). So in quoting Old Testament Scripture, the writer of the Epistle to the Hebrews quotes it as a *Jew* writing to Jews would, "God spoke to our fathers," not "It is written." So ch. 13. 18, "We trust we have a good conscience" is an altogether Pauline sentiment (Acts 23. 1; 24. 16; 2 Corinthians 1. 12; 4. 2; 2 Timothy 1. 3). Though he has not prefixed his name, he has given at the close his universal token to identify him, *viz.*, his apostolic salutation, "Grace be with you all;" this "salutation with his own hand" he declared (2 Thessalonians 3. 17, 18) to be "his token in every Epistle;" so 1 Corinthians 16. 21, 23; Colossians 4. 18. The same prayer of greeting closes *every one* of his Epistles, and is not found in any one of the Epistles of the other apostles written in St. Paul's lifetime; but it is found in the last book of the New Testament Revelation, and subsequently in the Epistle of Clement of Rome. This proves that, by whomsoever the body of the Epistle was committed to writing (whether a mere amanuensis writing by dictation, or a companion of Paul by the Spirit's gift of *interpreting tongues*, 1 Corinthians 12. 10, transfusing Paul's Spirit-taught sentiments into his own Spirit-guided dictation), Paul at the close sets his seal to the whole as really his, and sanctioned by him as such. The churches of the East, and Jerusalem, their centre, to which quarter it was first sent, received it as St. Paul's from the earliest times according to Cyril, Bishop of Jerusalem (A. D. 349). **JEROME**, though bringing with him from Rome the prejudices of the Latins against the Epistle to the Hebrews, aggravated, doubtless, by its seeming sanction of the Novatian heresy (ch. 6. 4-6), was constrained by the force of facts to receive it as Paul's, on the almost unanimous testimony of all Greek Christians from the earliest times; and was probably the main instrument in correcting the past error of Rome in rejecting it. The testimony of the Alexandrian Church is peculiarly valuable, for it was founded by Mark, who was with Paul at Rome in his first confinement, when this Epistle seems to have been written (Colossians 4. 10), and who possibly was the bearer of this Epistle, at the same time visiting Colosse on the way to Jerusalem (where Mark's mother lived), and thence to Alexandria. Moreover, 2 Peter 3. 15, 16, written shortly before Peter's death, and like his first Epistle written by him, "the apostle of the circumcision" to the *Hebrew* Christians dispersed in the East, saith, "As our beloved brother Paul hath written unto you," *viz.*, to the *Hebrews*; also the words added, "As also in all his Epistles," distinguish the *Epistle to the Hebrews* from the rest; then he further speaks of it as on a level with "other Scriptures," thus asserting at once its Pauline authorship and divine inspiration. An interesting illustration of the power of Christian faith and love: St. Peter, who had been

openly rebuked by Paul (Galatians 2. 7-14), fully adopted what St. Paul wrote; there was no difference in the Gospel of the apostle of the circumcision and that of the apostle of the uncircumcision. It strikingly shows God's sovereignty that He chose as the instrument to confirm the *Hebrews*, Paul, *the apostle of the Gentiles*; and on the other hand, Peter to open the Gospel-door to the *Gentiles* (Acts 10. 1, &c.), though being *the apostle of the Jews*; thus perfect unity reigns amidst the diversity of agencies.

Rome, in the person of Clement of Rome, originally received this Epistle. Then followed a period in which it ceased to be received by the Roman churches. Then, in the fourth century, Rome retracted her error. A plain proof she is not unchangeable or infallible. As far as Rome is concerned, the Epistle to the Hebrews was not only lost for three centuries, but never would have been recovered at all but for the Eastern churches; it is therefore a happy thing for Christendom that Rome is not the Catholic Church.

It plainly was written before the destruction of Jerusalem, which would have been mentioned in the Epistle had that event gone before, cf. ch. 13. 10; and probably to churches in which the Jewish members were the more numerous, as those in Judea, and perhaps Alexandria. In the latter city were the greatest number of resident Jews next to Jerusalem. In Leontopolis, in Egypt, was another temple, with the arrangements of which, WIESELER thinks the notices in this Epistle more nearly corresponded than with those in Jerusalem. It was from Alexandria that the Epistle appears first to have come to the knowledge of Christendom. Moreover, "the Epistle to the Alexandrians," mentioned in the Canon of *Murator*, may possibly be this Epistle to the Hebrews. He addresses the Jews as peculiarly "the people of God" (ch. 2. 17; 4. 9; 13. 12), "the seed of Abraham," i. e., as the primary stock on which Gentile believers are grafted, to which Romans 11. 16-24 corresponds; but he urges them to come out of the carnal earthly Jerusalem and to realize their spiritual union to "the heavenly Jerusalem" (ch. 12. 18-23; 13. 13).

The use of Greek rather than Hebrew is doubtless due to the Epistle being intended, not merely for the Hebrew, but for the Hellenistic Jew converts, not only in Palestine, but elsewhere; a view confirmed by the use of the LXX. BENDEL thinks, probably (cf. 2 Peter 3. 15, 16, explained above), the Jews primarily, though not exclusively, addressed, were those who had left Jerusalem on account of the war and were settled in Asia Minor.

The notion of its having been originally in Hebrew arose probably from its Hebrew tone, method, and topics. It is reckoned among the Epistles, *not at first generally acknowledged*, along with James, 2 Peter, 2 and 3 John, Jude, and Revelation. A beautiful link exists between these Epistles and the *universally-acknowledged* Epistles. Hebrews unites the ordinances of Leviticus with their antitypical Gospel fulfilment. St. James is the link between the highest doctrines of Christianity and the universal law of moral duty—a commentary on the Sermon on the Mount—harmonizing the decalogue law of Moses, and the revelation to Job and Elias, with the Christian law of liberty. Second Peter links the teaching of Peter with that of Paul. Jude links the earliest unwritten to the latest written Revelation. The two shorter Epistles to John, like Philemon, apply Christianity to the minute details of the Christian life, showing that Christianity can sanctify all earthly relations.

CHAPTER I.

Ver. 1-14. THE HIGHEST OF ALL REVELATIONS IS GIVEN US NOW IN THE SON OF GOD, WHO IS GREATER THAN THE ANGELS, AND WHO, HAVING COMPLETED REDEMPTION, SITS ENTHRONED AT GOD'S RIGHT HAND. The writer, though not inscribing his name, was well known to those addressed (ch. 13. 19). For proofs of Paul being the author, see my *Introduction*. In the Pauline method, the statement of subject and the division are put before the discussion; and at the close, the practical follows the doctrinal portion. The ardour of Spirit in this Epistle, as in 1 John, bursting forth at once into the subject (without prefatory inscription of name and greeting), the more effectively strikes the hearers. The date must have been whilst the temple was yet standing, before its destruction, 70 A. D.; some time before the martyrdom of Peter, who mentions this Epistle of Paul (2 Peter 3. 15, 16); at a time when many of the first *hearers* of the Lord were dead. 1. *at sundry times*—Greek, "in many portions." Ali was not revealed to each one prophet; but one received one portion of revelation, and another another. To Noah the quarter of the world to which Messiah should belong was revealed; to Abraham, the nation; to Jacob, the tribe; to David and Isalah, the family; to Micah, the town of nativity; to Daniel, the exact time; to Malachi, the coming of His forerunner, and His second advent; through Jonah, His burial and resurrection; through Isalah and Hosea, His resurrection. Each only knew in part; but when that which was perfect came in Messiah, that which was in part was done away (1 Corinthians 13. 12). *in divers manners*—e. g., internal suggestions, audible voices, the Urim and Thummim, dreams, and visions. "In one way He was seen by Abraham, in another by Moses, in another by Elias, and in another by Micah; Isalah, Daniel, and Ezekiel, beheld different forms" [THEODORET] (cf. Numbers 12. 6-8). The Old Testament revelations were fragmentary in substance, and manifold in form; the very multitude of prophets shows that they prophesied only in part. In Christ, the revelation of God is full, not in shifting hues of separated colour but Himself the pure light.

uniting in His one person the whole spectrum (v. 3). *spoke*—the expression usual for a Jew to employ in addressing Jews. So St. Matthew, a Jew writing especially for Jews quotes Scripture, not by the formula, "It is written," but "said," &c. *in time past*—From Malachi, the last of the Old Testament prophets, for four hundred years, there had arisen no prophet, in order that the Son might be the more an object of expectation. [BENDEL] As God (the Father) is introduced as having *spoken* here; so God the Son, ch. 2. 3; God the Holy Ghost, ch. 3. 7. *the fathers*—the Jewish fathers. The Jews of former days (1 Corinthians 10. 1). *by—Greek, "IN."* A mortal king speaks by his ambassador, not (as the King of kings) *IN* his ambassador. The Son is the last and highest manifestation of God (Matthew 21. 34, 37); not merely a measure, as in the prophets, but the fulness of the Spirit of God dwelling in him bodily (John 1. 16; 3. 34; Colossians 2. 9). Thus he answers the Jewish objection drawn from their prophets Jesus is the end of all prophecy (Revelation 19. 10), and of the law of Moses (John 1. 17; 5. 46). 2. *in these last days*—In the oldest MSS. the Greek is, "At the last part of these days." The Rabbins divided the whole of time into "this age," or "world," and "the age to come" (ch. 2. 5; 6. 5). The days of Messiah were the transition period or "last part of these days" (in contrast to "in times past"), the close of the existing dispensation, and beginning of the final dispensation of which Christ's second coming shall be the crowning consummation. *by his Son*—Greek, "IN (His) Son" (John 14. 10). The true "Prophet" of God. "His majesty is set forth, (1.) *Absolutely* by the very name 'Son,' and by three glorious predicates, 'Whom He hath appointed,' 'By whom He made the worlds,' 'Who sat down on the right hand of the Majesty on high;' thus His course is described from the beginning of all things till he reached the goal (v. 2, 3). (2.) *Relatively*, in comparison with the angels, v. 4; the *confirmation* of this follows, and the very name 'Son' is proved at v. 5; the 'heirship,' v. 6-8; the 'making the worlds,' v. 10-12; the 'sitting at the right hand' of God, v. 13, 14. His being made *heir* follows His *sonship*, and preceded His *making the worlds* (Proverbs 8. 22, 23; Ephesians 3. 11; *as the first*

begotten. He is heir of the universe (v. 6), which he made instrumentally, ch. 11. 3, where "by the Word of God" answers to "by whom" (the Son of God) here (John 1. 3). Christ was "appointed" (in God's eternal counsel) to creation as an office; and the universe so created was assigned to Him as a kingdom. He is "heir of all things" by right of creation, and especially by right of redemption. The promise to Abraham that he should be heir of the world, had its fulfilment, and will have it still more fully, in Christ (Romans 4. 13; Galatians 3. 16; 4. 7). **worlds**—the inferior and the superior worlds (Colossians 1. 16). *Let.,* ages with all things and persons belonging to them; the universe, including all space and ages of time and all material and spiritual existences. The *Greek* implies, He not only appointed His Son heir of all things before creation, but *He also* (better than "also He") made by Him the worlds. 3. **Who being**—by pre-existent and essential being. **brightness of his glory**—*Greek*, the *effulgence* of His glory. "Light of (from) light." [NICENE Creed.] "Who is so senseless as to doubt concerning the eternal being of the Son? For when has one seen light without effulgence?" [ATHANASIUS *against* ARIUS, *Orat.* 2.] "The sun is never seen without effulgence, nor the Father without the Son." [THEOPHYLACT.] It is *because* He is the brightness, &c., and *because* He upholds, &c., that He *sat down on the right hand*, &c. It was a return to His Divine glory (John 6. 62; 17. 5; cf. *Wisd.* 7. 25, 26, where smaller things are said of wisdom). **express image**—"impress." But veiled in the flesh.

"The Sun of God in glory beams
Too bright for us to scan;
But we can face the light that streams
From the mild Son of man." (2 Cor. 3. 18.)

of his person—*Greek*, "of His substantial essence;" *hypostasis*. **upholding all things**—*Greek*, "the universe." Cf. Colossians 1. 15, 17, 20, which enumerates the three facts in the same order as here. **by the word**—Therefore the Son of God is a Person; for He has the word. [BENGEL.] His word is God's word (ch. 11. 3). **of his power**—"The word" is the utterance which comes from His (the Son's) power, and gives expression to it. **by himself**—Omitted in the oldest MSS. **purged**—*Greek*, "made purification of . . . sins," *viz.*, in His atonement, which graciously covers the guilt of sin. "Our" is omitted in the oldest MSS. Sin was the great uncleanness in God's sight, of which He has effected the purgation by His sacrifice. [ALFORD.] Our nature, as guilt-laden, could not, without our great High Priest's blood of atonement sprinkling the heavenly mercy-seat, come into immediate contact with God. EBERARD says, "The mediation between man and God, who was present in the Most Holy Place, was revealed in three forms: (1.) In sacrifices [typical propitiations for guilt]; (2.) in the priesthood [the agents of those sacrifices]; (3.) in the Levitical laws of purity [Levitical purity being attained by sacrifice positively, by avoidance of Levitical pollution negatively, the people being thus enabled to come into the presence of God without dying, Deuteronomy 5. 26]" (Leviticus 16). **sat down on the right hand of the Majesty on high**—fulfilling Psalm 110. 1. This sitting of the Son at God's right hand was by the act of the father (ch. 8. 1; Ephesians 1. 20); It is never used of His pre-existing state coequal with the Father, but always of His exalted state as Son of man after His sufferings, and as Mediator for man in the presence of God (Romans 8. 34): a relation towards God and us about to come to an end when its object has been accomplished (1 Corinthians 15. 28). 4. **Being made . . . better**—by His exaltation by the Father (v. 3, 13): In contrast to His being "made lower than the angels" (ch. 2. 9). "Better," *i. e.*, *superior to*. As "being" (v. 3) expresses His essential being: so "being made" (ch. 7. 26) marks what He became in His assumed manhood (Philippians 2. 6-9). Paul shows that His humbled form (at which the Jews might stumble) is no objection to His Divine Messiahship. As the law was given by the ministration of angels and Moses, it was inferior to the Gospel given by the Divine Son, who both is (v. 4-14) as God, and has been made, as the

exalted Son of man (ch. 2. 5-18), much better than we angels. The manifestations of God by angels (and even by the angel of the covenant) at different times in the Old Testament, did not bring man and God into personal union, as the manifestation of God in human flesh does. **by inheritance obtained**—He always had the *thing* itself, *viz.*, *Sonship*; but *He* "obtained by inheritance," according to the promise of the Father, *the name* "Son," whereby He is made known to men and angels. He is "the Son of God" in a sense far exalted above that in which angels are called "sons of God" (Job 1. 6; 38. 7). "The fulness of the glory of the peculiar name 'the Son of God,' is unattainable by human speech or thought. All appellations are but fragments of its glory—beams united in it as in a central sun. Revelation 19. 12. *A name that no man knew but He Himself.*" 5. **For**—Substantiating His having "obtained a more excellent name than the angels." **unto which**—A frequent argument in this Epistle is derived from the *silence of Scripture* (v. 12, ch. 2. 16; 7. 3, 14). [BENGEL.] **this day have I begotten thee**—(Psalm 2. 7.) Fulfilled at the resurrection of Jesus, whereby the Father "declared," *i. e.*, made manifest His Divine Sonship, heretofore veiled by His humiliation (Acts 13. 33; Romans 1. 4). Christ has a fourfold right to the title "Son of God:" (1.) By *generation*, as begotten of God; (2.) by *commission*, as sent by God; (3.) by *resurrection*, as "the first-begotten of the dead" (cf. Luke 20. 36; Romans 1. 4; Revelation 1. 5); (4.) by *actual possession*, as heir of all. [BISHOP PEARSON.] The Psalm here quoted applied primarily in a less full sense to Solomon, of whom God promised by Nathan to David, "I will be His Father and he shall be my son." But as the whole theocracy was of Messianic import, the triumph of David over Hadad-ezer and neighbouring kings (2 Samuel 8.; Psalm 2. 2, 3, 9-12) is a type of God's ultimately subduing all enemies under His Son, whom He sets (*Hebrew*, *anointed*, Psalm 2. 6) on His "holy hill of Zion," as King of the Jews and of the whole earth, the antitype to Solomon, son of David. The "I" in *Greek* is emphatic; *I* the Everlasting Father have begotten thee this day, *i. e.*, on this day, the day of thy being manifested as My Son, "the first-begotten of the dead" (Colossians 1. 18; Revelation 1. 5), when thou has ransomed and opened heaven to thy people. He had been always Son, but now first was manifested as such in His once humbled, now exalted manhood united to His Godhead. ALFORD refers "this day" to the *eternal* generation of the Son: The day in which the Son was begotten by the Father is an everlasting *to-day*: there never was a yesterday or past time to Him, nor a to-morrow or future time: "Nothing there is to come, and nothing past, and an eternal now doth ever last" (Proverbs 30. 4; John 10. 30, 38; 16. 23; 17. 8). The communication of the Divine essence in its fulness, involves eternal generation; for the Divine essence has no beginning. But the context refers to a definite point of time, *viz.*, that of His having entered on the *inheritance* (v. 4). The "bringing the first-begotten into the world" (v. 6), is not subsequent, as ALFORD thinks, to v. 5, but anterior to it (cf. Acts 2. 30-35). 6. **And**—*Greek*, "But." Not only this proves His superiority, BUT a more decisive proof is Psalm 97. 7, which shows that not only at His resurrection, but also in prospect of His being brought into the world (cf. ch. 9. 11; 10. 5) as man, in His incarnation, nativity (Luke 2. 9-14), temptation (Matthew 4. 10, 11), resurrection (Matthew 28. 2), and future second advent in glory, angels were designed by God to be subject to Him. Cf. 1 Timothy 3. 16, "Seen of angels;" God manifesting Messiah as one to be gazed at with adoring love by heavenly intelligences (Ephesians 2. 10; 1 Thessalonians 1. 9, 10; 1 Peter 3. 22). The fullest realization of His Lordship shall be at His second coming (Psalm 97. 7: 1 Corinthians 15. 24, 25; Philippians 2. 9) "Worship Him all ye gods" ("gods," *i. e.*, *exalted beings*, as angels), refers to God; but it was universally admitted among the Hebrews that God would dwell, in a peculiar sense, in Messiah (so as to be in the Talmud phrase, "capable of being pointed to with the finger"); and so what was said of God was true of, and to be fulfilled in, Messiah. KIMCHI says that Psalms 83.-101. contain

them the mystery of Messiah. God ruled the theocracy in and through Him. the world—subject to Christ (ch. 2. 5). As "the first-begotten" He has the rights of *primogeniture* (Romans 8. 29; Colossians 1. 15, 16, 18). In Denteronomy 32. 43, the LXX. have, "Let all the angels of God worship Him," words not now found in the Hebrew. This passage of the LXX. may have been in Paul's mind as to the *form*, but the *substance* is taken from Psalm 97. 7. The type David, in the Psalm 89. 27 (quoted in v. 5), is called "God's first-born, higher than the kings of the earth;" so the antitypical first-begotten, the son of David, is to be worshipped by all inferior lords, as angels ("gods," Psalm 97. 7); for He is "King of kings and Lord of lords" (Revelation 19. 16). In the *Greek*, "again" is transposed; but this does not oblige us, as ALFORD thinks, to *translate*, "When He again shall have introduced," &c., viz., at Christ's second coming; for there is no previous mention of a first bringing in; and "again" is often used in quotations, not to be joined with the verb, but parenthetically ("that I may again quote Scripture"). *English Version* is correct (cf. Matthew 5. 33; *Greek*, John 12. 39). 7. of—The *Greek* is rather, "In reference to the angels." *spirits*—or "winds:" Who employeth His angels as the winds, His ministers as the lightnings; or, He maketh His angelic ministers the directing powers of winds and flames, when these latter are required to perform His will. "Commissions them to assume the agency or form of flames for His purposes." [ALFORD.] *English Version*, "Maketh His angels *spirits*," means, He maketh them of a subtle, incorporeal nature, swift as the wind. So Psalm 18. 10, "A cherub . . . the wings of the wind." Verse 14, "ministering *spirits*," favours *English Version* here. As "*spirits*" implies the wind-like velocity and subtle nature of the *Cherubim*, so "flame of fire" expresses the burning devotion and intense all-consuming zeal of the adoring *Seraphim* (meaning "burning"), Isaiah 6. 1. The translation, "Maketh winds His messengers, and a flame of fire His ministers (!)," is plainly wrong. In the Psalm 104. 3, 4, the subject in each clause comes first, and the attribute predicated of it second; so the *Greek* article here marks "angels" and "ministers" as the *subjects*, and "winds" and "flame of fire," *predicates*. *Schemoth Rabba* says, "God is called God of Zebaoth (the heavenly hosts), because He does what he pleases with his angels. When He pleases, He makes them to sit (Judges 6. 11); at other times to stand (Isaiah 6. 2); at times to resemble women (Zechariah 5. 9); at other times to resemble men (Genesis 18. 2); at times He makes them '*spirits*;' at times, fire." "Maketh" implies that, however exalted, they are but creatures, whereas the Son is the Creator (v. 10); not *begotten from everlasting*, nor to be worshipped, as the Son (Revelation 14. 7; 22. 8, 9). 8. O God—the *Greek* has the article to mark emphasis (Psalm 45. 6, 7). for ever . . . righteousness—*Everlasting duration* and *righteousness* go together (Psalm 85. 2; 89. 14). a sceptre of righteousness—*lit.*, "a rod of rectitude," or "straightforwardness." The oldest MSS. prefix "and" (cf. Esther 4. 11). 9. iniquity—"unrighteousness." Some oldest MSS. read, "Lawlessness," therefore—because God loves righteousness and hates iniquity. God . . . thy God—JEROME, AUGUSTINE, &c., *translate*, Psalm 45. 7, "O God, thy God, hath anointed thee," whereby Christ is addressed as God. This is probably the true translation of the *Hebrew* there, and also of the *Greek* of Hebrews here; for it is likely the Son is addressed "O God," as in v. 8. The *anointing* here meant is not that at His baptism, when he solemnly entered on His ministry for us; but that with the "oil of gladness," or "exalting joy" (which denotes a triumph, and follows as the consequence of His manifested love of righteousness and hatred of iniquity), wherewith, after His triumphant completion of His work, He has been anointed by the Father above His fellows (not only above us, His fellow-men, the adopted members of God's family, whom "He is not ashamed to call His brethren," but above the angels, fellow-partakers in part with Him, though infinitely His inferiors, in the glories, holiness, and joys of heaven; "sons of God," and angel—"messengers," though

subordinate to the Divine Angel. "Messenger of the covenant"). Thus He is antitype to Solomon, "chosen of all David's many sons to sit upon the throne of the kingdom of the Lord over Israel," even as His father David was chosen before all the house of his father's sons. The image is drawn from the custom of anointing guests at feasts (Psalm 23. 5); or rather of anointing kings: not until His ascension did He assume the kingdom as Son of man. A fuller accomplishment is yet to be, when He shall be visibly the anointed King over the whole earth (set by the Father) on His holy hill of Zion, Psalm 2. 6, 8. So David, His type, was first anointed at Bethlehem (1 Samuel 16. 13; Psalm 89. 20); and yet again at Hebron, first over Judah (2 Samuel 2. 4), then over all Israel (2 Samuel 5. 3); not till the death of Saul did he enter on his actual kingdom, as it was not till after Christ's death that the Father set Him at His right hand far above all principality (Ephesians 1. 20, 21). The 45th Psalm in its first meaning was addressed to Solomon; but the Holy Spirit inspired the writer to use language which in its fullness can only apply to the antitypical Solomon, the true Royal Head of the theocracy. 10. And—In another passage (Psalm 102. 25-27) He says. in the beginning—*English Version*, Psalm 102. 25, "of old;" *Hebrew*, "before," "aforetime." LXX., "in the beginning" (as in Genesis 1. 1) answers by contrast to the end implied in "they shall perish," &c. The *Greek* order here (not in the LXX.) is, "Thou in the beginning, O Lord," which throws the "Lord" into emphasis. "Christ is preached even in passages where many might contend that the Father was principally intended." [BENGEL.] laid the foundation of—"firmly founded" is included in the idea of the *Greek*. heavens—plural: not merely one, but manifold, and including various orders of heavenly intelligences (Ephesians 4. 10). works of thine hands—the heavens, as a woven veil or curtain spread out. 11. They—The earth and the heavens in their present state and form "shall perish" (ch. 12. 26, 27; 2 Peter 3. 13). "Perish" does not mean *annihilation*; just as it did not mean so in the case of "the world that, being overflowed with water, perished" under Noah (2 Peter 3. 6). The covenant of the possession of the earth was renewed with Noah and his seed on the renovated earth. So it shall be after the perishing by fire (2 Peter 3. 12, 13). remainest—through (so the *Greek*) all changes. as . . . a garment—(Isaiah 51. 6.) 12. vesture—*Greek*, "an enveloping cloak." fold them up—So the LXX., Psalm 102. 26; but the *Hebrew*, "change them." The Spirit, by Paul, treats the *Hebrew* of the Old Testament, with independence of handling, presenting the Divine truth in various aspects; sometimes as here sanctioning the LXX. (cf. Isaiah 34. 4; Revelation 6. 14); sometimes the *Hebrew*; sometimes varying from both. changed—as one lays aside a garment to put on another. thou art the same—(Isaiah 46. 4; Malachi 3. 6.) The same in nature, therefore in covenant faithfulness to thy people. shall not fail—*Hebrew*, "shall not end." Israel, in the Babylonian captivity, in Psalm 102., casts her hopes of deliverance on Messiah, the unchanging covenant-God of Israel. 13. Quotation from Psalm 110. 1. The image is taken from the custom of conquerors putting the feet on the necks of the conquered (Joshua 10. 24, 25). 14. ministering spirits—Referring to v. 7, "spirits . . . ministers." They are incorporeal *spirits*, as God is, but ministering to Him as inferiors. sent forth—present participle: "Being sent forth" continually, as their regular service in all ages. to minister—*Greek*, "unto (i. e., for) ministry" for them—*Greek*, "on account of them," &c. Angels are sent forth on ministrations to God and Christ, not primarily to men, though for the good of "those who are about to inherit salvation" (so the *Greek*): the elect, who believe, or shall believe, for whom all things, angels included, work together for good (Romans 8. 28). Angels' ministrations are not properly rendered to men, since the latter have no power of commanding them, though their ministrations to God are often directed to the good of men. So the superiority of the Son of God to angels is shown. They "all," however various their ranks, minister; He is ministered to. They "stand" (Luke 1. 19) before God, or are "sent forth"

to execute the Divine commands on behalf of them whom He pleases to save; He "sits on the right hand of the Majesty on high" (v. 3, 13). He rules; they serve.

CHAPTER II.

Ver. 1-18. DANGER OF NEGLECTING SO GREAT SALVATION, FIRST SPOKEN BY CHRIST; TO WHOM, NOT TO ANGELS, THE NEW DISPENSATION WAS SUBJECTED; THOUGH HE WAS FOR A TIME HUMBLLED BELOW THE ANGELS. THIS HUMILIATION TOOK PLACE BY DIVINE NECESSITY FOR OUR SALVATION. 1. **Therefore**—Because Christ the Mediator of the new covenant is so far (ch. 1.) above all angels, the mediators of the old covenant. **the more earnest**—*Greek*, "the more abundantly." **heard**—spoken by God (ch. 1. 1); and by the Lord (v. 3). **let them slip**—*lit.*, "flow past them" (ch. 4. 1). 2. (Cf. v. 3.) **Argument a fortiori**. **spoken by angels**—The Mosaic law spoken by the ministration of angels (Deuteronomy 33. 2; Psalm 68. 17; Acts 7. 53; Galatians 3. 19). When it is said, Exodus 20. 1, "God spake," it is meant He spake by angels as His mouthpiece, or at least angels repeating in unison with His voice the words of the Decalogue. Whereas the Gospel was first spoken by the Lord alone. **was steadfast**—*Greek*, "was made steadfast," or "confirmed:" was enforced by penalties on those violating it. **transgression**—by doing evil; *lit.*, *overstepping* its bounds: a positive violation of it. **disobedience**—by neglecting to do good: a negative violation of it. **recompense**—(Deuteronomy 32. 35.) 3. **we**—who have received the message of salvation so clearly delivered to us (cf. ch. 12. 25). **so great salvation**—embodied in Jesus, whose very name means *salvation*, including not only deliverance from foes and from death, and the grant of temporal blessings (which the law promised to the obedient), but also grace of the Spirit, forgiveness of sins, and the promise of heaven, glory, and eternal life (v. 10). **which**—"inasmuch as it is a salvation which began," &c. **spoken by the Lord**—as the instrument of proclaiming it. Not as the law, spoken by the instrumentality of angels (v. 2). Both law and Gospel came from God; the difference here referred to lay in the instrumentality by which each respectively was promulgated (cf. v. 5). Angels recognize Him as "the Lord" (Matthew 28. 6; Luke 2. 11). **confirmed unto us**—not by penalties, as the law was confirmed, but by spiritual gifts (v. 4). **by them that heard him**—(Cf. Luke 1. 2.) Though Paul had a special and independent revelation of Christ (Galatians 1. 16, 17, 19), yet he classes himself with those Jews whom he addresses, "unto us;" for like them in many particulars (*ex. gr.*, the agony in Gethsemane, ch. 5. 7), he was dependent for autoptic information on the twelve apostles. So the discourses of Jesus, *ex. gr.*, the Sermon on the Mount, and the first proclamation of the Gospel kingdom by the Lord (Matthew 4. 17), he could only know by the report of the Twelve: so the saying, "It is more blessed to give, than to receive" (Acts 20. 35). Paul mentions what they had heard, rather than what they had seen, conformably with what he began with, v. 1, 2, "Spake . . . spoken." Appropriately also in his Epistles to Gentiles, he dwells on his independent call to the apostleship of the Gentiles. In his Epistle to the Hebrews, he appeals to the apostles who had been long with the Lord (cf. Acts 1. 21; 10. 41): so in his sermon to the Jews in Antioch of Pisidia (Acts 13. 31); and "he only appeals to the testimony of these apostles in a general way, in order that he may bring the Hebrews to the Lord alone" [BENGEL], not to become partisans of particular apostles, as Peter, the apostle of the circumcision, and James, the bishop of Jerusalem. This verse implies that the Hebrews of the churches of Palestine and Syria (or those of them dispersed in Asia Minor [BENGEL], 1 Peter 1. 1, or in Alexandria) were primarily addressed in this Epistle; for of none so well could it be said, the Gospel was confirmed to them by the immediate hearers of the Lord: the past tense, "was confirmed," implies some little time had elapsed since this testimony by eye-witnesses. 4. **them**—rather, "God also [as in Christ, v. 3] bearing witness to it" . . . "joining in

attestation of it." **signs and wonders**—performed by Christ and His apostles. "Signs" and miracles, or other facts regarded as *proofs* of a Divine mission; "wonders" are miracles viewed as prodigies, causing *astonishment* (Acts 2. 22, 33); *powers* are miracles viewed as evidences of superhuman power. **divers miracles**—*Greek*, "varied (miraculous) powers" (2 Corinthians 12. 12) granted to the apostles after the ascension. **gifts, &c.**—*Greek*, "distributions." The gift of the Holy Spirit was given to Christ without measure (John 3. 34), but to us it is distributed in various measures and operations (Romans 12. 3, 6, &c.; 1 Corinthians 12. 4-11). **according to his own will**—God's free and sovereign will, assigning one gift of the Spirit to one, another to another (Acts 5. 32; Ephesians 1. 5). 5. **For**—Confirming the assertion, v. 2, 3, that the new covenant was spoken by One higher than the mediators of the old covenant, *viz.*, angels. *Translate* in the *Greek* order, to bring out the proper emphasis, "Not the angels hath He," &c. **the world to come**—Implying, He has subjected to angels the existing world, the Old Testament dispensation (then still partly existing as to its framework), v. 2, the political kingdoms of the earth (Daniel 4. 13; 10. 13, 20, 21; 12. 1), and the natural elements (Revelation 9. 11; 16. 4), and even individuals (Matthew 18. 10). "The world to come" is the new dispensation brought in by Christ, beginning in grace here, to be completed in glory hereafter. It is called "to come," or "about to be," as at the time of its being subjected to Christ by the Divine decree, it was as yet a thing of the future, and is still so to us, in respect to its full consummation. In respect to the *subjecting* of all things to Christ in fulfilment of Psalm 8., the realization is still "to come." Regarded from the Old Testament stand-point, which looks prophetically forward to the New Testament (and the Jewish priesthood and Old Testament ritual were in force then when Paul wrote, and continued till their forcible abrogation by the destruction of Jerusalem), it is "the world to come:" Paul, as addressing Jews, appropriately calls it so, according to their conventional way of viewing it. We, like them, still pray, "Thy kingdom come;" for its *manifestation* in glory is yet future. "This world" is used in contrast to express the present fallen condition of the world (Ephesians 2. 2). Believers belong not to this present world-course, but by faith rise in spirit to "the world to come," making it a present, though internal, reality. Still, in the present world, natural and social, angels are mediately rulers under God in some sense: not so in the coming world: man in it, and the Son of man, man's Head, are to be supreme. Hence greater reverence was paid to angels by men in the Old Testament than is permitted in the New Testament. For man's nature is exalted in Christ now, so that angels are our "fellow-servants" (Revelation 22. 9). In their ministrations they stand on a different footing from that on which they stood towards us in the Old Testament. We are "brethren" of Christ in a nearness not enjoyed even by angels (v. 10-12, 16). 6. **But**—It is not to angels the Gospel kingdom is subject, BUT, &c. **one . . . testified**—The usual way of quoting Scripture to readers familiar with it. Psalm 8. 5-7 praises Jehovah for exalting MAN, so as to subject all the works of God on earth to him: this dignity having been lost by the first Adam, is realized only in Christ the Son of man, the Representative Man and Head of our redeemed race. Thus Paul proves that it is to MAN, not to angels, that God has subjected the "world to come." In v. 6-8, MAN is spoken of *in general* ("him . . . him . . . his"); then at v. 9, first JESUS is introduced as fulfilling, as man, all the conditions of the prophecy, and through death passing Himself, and so consequently bringing us men, His "brethren," to "glory and honour." **What**—How insignificant in himself, yet how exalted by God's grace! (Cf. Psalm 144. 3.) The Hebrew, *Enosh* and *Ben-Adam*, express man and Son of man in his weakness: "Son of man" is here used of any and every child of man: unlike, seemingly, the lord of creation, such as he was originally (Genesis 1. and 2.), and such as he is designed to be (Psalm 8.), and such as he actually is by title and shall hereafter more fully be in the person of, and in union

with, Jesus, pre-eminently the Son of man (v. 9). **art mindful**—as of one absent. **visitest**—*lookest after him*, as one present. 7. **a little**—Not as BENGEL, "a little time." **than the angels**—*Hebrew*, "than God," *Elohim*, i. e., the abstract qualities of God, such as *angels* possess in an inferior form, viz., heavenly, spiritual, incorporeal natures. **Man**, in his original creation, was set next beneath them. So the man Jesus, though Lord of angels, when He emptied Himself of the externals of His Divinity (Note, Philippians 2. 6, 7), was in His human nature "a little lower than the angels;" though this is not the primary reference here, but **man** in general. **crownedst him with glory and honour**—as the appointed kingly vicegerent of God over this earth (Genesis 1. and 2). **and didst set him over the works of thy hands**—Omitted in some of the oldest MSS.; but read by others and by oldest versions: so Psalm 8. 6, "Thou madest him to have dominion over the works of thy hands." 8. (1 Corinthians 15. 27.) **For in that**—i. e., "For in that" *God saith in the 8th Psalm*, "He put the all things (so the *Greek*, the all things just mentioned) in subjection under him (man), He left nothing," &c. As no limitation occurs in the sacred writing, the "all things" must include heavenly, as well as earthly things (cf. 1 Corinthians 3. 21, 22). **But now**—as things now are, we see not yet the all things put under man. 9. **But**—We see not man as yet exercising lordship over all things, "but rather, Him who was made a little lower than the angels (cf. Luke 22. 43), we behold (by faith: a different *Greek* verb from that for 'we see,' v. 8, which expresses the impression which our eyes *passively* receive from objects around us; whereas, 'we behold,' or 'look at,' implies the *direction* and *intention* of one *deliberately* regarding something which he tries to see: so ch. 3. 19; 10. 25, *Greek*), viz., Jesus, on account of His suffering of death, crowned," &c. He is already crowned, though unseen by us, save by faith; hereafter all things shall be subjected to Him visibly and fully. The ground of His exaltation is "on account of His having suffered death" (v. 10; Philippians 2. 8, 9). **that He by the grace of God**—(Titus 2. 11; 3. 4.) The reading of ORIGEN, "That He *without God*" (*laying aside His Divinity*; or, for every being *none God*; or perhaps alluding to His having been temporarily "forsaken," as the Sin-bearer, by the Father on the cross), is not supported by the MSS. The "that," &c., is connected with "crowned with glory," &c., thus: His exaltation after sufferings is the *perfecting* or consummation of His work (v. 10) for us: without it His death would have been ineffectual; with it, and from it, flows the result that *His tasting of death is available for* (in behalf of, for the good of) *every man*. He is crowned as the Head in heaven of our common humanity, presenting His blood as the all-prevailing plea for us. This coronation above makes His death applicable for *every individual man* (observe the singular: not merely "for all men"), ch. 4. 14; 9. 24; 1 John 2. 2. "Taste death," implies his personal experimental undergoing of death: death of the body, and death (spiritually) of the soul, in His being forsaken of the Father. "As a physician first tastes his medicines to encourage his sick patient to take them, so Christ, when all men feared death, in order to persuade them to be bold in meeting it, tasted it Himself, though He had no need" [CHRYSTOM] (v. 14, 15). 10. **For**—Giving a reason why "the grace of God" required that Jesus "should taste death." **It became him**—the whole plan was [not only not derogatory to, but] highly *becoming* God, though unbelief considers it a *disgrace*. [BENGEL.] An answer to the Jews, and Hebrew Christians, whosoever, through impatience at the delay in the promised advent of Christ's glory, were in danger of apostasy, stumbling at Christ *crucified*. The Jerusalem Christians especially were liable to this danger. This scheme of redemption was altogether such a one as harmonizes with the love, justice, and wisdom of God. **for whom**—God the Father (Romans 11. 36; 1 Corinthians 8. 6; Revelation 4. 11). In Colossians 1. 16 the same is said of Christ. **all things**—*Greek*, "the universe of things," "the all things." He **was** for "God," the periphrasis, "Him for whom . . . by whom are all things," to mark the becomingness of Christ's

suffering as the way to His being perfected" as "captain of our salvation," seeing that His is the way that pleased Him whose will and whose glory are the end of all things, and by whose *operation* all things exist. **in bringing**—The *Greek* is past, "Having brought as He did," viz., in His *electing purpose* (cf. "Ye are sons," viz. in His purpose, Galatians 4. 6; Ephesians 1. 4), a purpose which is accomplished in Jesus being "perfected through sufferings." **many**—(Matthew 20. 28.) "The Church" (v. 12), "the general assembly" (ch. 12. 23). **sons**—no longer children as under the Old Testament law, but sons by adoption. **unto glory**—to share Christ's "glory" (v. 8; cf. v. 7; John 17. 10, 22, 24; Romans 8. 21). Sonship, holiness (v. 11), and glory, are inseparably joined. "Suffering," "salvation," and "glory," in Paul's writings, often go together (2 Timothy 2. 10). *Salvation* presupposes *destruction*, deliverance from which for us required Christ's "sufferings." **to make . . . perfect—to consummate**: to bring to consummated glory through sufferings, as the appointed avenue to it. "He who suffers for another, not only benefits him, but becomes himself the brighter and more perfect." [CHRYSTOM.] Bringing to the end of troubles, and to the goal full of glory: a metaphor from the contests in the public games. Cf. "It is finished," Luke 24. 26; John 19. 30. I prefer, with CALVIN, understanding, "to make perfect as a completed sacrifice:" *legal* and *official*, not moral, *perfection* is meant: "to consecrate" (so the same *Greek* is translated ch. 7. 23; cf. *Margin*) by the finished expiation of His death, as our perfect High Priest, and so our "Captain of salvation" (Luke 13. 32). This agrees with v. 11, "He that sanctifieth," i. e., consecrates them by Himself being made a consecrated offering for them. So ch. 10. 14, 29; John 17. 19: by the perfecting of His consecration for them in His death, He perfects their consecration, and so throws open access to glory (ch. 10. 19-21; ch. 5. 9; 9. 9, accord with this sense). **Captain of, &c.—lit., Prince-leader**: as Joshua, not Moses, led the people into the Holy Land, so will our Joshua, or Jesus, lead us into the heavenly inheritance (Acts 13. 39). The same *Greek* is in ch. 12. 2, "Author of our faith." Acts 3. 15, "Prince of life" (5. 31). Preceding others by His example, as well as the originator of our salvation. 11. **he that sanctifieth**—Christ who once for all consecrates His people to God (Jude 1, bringing them nigh to Him as the consequence) and everlasting glory, by having consecrated Himself for them in His being made "perfect (as their expiatory sacrifice) through sufferings" (v. 10; ch. 10. 10, 14, 29; John 17. 17, 19). God in His electing love, by Christ's finished work, *perfectly* sanctifies them to God's service and to heaven *once for all*: then they are *progressively* sanctified by the transforming Spirit. "Sanctification is glory working in embryo; glory is sanctification come to the birth, and manifested." [ALFORD.] **they who are sanctified**—*Greek*, "they that are being sanctified" (cf. the use of "sanctified," 1 Corinthians 7. 14). **of one**—Father, God: not in the sense wherein He is Father of *all* beings, as angels; for these are excluded by the argument (v. 16); but as He is Father of His *spiritual human* sons, Christ the Head and elder Brother, and His believing people, the members of the body and family. Thus, this and the following verses are meant to justify his having said, "many sons" (v. 10). "Of one" is not "of one father Adam," or "Abraham," as BENGEL, &c., suppose. For the Saviour's participation in the *lowliness* of our humanity is not mentioned till v. 14, and then as a consequence of what precedes. Moreover, "Sons of God" is, in Scripture usage, the dignity obtained by our union with Christ; and our *brotherhood* with Him flows from God being *His* and *our* Father. Christ's Sonship (by generation) in relation to God is reflected in the sonship (by adoption) of His brethren. **he is not ashamed**—though being the Son of God, since they have now by adoption obtained a like dignity, so that His majesty is not compromised by brotherhood with them (cf. ch. 11. 16). It is a striking feature in Christianity that it unites such amazing contrasts as "our brother and our God." [THOLUKE.] "God makes of sons of men sons of God, because God hath made of the Son of God the Son of man" [ST. AUG.]

JUSTINE on Psalm 2.] 12. (Psalm 22, 22.) Messiah declares the name of the Father, not known fully as Christ's Father, and therefore *their* Father, till after His crucifixion (John 20, 17), among His brethren ("the Church," *i. e.*, the congregation), that they in turn may praise Him (Psalm 22, 23). At v. 22, the 22d Psalm, which begins with Christ's cry, "My God, my God, why hast thou forsaken me?" and details minutely His sorrows, passes from Christ's sufferings to His triumph, prefigured by the same in the experience of David. **will sing**—as leader of the choir (Psalm 8, 2). 13. **I will put my trust in him**—From the LXX., Isaiah 8, 17, which immediately precedes the next quotation, "Behold, I and the children," &c. The only objection is, the following words, "and again," usually introduce a *new* quotation, whereas these two are parts of one and the same passage. However, this objection is not valid, as the two clauses express distinct ideas; "I will put my trust in Him" expresses His *filial* confidence in God as His Father, to whom He flees from His sufferings, and is not disappointed; which His believing brethren imitate, *trusting* solely in the Father through Christ, and not in their own merits. "Christ exhibited this 'trust,' not for Himself, for He and the Father are one, but for His own people" (v. 16). Each fresh aid given Him assured Him, as it does them, of aid for the future, until the complete victory was obtained over death and hell (Philippians 1, 16). [BENGEL.] **Behold I and the children, &c.**—(Isaiah 8, 18.) "Sons" (v. 10), "brethren" (v. 12), and "children," imply His right and property in them from everlasting. He speaks of them as "children" of God, though not yet in being, yet considered as such in His *purpose*, and presents them before God the Father, who has given Him them, to be glorified with Himself. Isaiah (meaning "salvation of Jehovah") typically represented Messiah, who is at once Father and Son, Isaiah and Immanuel (Isaiah 9, 6). He expresses his resolve to rely, he and his children, not like Ahaz and the Jews on the Assyrian king, against the confederacy of Pekah of Israel, and Rezin of Syria, but on Jehovah; and then foretells the deliverance of Judah by God, in language which finds its antitypical full realization only in the far greater deliverance wrought by Messiah, Christ, the antitypical Prophet, similarly, instead of the human confidences of His age, Himself, and with Him GOD THE FATHER'S children (who are therefore His children, and so antitypical to Isaiah's children, though here regarded as His "brethren," cf. Isaiah 9, 6, "Father;" and "His seed," 53, 10) led by Him, trust wholly in God for salvation. The official words and acts of all the prophets find their antitype in the Great Prophet (Revelation 19, 10), just as His kingly office is antitypical to that of the theocratic kings; and His priestly office to the types and rites of the Aaronic priesthood. 14. He who has thus been shown to be the "Captain (*Greek*, *Leader*) of salvation" to the "many sons," by *trusting* and *suffering* like them, must therefore become *man* like them, in order that His death may be efficacious for them. [ALFORD.] **the children**—before mentioned (v. 13); those existing in His eternal purpose, though not in actual being. **are partakers of—*lit.***, "have [in His purpose] been partakers" all in common. **flesh and blood**—*Greek* oldest MSS. have "blood and flesh." The inner and more important element, the *blood*, as the more immediate vehicle of the soul, stands before the more palpable element, the *flesh*; also, with reference to *Christ's blood-shedding* with a view to which He entered into community with our *corporeal* life. "The life of the *flesh* is in the *blood*; it is the blood that maketh an atonement for the soul" (Leviticus 17, 11, 14). **likewise**—*Greek*, "in a somewhat similar manner;" not *altogether* in a like manner. For He, unlike them, was conceived and born not in sin (ch. 4, 15). But mainly "in like manner;" not in mere *semblance* of a body, as the Docetæ heretics taught. **took part of**—participated in. The forfeited inheritance (according to Jewish law) was ransomed by the nearest of kin; so Jesus became our nearest of kin by His assumed humanity, in order to be our Redeemer. **that through death**—which He could not have undergone as God, but only by becoming man. Not by almighty power but *"by His death"* (so the *Greek*) He

overcame death. "Jesus suffering death overcame; Satan wielding death succumbed." [BENGEL.] As David cut off the head of Goliath with the giant's own sword where-with the latter was wont to win his victories. Coming to redeem mankind, Christ made Himself a sort of hook to destroy the devil; for in Him there was His humanity to attract the Devourer to Him, His divinity to pierce him, apparent weakness to provoke, hidden power to transfix the hungry ravisher. The Latin epigram says, "*Mors mortis mortem nisi morte tulisset, Aeternæ vitæ janua clausa foret.*" *Had not death by death borne to death the death of Death, the gate of eternal life would have been closed.* **destroy—*lit.***, "render powerless;" deprive of all power to hurt His people. "That thou mightest still the enemy and avenger" (Psalm 8, 2). The same *Greek* verb is used. 2 Timothy 1, 10, "abolished death." There is no more death for believers. Christ plants in them an undying seed the germ of heavenly immortality, though believers have to pass through natural death. **power**—Satan is "strong" (Matthew 12, 29). **of death**—implying that death itself is a *power* which, though originally foreign to human nature, now reigns over it (Romans 5, 12; 6, 9). The power which death has Satan wields. The author of sin is the author of its consequences. Cf. "power of the enemy" (Luke 10, 19). Satan has acquired over man (by God's law, Genesis 2, 17; Romans 6, 23) the power of death by man's sin, death being the executioner of sin, and man being Satan's "*lawful* captive." Jesus, by dying, has made the dying His own (Romans 14, 9), and has taken the prey from the mighty. Death's power was manifest; who wielded that power, lurking beneath it, is here expressed, *viz.*, Satan. Wisdom 2, 24, "By the envy of the devil, death entered into the world." 15. **fear of death**—even before they had experienced its actual *power*. **all their lifetime**—Such a life can hardly be called life. **subject to bondage—*lit.***, "subjects of bondage;" not merely *liable* to it, but *enthralled* in it (cf. Romans 8, 15; Galatians 5, 1). Contrast with this *bondage*, the *glory* of the "sons" (v. 10). "Bondage" is defined by Aristotle, "The living not as one chooses;" "liberty," "the living as one chooses." Christ by delivering us from the curse of God against our sin, has taken from death all that made it formidable. Death, viewed apart from Christ, can only fill with horror, if the sinner dares to think. 16. **For verily**—*Greek*, "For *as we all know*;" "For as you will doubtless grant." Paul probably alludes to Isaiah 41, 8; Jeremiah 31, 32, LXX., from which all *Jews* would know well that the fact here stated as to Messiah was what the prophets had led them to expect. **took not on him, &c.**—rather, "It is not angels that He is *helping* (the present implies *duration*); but it is the seed of Abraham that He is *helping*." The verb is *lit.*, *to help by taking one by the hand*, as in ch. 8, 9, "When I took them by the hand," &c. Thus it answers to "succour," v. 18, and "deliver," v. 15. "Not angels," who have no flesh and blood, but "the children," who have "flesh and blood," He takes hold of to help by "Himself taking part of the same" (v. 14). Whatever effect Christ's work may have on angels, He is not taking hold to help them by suffering in their nature to deliver them from death, as in our case. **seed of Abraham**—He views Christ's redemption (in compliment to the Hebrews whom he is addressing, and as enough for his present purpose) with reference to Abraham's seed, *the Jewish nation*, primarily not that he excludes the Gentiles (v. 9, "for every man"), who, when believers, are the seed of Abraham spiritually (cf. v. 12; Psalm 22, 22, 25, 27), but direct reference to them, such as is in Romans 4, 11, 12, 16; Galatians 3, 7, 14, 28, 29, would be out of place in his present argument. It is the same argument for Jesus being the Christ which Matthew, writing his Gospel for the Hebrews, uses, tracing the genealogy of Jesus from Abraham, the father of the Jews, and the one to whom the promises were given, on which the Jews especially prided themselves (cf. Romans 9, 4, 5). 17. **Wherefore**—*Greek*, "Whence." Found in *Paul's speech*, Acts 26, 19. **in all things**—which are incidental to manhood the being born, nourished, growing up, suffering. *Sin* is not in the original constitution of man, a necessary attendant of manhood, so He had no sin. **it behooved him**—by *more*

necessity, considering what the justice and love of God required of Him as Mediator (cf. ch. 5. 3), the office which he had voluntarily undertaken in order to "help" man (v. 16.) **his brethren**—(v. 11)—"the seed of Abraham" (v. 16), and so also the spiritual seed, His elect out of all mankind. **he**—rather as *Greek*, "that He might become High Priest;" He was called so, when He was "made perfect by the things which He suffered" (v. 10; ch. 5. 8-10). He was actually made so, when He entered within the veil, from which last flows His ever-continuing intercession as Priest for us. The death, as man, must first be, in order that the bringing in of the blood into the heavenly Holy Place might follow, in which consisted the expiation as High Priest. **merciful**—to "the people" deserving wrath by "sins." *Mercy* is a prime requisite in a priest, since his office is to help the wretched and raise the fallen; such *mercy* is most likely to be found in one who has a fellow-feeling with the afflicted, having been so once Himself (ch. 4. 15); not that the Son of God needed to be taught by suffering to be merciful, but that in order to save us He needed to take our manhood with all its sorrows, thereby qualifying Himself, by experimental suffering with us, to be our sympathizing High Priest, and assuring us of His entire fellow-feeling with us in every sorrow. So in the main CALVIN remarks here. **faithful**—true to God (ch. 3. 5, 6) and to man (ch. 10. 23) in the mediatorial office which He has undertaken. **High Priest**—which Moses was not, though "faithful" (ch. 2). Nowhere, except in Psalm 110., Zechariah 6. 13, and in this Epistle, is Christ expressly called a *Priest*. In this Epistle alone His priesthood is professedly discussed; whence it is evident how necessary is this book of the New Testament. In Psalm 110., and Zechariah 6. 13, there is added mention of the *kingdom* of Christ, which elsewhere is spoken of without the *priesthood*, and that frequently. On the cross, whereon as Priest He offered the sacrifice, He had the title "King" inscribed over Him. [BENGEL.] **to make reconciliation for the sins**—rather as *Greek*, "to propitiate (in respect to) the sins;" "to expiate the sins." Strictly Divine justice is "propitiated;" but God's love is as much from everlasting as His justice; therefore, lest Christ's sacrifice, or its typical forerunners, the legal sacrifices, should be thought to be antecedent to God's grace and love, neither are said in the Old or New Testament to have *propitiated* God; otherwise Christ's sacrifices might have been thought to have first induced God to love and pity man, instead of (as the fact really is) His love having *originated* Christ's sacrifice, whereby Divine justice and Divine love are harmonized. The sinner is brought by that sacrifice into God's favour, which by sin he had forfeited; hence his right prayer is, "God be propitiated (so the *Greek*) to me who am a sinner" (Luke 18. 13). Sins bring death and "the fear of death" (v. 15). He had no sin Himself, and "made reconciliation for the iniquity" of all others (Daniel 9. 24). **of the people**—"the seed of Abraham" (v. 16); the literal Israel first, and then (in the design of God), through Israel, the believing Gentiles, the spiritual Israel (1 Peter 2. 10). **18. For**—Explanation of how His being made like His brethren in all things has made Him a merciful and faithful High Priest for us (v. 17). **in that**—rather as *Greek*, "wherein He suffered Himself; having been tempted, He is able to succour them that are being tempted" in the same temptation; and as "He was tempted (tried and afflicted) in all points," He is able (by the power of sympathy) to succour us in all possible temptations and trials incidental to man (ch. 4. 16; 5. 2). He is the antitypical Solomon, having for every grain of Abraham's seed (which were to be as the sand for number), "largeness of heart even as the sand that is on the sea-shore" (1 Kings 4. 29). "Not only as God He knows our trials, but also as man He knows them by experimental feeling."

CHAPTER III.

Ver. 1-19. THE SON OF GOD GREATER THAN MOSES, WHEREFORE UNBELIEF TOWARDS HIM WILL INCUR A HEAVIER PUNISHMENT THAN BEFELL UNBELIEVING ISRAEL IN THE WILDERNESS. As Moses especially was

the prophet by whom "God in times past spake to the fathers," being the mediator of the law, Paul deems it necessary now to show that, great as was Moses, the Son of God is greater. EBRARD in ALFORD remarks, The angel of the covenant came in the name of God before Israel; Moses in the name of Israel before God; whereas the high priest came both in the name of God (bearing the name JEHOVAH on his forehead) before Israel, and in the name of Israel (bearing the names of the twelve tribes on his breast) before God (Exodus 28. 9-29, 36, 38). Now Christ is above the angels, according to chs. 1. and 2., because (1.) as Son of God He is higher; and (2.) because manhood, though originally lower than angels, is in Him exalted above them to the lordship of "the world to come," inasmuch as He is at once Messenger of God to men, and also atoning Priest-Representative of men before God (ch. 2. 17, 18). Parallel with this line of argument as to His superiority to angels (ch. 1. 4) runs that which here follows as to His superiority to Moses (ch. 3. 3): (1.) Because as Son over the house, He is above the servant in the house (v. 5, 6), just as the angels were shown to be but ministering (serving) spirits (ch. 1. 14), whereas He is the Son (v. 7, 8); (2.) because the bringing of Israel into the promised rest, which was not finished by Moses, is accomplished by Him (ch. 4. 1-11), through His being not merely a leader and lawgiver as Moses, but also a propitiatory High Priest (ch. 4. 14; 5. 10). **1. Therefore**—*Greek*, "Whence," i. e., seeing we have such a sympathizing Helper you ought to "consider attentively" . . . "contemplate;" fix your eyes and mind on Him with a view to profiting by the contemplation (ch. 12. 2). The *Greek* word is often used by Luke Paul's companion (Luke 12. 24, 27). **brethren**—in Christ, the common bond of union. **partakers**—"of the Holy Ghost." **heavenly calling**—coming to us from heaven, and leading us to heaven whence it comes. *Philippians* 3. 14, "the high calling;" *Greek* "the calling above," i. e., heavenly. **the Apostle and High Priest of our profession**—There is but one *Greek* article to both nouns, "Him who is at once Apostle and High Priest"—*Apostle*, as Ambassador (a higher designation than "angel"—messenger) sent by the Father (John 20. 21), pleading the cause of God with us; *High Priest*, as pleading our cause with God. Both His Apostleship and High Priesthood are comprehended in the one title, *Mediator*. [BENGEL.] Though the title "Apostle" is nowhere else applied to Christ, it is appropriate here in addressing Hebrews, who used the term of the delegates sent by the high priest to collect the temple tribute from Jews resident in foreign countries, even as Christ was Delegate of the Father to this world far off from Him (Matthew 21. 37). Hence as what applies to Him, applies also to His people, the Twelve are designated His apostles, even as He is the Father's (John 20. 21). It was desirable to avoid designating Him here "angel," in order to distinguish His nature from that of angels mentioned before, though he is "the Angel of the Covenant." The "legate of the Church" (*Sheliach Tsibbur*) offered up the prayers in the synagogue in the name of all, and for all. So Jesus, "the Apostle of our profession," is delegated to intercede for the Church before the Father. The words "of our profession," mark that it is not of the legal ritual, but of our Christian faith, that He is the High Priest. Paul compares Him as an *Apostle* to Moses; as High Priest to Aaron. He alone holds both offices combined, and in a more eminent degree than either, which those two brothers held apart. "Profession," or "confession," corresponds to God having spoken to us by His Son, sent as Apostle and High Priest. What God proclaims we confess. **2.** He first notes the feature of resemblance between Moses and Christ, in order to conciliate the Hebrew Christians whom He addressed, and who still entertained a very high opinion of Moses; he afterwards brings forward Christ's superiority to Moses. **Who was faithful**—The *Greek* implies also that He still is faithful, viz., as our mediating High Priest, faithful to the trust God has assigned Him (ch. 2. 17). So Moses in God's house (*Numbers* 12. 7). **appointed him**—"made Him" HIGH PRIEST; to be supplied from the preceding context. *Greek*, "made;" so in ch. 5. 5; 1 Samuel 12. 6, *Margin*; Acts 2. 38; so the *Greek*

rather. Not as ALFORD, with AMBROSE and the Latins, "Created Him," i. e., as man, in His incarnation. The likeness of Moses to Messiah was foretold by Moses himself (Deuteronomy 18. 15). Other prophets only *explained* Moses, who was in this respect superior to them; but Christ was *like* Moses, yet superior. 3. **For**—Assigning the reason why they should "consider" attentively "Christ" (v. 1), highly as they regard Moses who resembled Him in *faithfulness* (v. 2). **was**—Greek, "has been." **counted worthy of more glory**—by God, when He exalted Him to His own right hand. The Hebrew Christians admitted the fact (ch. 1. 13). **builded the house**—Greek, "inasmuch as He hath more honour than the house, who prepared it," or "established it." [ALFORD.] The Greek verb is used purposely instead of "builded," in order to mark that the building meant is not a literal, but a spiritual house; the Church both of the Old Testament and New Testament; and that the building of such a house includes all the *preparations* of providence and grace needed to furnish it with "living stones" and fitting "servants." Thus, as Christ the Founder and Establisher (in Old Testament as well as the New Testament) is greater than the house so established, including the servants, He is greater also than Moses, who was but a "servant." Moses, as a servant, is a portion of the house, and less than the house; Christ as the Instrumental Creator of all things, must be God, and so greater than the house of which Moses was but a part. *Glory* is the result of *honour*. 4. Some one must be the establisher of every house; Moses was not the establisher of the house, but a portion of it (but He who established all things, and therefore the spiritual house in question, is God). Christ, as being instrumentally the Establisher of all things, must be the Establisher of the house, and so greater than Moses. 5. **faithful in all his house**—i. e., in all God's house (v. 4). **servant**—Not here the Greek for "slave," but "a ministering attendant;" marking the high office of Moses towards God, though inferior to Christ, a kind of *steward*. **for a testimony, &c.**—in order that he might in his typical institutions give "testimony" to Israel "of the things" of the Gospel "which were to be spoken afterwards" by Christ (ch. 8. 5, 8. 8, 23; 10. 1). 6. **But Christ**—was and is faithful (v. 2). **as a Son over his own house**—rather, "over His God's, v. 4) house;" and therefore, as the *inference* from His being one with God, *over His own house*. So ch. 10. 21, "Having an High Priest over the house of God." Christ enters His Father's house as the Master [over it], but Moses as a servant [in it, v. 2, 5]. [CHRYSOSTOM.] An ambassador in the absence of the king is very distinguished—in the presence of the king he falls back into the multitude. [BENGEL.] **whose house are we**—Paul and his Hebrew readers. One old MS., with *Vulgate* and *LUCIFER*, reads, "*which* house;" but the weightiest MSS. support *English Version* reading. **the rejoicing**—rather, "the matter of rejoicing." **of the hope**—"of our hope." Since all our good things lie in hopes, we ought so to hold fast our hopes as already to rejoice, as though our hopes were realized. [CHRYSOSTOM.] **firm unto the end**—Omitted in *LUCIFER* and *AMBROSE*, and in one oldest MS., but supported by most oldest MSS. 7, &c.—Exhortation from Psalm 95., not through unbelief to lose participation in the spiritual house. **Wherefore**—Seeing that we are the house of God if we hold fast our confidence, &c. (v. 6). Jesus is "faithful," be not ye unfaithful (v. 2, 12). The sentence beginning with "wherefore," interrupted by the parenthesis confirming the argument from Psalm 95., is completed at v. 12, "Take heed," &c. **Holy Ghost saith**—by the inspired Psalmist; so that the words of the latter are the words of God Himself. **To-day**—at length; in David's day, as contrasted with the days of Moses in the wilderness, and the whole time since then, during which they had been rebellious against God's voice; as for instance, in the wilderness (v. 8). The Psalm, each fresh time when used in public worship, by "to-day," will mean the particular day when it was, or is, used. **hear obediently, his voice**—of grace. 8. **Harden not your hearts**—This phrase here only is used of *man's* own act; usually of *God's* act (Romans 9. 18). When man is spoken

of as the agent in hardening, the phrase usually is "harden his neck," or "back" (Nehemiah 9. 17). **provocation . . . temptation**—Massah-meribah, translated in *Margin*, "tentation . . . chiding," or "strife" (Exodus 17. 1-7). Both names seem to refer to that one event, the murmuring of the people against the Lord at Rephidim for want of water. The first offence especially ought to be guarded against, and is the most severely reprov'd, as it is apt to produce many more. Numbers 20. 1-13, and Deuteronomy 33. 8, mention a second similar occasion in the wilderness of Sin, near Kadesh, also called Meribah. **in the day**—Greek, "according to the day of," &c. 9. **When**—rather, "Where," viz., in the wilderness. **your fathers**—The authority of the *ancients* is not conclusive [BENGEL.] **tempted me, proved me**—The oldest MSS read, "tempted (me) in the way of testing," i. e., putting (me) to the proof whether I was able and willing to relieve them, not believing that I am so. **saw my works forty years**—They saw, without being led thereby to repentance, my works of power partly in affording miraculous help, partly in executing vengeance, forty years. The "forty years" joined in the *Hebrew* and LXX., and below, v. 17, with "I was grieved," is here joined with "they saw." Both are true; for, during the same forty years that they were tempting God by unbelief, notwithstanding their seeing God's miraculous works, God was being grieved. The lesson intended to be hinted to the Hebrew Christians is, their "to-day" is to last only between the first preaching of the Gospel and Jerusalem's impending overthrow, viz., FORTY YEARS; exactly the number of years of Israel's sojourn in the wilderness, until the full measure of their guilt having been filled up all the rebels were overthrown. 10. **grieved**—displeased. Cf. "walk contrary," Leviticus 26. 24, 28. **that generation**—"that" implies alienation and estrangement. But the oldest MSS. read, "this." **said**—"grieved," or "displeased," a their first offence. Subsequently when they hardened their heart in unbelief still more, He *swore* in His *wrath* (v. 11); an ascending gradation (cf. v. 17, 18). **and they have not known**—Greek, "But these very persons," &c.; they perceived I was displeased with them, yet they, the same persons, did not a whit the more wish to know my ways [BENGEL]; cf. "But they," Psalm 106. 43. **not known my ways**—not known practically and believably the ways in which I would have had them go, so as to reach my rest (Exodus 18. 20). 11. **So**—lit., "as." **I swear**—BENGEL remarks the oath of God preceded the forty years. **not**—lit., "If they shall enter, &c. (God do so to me and more also)," 2 Samuel 3. 35. The *Greek* is the same, Mark 8. 12. **my rest**—Canaan, primarily, their rest after wandering in the wilderness: still, even when in it, they never *fully* enjoyed rest; whence it followed, that the threat extended farther than the exclusion of the unbelieving from the literal land of rest, and that the rest promised to the believing in its full blessedness was, and is, yet future: Psalm 25. 13; 37. 9, 11, 22, 29, and Christ's own beatitude (Matthew 5. 5) all accord with this, v. 9. 12. **Take heed**—to be joined with "wherefore," v. 7. **lest there be**—Greek (indicative), "lest there *shall* be;" lest there be, as I fear there is; implying that it is not merely a *possible* contingency, but that there is ground for thinking *it will be so*. **in any**—"in any one of you." Not merely ought all in general be on their guard, but they ought to be so concerned for the safety of *each one member*, as not to suffer any one to perish through their negligence. [CALVIN.] **heart**—The heart is not to be trusted. Cf. v. 10, "They do always err in their heart." **unbelief**—faithlessness. Christ is *faithful*; therefore, saith Paul to the Hebrews, we ought not to be *faithless* as our fathers were under Moses. **departing**—apostatizing. The opposite of "come unto" Him (ch. 4. 16). God punishes such apostates in kind. He departs from them—the worst of woes. **the living God**—Real: the distinctive characteristic of the God of Israel, not like the lifeless gods of the heathen; therefore One whose threats are awful realities. To apostatize from Christ is to apostatize from the living God (ch. 2. 3). 13. **one another**—Greek, "yourselves:" let each exhort him

self and his neighbour. **daily**—*Greek*, "on each day," or "day by day." while it is called **To-day**—whilst the "to-day" lasts (the day of grace, Luke 4. 21, before the coming of the day of glory and judgment at Christ's coming, ch. 10. 25, 27). To-morrow is the day when idle men work, and fools repent. To-morrow is Satan's to-day; he cares not what good resolutions you form, if only you fix them for to-morrow. **lest . . . of you**—The "you" is emphatic, as distinguished from "your fathers" (v. 9). "That from among you no one (so the *Greek* order is in some of the oldest MSS.) be hardened" (v. 8). **deceitfulness**—causing you to "err in your heart." **sin**—unbelief. **14. For, &c.**—Enforcing the warning, v. 12. **partakers of Christ**—(Cf. v. 1, 6.) So "partakers of the Holy Ghost" (ch. 6. 4). **hold**—*Greek*, "hold fast," the **beginning of our confidence**—i. e., the confidence (*lit.*, *substantial, solid confidence*) of faith which we have begun (ch. 3. 11; 12. 2). A Christian so long as he is not *made perfect*, considers himself as a *beginner*. [BENGEL.] **unto the end**—unto the coming of Christ (ch. 12. 2). **15. While it is said**—Connected with v. 13, "exhort one another, &c., while it is said To-day:" v. 14, "for we are made partakers," &c., being a parenthesis. "It entirely depends on yourselves that the invitation of the 95th Psalm be not a mere invitation, but also an actual enjoyment." ALFORD translates, "Since (i. e., for) it is said," &c., regarding v. 15 as a proof that we must "hold . . . confidence . . . unto the end," in order to be "partakers of Christ." **16. For some**—rather interrogatively, "For who was it that, when they had heard (referring to 'if ye will hear,' v. 15), did provoke (God)?" The "for" implies, Ye need to take heed against unbelief: for, was it not because of unbelief that all our fathers were excluded (Ezekiel 2. 3)? "Some," and "not all," would be a faint way of putting his argument, when his object is to show the *universality* of the evil. Not merely *some*, but *all* the Israelites, for the solitary exceptions, Joshua and Caleb, are hardly to be taken into account in so general a statement. So v. 17, 18, are interrogative: (1.) The beginning of the provocation, soon after the departure from Egypt, is marked in v. 16; (2.) the forty years of it in the wilderness, v. 17; (3.) the denial of entrance into the land of rest, v. 18. **Note**, cf. 1 Corinthians 10. 5, "with the majority of them God was displeased." **howbeit**—"Nay (why need I put the question?), was it not all that came out of Egypt?" (Exodus 17. 1, 2)? **by Moses**—by the instrumentality of Moses as their leader. **17. But**—*translate*, "Moreover," as it is not in contrast to v. 16, but carrying out the same thought. **corpses**—*lit.*, "limbs," implying that their bodies fell limb from limb. **18. to them that believed not**—rather as *Greek*, "to them that disobeyed," *Practical unbelief* (Deuteronomy 1. 26). **19. they could not enter**—though desiring it.

CHAPTER IV.

Ver. 1-16. THE PROMISE OF GOD'S REST IS FULLY REALIZED THROUGH CHRIST: LET US STRIVE TO OBTAIN IT BY HIM, OUR SYMPATHIZING HIGH PRIEST. **1. Let us . . . fear**—not with slavish terror, but godly "fear and trembling" (Philippians 2. 12). Since so many have fallen, we have cause to fear (ch. 3. 17-19). **being left us**—still remaining to us after the others have, by neglect, lost it. **his rest**—God's heavenly rest, of which Canaan is the type. "To-day" still continues, during which there is the danger of failing to reach the rest. "To-day," rightly used, terminates in the rest which, when once obtained, is never lost (Revelation 3. 12). A foretaste of the rest is given in the inward rest which the believer's soul has in Christ. **should seem to come short of it**—*Greek*, "to have come short of it;" *should be found*, when the great trial of all shall take place [ALFORD], to have fallen short of attaining the promise. The word "seem" is a mitigating mode of expression, though not lessening the reality. BENGEL and OWEN take it, Lest there should be any semblance or appearance of falling short. **2. Gospel preached . . . unto them**—in type: the earthly Canaan, wherein they failed to realise perfect rest, suggesting to them that

they should look beyond to the heavenly land of rest, to which *faith* is the avenue, and from which *unbelief* excludes, as it did from the earthly Canaan. **the word preached**—*lit.*, "the word of hearing;" *the word heard by them, not being mixed with faith in them that heard*—So the *Syriac* and the *Old Latin Versions*, older than any of our MSS., and LUCIFER, read, "As the world did not unite with the hearers in faith." The word heard being the food which, as the bread of life, must pass into flesh and blood through man's appropriating it to himself in faith. Hearing alone is of as little value as undigested food in a bad stomach. [THOLUCK.] The whole of oldest *extant* MS. authority supports a different reading, "unmingled as they were (*Greek* accusative agreeing with 'them') in faith with its hearers," i. e., with its believing, obedient hearers, as Caleb and Joshua. So "hear" is used for "obey" in the context, v. 7, "To-day, if ye will hear His voice." The disobedient, instead of being blended in "the same body," separated themselves as Korah: a tacit reproof to like separatists from the Christian assembling together (ch. 10. 25; Jude 19). **3. For**—Justifying his assertion of the need of "faith," v. 2. **we which have believed**—we who at Christ's coming shall be found to have believed. **do enter**—i. e., are to enter: so two of the oldest MSS. and LUCIFER and the old Latin. Two other oldest MSS. read, "Let us enter." **into rest**—*Greek*, "into the rest" which is promised in the 95th Psalm. **as he said**—God's saying that *unbelief* excludes from entrance implies that *belief* gains an entrance into the rest. What, however, Paul mainly here dwells on in the quotation is, that the promised "rest" has not yet been entered into. At v. 11 he again, as in ch. 3. 12-19 already, takes up *faith* as the indispensable qualification for entering it. **although, &c.**—Although God had finished His works of creation and entered on His rest from creation long before Moses' time, yet under that leader of Israel another rest was promised, which most fell short of through unbelief; and although the rest in Canaan was subsequently attained under Joshua, yet long after, in David's days, God, in the 95th Psalm, still speaks of *the rest of God* as not yet attained. THEREFORE, there must be meant a rest still future, viz., that which "remaineth for the people of God" in heaven, v. 3-9, when they shall rest from their works, as God did from His, v. 10. The argument is to show that by "my rest," God means a future rest, not for Himself, but for us. **finished**—*Greek*, "brought into existence," "made." **4. he spake**—God (Genesis 2. 2). **God did rest the seventh day**—A rest not ending with the seventh day, but beginning then and still continuing, into which believers shall hereafter enter. God's rest is not a rest necessitated by fatigue, nor consisting in idleness, but is that upholding and governing of which creation was the beginning. [ALFORD.] Hence Moses records the end of each of the first six days, but not of the seventh. **from all his works**—*Hebrew*, Genesis 2. 2, "from all His work." God's "work" was one, comprehending, however, many "works." **5. in this place**—In this passage of the Psalm again, it is implied that the rest was even then still future. **6. it remaineth**—still to be realized. **some must enter**—The denial of entrance to unbelievers is a virtual promise of entrance to those that believe. God wishes not his rest to be empty, but furnished with guests (Luke 14. 23). **they to whom it was first preached entered not**—*lit.*, "they who first (in the time of Moses) had the Gospel preached to them," viz., in type, as *Note*, v. 2. **unbelief**—*Greek*, rather "disobedience" (*Note*, ch. 3. 18). **7. Again**—Anew the promise recurs. *Translate* as the *Greek* order is, "He limited a certain day, 'To-day.'" Here Paul interrupts the quotation by, "In (the Psalm of David saying after so long a time" (after 500 years' possession of Canaan), and resumes it by, "As it has been said before (so the *Greek* oldest MS., before, viz., ch. 3. 7, 15), To-day if ye hear His voice," &c. [ALFORD.] **8. Answer to the objection** which might be made to his reasoning, viz., that those brought into Canaan by Joshua (so "Jesus" here means, as in Acts 7. 45) did enter the rest of God. If the rest of God meant Canaan, God would not after their

entrance into that land, have spoken (or speak [ALFORD]) of another (future) day of entering the rest. 9. therefore—because God “speaks of another day” (Note, v. 8). **remaineth**—still to be realized hereafter by the “some (who) must enter therein” (v. 6), i. e., “the people of God,” the true Israel who shall enter into God’s rest (“my rest,” v. 8). God’s rest was a Sabbatism, so also will ours be. a rest—Greek, “Sabbatism.” In time there are many Sabbaths, but then there shall be the enjoyment and keeping of a Sabbath rest: one perfect and eternal. The “rest” in v. 8 is Greek “catapausis;” Hebrew, “Noah;” rest from weariness, as the ark rested on Ararat after its tossings to and fro; and as Israel, under Joshua, enjoyed at last rest from war in Canaan. But the “rest” in this v. 9 is the nobler and more exalted (Hebrew) “Sabbath” rest; *id.*, **cessation**: rest from work when finished (v. 4), as God rested (Revelation 14. 17). The two ideas of “rest” combined, give the perfect view of the heavenly Sabbath. Rest from weariness, sorrow, and sin; and rest in the completion of God’s new creation (Revelation 21. 5). The whole renovated creation shall share in it; nothing will there be to break the Sabbath of eternity; and the Triune God shall rejoice in the work of His hands (Zephaniah 3. 7). Moses, the representative of the law, could not lead Israel into Canaan: the law leads us to Christ, and there its office ceases, as that of Moses on the borders of Canaan: it is Jesus, the antitype of Joshua, who leads us into the heavenly rest. This verse indirectly establishes the obligation of the Sabbath still; for the type continues until the antitype supersedes it: so legal sacrifices continued till the great antitypical Sacrifice superseded it. As then the antitypical heavenly Sabbath rest will not be till Christ comes, our Gospel Joshua, to usher us into it, the typical earthly Sabbath must continue till then. The Jews call the future rest “the day which is all Sabbath.” 10. For—Justifying and explaining the word “rest,” or “Sabbatism,” just used (Note, v. 9). **he that is entered**—whosoever once enters. **his rest**—God’s rest: the rest prepared by God for His people. [ESTIUS.] Rather, **His rest**: the man’s rest: that assigned to him by God as *his*. The Greek is the same as that for “his own” immediately after. **hath ceased**—The Greek aorist is used of indefinite time, “*Is wont to cease*,” or rather, “rest:” *rests*. The past tense implies at the same time the *certainty* of it, as also that in this life a kind of foretaste in Christ is already given [GROTIUS] (Jeremiah 6. 16; Matthew 11. 28, 29). Our highest happiness shall, according to this verse, consist in our being united in one with God, and moulded into conformity with Him as our archetype. [CALVIN.] **from his own works**—even from those that were good and suitable to the time of doing work. Labour was followed by rest even in Paradise (Genesis 2. 3, 15). The work and subsequent rest of God are the archetype to which we should be conformed. The argument is, He who once enters rest, rests from labours; but God’s people have not yet rested from them, therefore they have not yet entered the rest, and so it must be still future. ALFORD translates, “He that entered into his (or else God’s, but rather ‘his;’ Isaiah 11. 10, ‘His rest:’ ‘the joy of the Lord,’ Matthew 25. 21, 23) rest (*viz.*, Jesus, our Forerunner, v. 14; ch. 6. 20, ‘The Son of God that is passed through the heavens:’ in contrast to Joshua the type, who did not bring God’s people into the heavenly rest), he himself (*emphatical*) rested from his works (v. 4), as God (did) from *His own*” (so the Greek, works). The argument, though generally applying to any one who has entered his rest, probably alludes to Jesus in particular, the antitypical Joshua, who, having entered His rest at the Ascension, has ceased or rested from His work of the new creation, as God on the seventh day rested from the work of physical creation. Not that He has ceased to carry on the work of redemption, nay, He upholds it by His mediation; but He has ceased from those portions of the work which constitute the foundation, the sacrifice has been once for all accomplished. Cf. as to God’s creation rest, once for all completed, and rested from, but now still upheld (Note, v. 4). 11. Let us . . . therefore—Seeing such a promise is before us, which we may, like them, fail short of through unbel-

ief, labour—Greek, “strive diligently.” that rest—which is still future and so glorious. Or, in ALFORD’S translation of v. 10, “That rest into which Christ has entered before” (v. 14; ch. 6. 20). **fall**—with the soul, not merely the body, as the rebel Israelites fell (ch. 3. 17). **after the same example**—ALFORD translates, “fall into the same example.” The less prominent place of the “fall” in the Greek favours this. The sense is, “lest any fall into such disobedience (so the Greek for ‘unbelief’ means) as they gave a sample of.” [GROTIUS.] The Jews say, “The parents are a sign (warning) to their sons.” 12. For—Such diligent striving (v. 11) is incumbent on us, FOR we have to do with a God whose “word” whereby we shall be judged, is heart-searching, and whose eyes are all-seeing (v. 13). The qualities here attributed to the word of God, and the whole context, show that it is regarded in its JUDICIAL power, whereby it doomed the disobedient Israelites to exclusion from Canaan, and shall exclude unbelieving so-called Christians from the heavenly rest. The written word of God is not the prominent thought here, though the passage is often quoted as if it were. Still the word of God (the same as that preached, v. 2), used here in the broadest sense, but with special reference to its judicial power, INCLUDES the word of God, the sword of the Spirit with double edge, one edge for convicting and converting some (v. 2), and the other for condemning and destroying the unbelieving (v. 14). Revelation 19. 15 similarly represents the Word’s judicial power as a sharp sword going out of Christ’s mouth to smite the nations. The same word which is saving to the faithful (v. 2) is destroying to the disobedient (2 Corinthians 2. 15, 16). The personal Word, to whom some refer the passage, is not here meant: for He is not the sword, but *has* the sword. Thus reference to Joshua appropriately follows in v. 8. **quick**—Greek, “living;” having living power, as “the rod of the mouth and the breath of the lips” of “the living God.” **powerful**—Greek, “energetic;” not only *living*, but *energetically efficacious*. **sharper**—“more cutting.” **two-edged**—sharpened at both edge and back. Cf. “sword of the Spirit . . . word of God” (Ephesians 6. 17). Its double power seems to be implied by its being “two-edged.” “It judges all that is in the heart, for there it passes through, at once punishing [unbelievers] and searching” [both believers and unbelievers]. [CHRYSOSTOM.] PHILO similarly speaks of “God passing between the parts of Abraham’s sacrifices [Genesis 15. 17, where, however, it is a ‘burning lamp’ that passed between the pieces] with His word, which is the cutter of all things: which sword, being sharpened to the utmost keenness, never ceases to divide all sensible things, and even things not perceptible to sense or physically divisible, but perceptible and divisible by the word.” Paul’s early training, both in the Greek schools of Tarsus and the Hebrew schools at Jerusalem, accounts fully for his acquaintance with Philo’s modes of thought, which were sure to be current among learned Jews everywhere, though Philo himself belonged to Alexandria, not Jerusalem. Addressing Jews, he by the Spirit sanctions what was true in their current literature, as he similarly did in addressing Gentiles (Acts 17. 28). **piercing**—Greek, “coming through.” **even to the dividing asunder of soul and spirit**—i. e., reaching through even to the separation of the animal soul, the lower part of man’s incorporeal nature, the seat of animal desires, which he has in common with the brutes; cf. the same Greek, 1 Corinthians 2. 14, “the natural [animal-souled] man” (Jude 19), from the spirit (the higher part of man, receptive of the Spirit of God, and allying him to heavenly beings). **and of the joints and marrow**—rather, (*reaching even to*) “both the joints (so as to divide them) and marrow.” Christ “knows what is in man” (John 2. 25): so His word reaches as far as to the most intimate and accurate knowledge of man’s most hidden parts, feelings, and thoughts, dividing, i. e., distinguishing what is spiritual from what is carnal and animal in him, the spirit from the soul: so Proverbs 20. 27. As the knife of the Levitical priest reached to dividing parts, closely united as the joints of the limbs, and penetrated to the in-

nermost parts, as the *marrows* (the *Greek* is *plural*); so the word of God divides the closely-joined parts of man's immaterial being, soul and spirit, and penetrates to the innermost parts of the spirit. The clause (reaching even to) "*both the joints and marrow*" is subordinate to the clause, "even to the dividing asunder of soul and spirit." (In the oldest MSS., as in *English Version*, there is no "both," as there is in the clause "*both the joints and*," &c., which marks the latter to be subordinate.) An image (appropriate in addressing Jews) from the literal dividing of joints, and penetrating to, so as to open out, the marrow, by the priest's knife, illustrating the previously-mentioned spiritual "dividing of soul from spirit," whereby each (soul as well as spirit) is laid bare and "naked" before God; this view accords with v. 13. Evidently "the dividing of the soul from the spirit" answers to the "joints" which *the sword, when it reaches unto, divides asunder*, as the "spirit" answers to the innermost "marrow." "Moses forms the soul, Christ the spirit. The soul draws with it the body; the spirit draws with it both soul and body." ALFORD's interpretation is clumsy, by which he makes the soul *itself*, and the spirit *itself*, to be divided, instead of the soul *from* the spirit: so also he makes not only the *joints* to be divided asunder, but the *marrow* also to be divided (?). The Word's dividing and far-penetrating power, has both a punitive and a healing effect. **discerner of the thoughts**—*Greek*, "capable of judging the purposes." **intents**—rather, "conceptions" [CRELLIUS]; "ideas." [ALFORD.] As the *Greek* for "thoughts" refers to the *mind* and *feelings*, so that for "intents," or rather "mental conceptions," refers to the *intellect*. **13. creature**—visible or invisible. **in his sight**—in God's sight (v. 12). "God's wisdom, simply manifold, and uniformly multiform, with incomprehensible comprehension, comprehends all things incomprehensible." **opened**—*lit.*, "thrown on the back so as to have the neck laid bare," as a victim with neck exposed for sacrifice. The *Greek* perfect tense implies that this is our *continuous* state in relation to God. "Show, O man, *shame* and *fear* towards thy God, for no veil, no twisting, bending, colouring, or disguise, can cover *unbelief*" (*Greek*, "disobedience," v. 11). Let us, therefore, earnestly labour to enter the rest lest any fall through practical unbelief (v. 11). **14. having, therefore, &c.**—Resuming ch. 2. 17. **great**—as being "the Son of God, higher than the heavens" (ch. 7. 26): the archetype and antitype of the legal high priest, **passed into the heavens**—rather, "passed through the heavens," *viz.*, those which come between us and God, the aerial heaven, and that above the latter containing the heavenly bodies, the sun, moon, &c. These heavens were the veil which our High Priest *passed through* into the heaven of heavens, the immediate presence of God, just as the Levitical high priest passed through the veil into the Holy of holies. Neither Moses, nor even Joshua, could bring us into this rest, but Jesus, as our Fore-runner, already spiritually, and hereafter in actual presence, body, soul, and spirit, brings His people into the heavenly rest. **Jesus**—the antitypical Joshua (v. 8). **hold fast**—the opposite of "let slip" (ch. 2. 1); and "fall away" (ch. 6. 6). As the *genitive* follows, the *lit.* sense is, "Let us *take hold* of our profession," *i. e.*, of the faith and hope which are subjects of our profession and confession. The accusative follows when the sense is "hold fast." [TITTMANN.] **15. For**—The motive to "holding our profession" (v. 14), *viz.*, the sympathy and help we may expect from our High Priest. Though "great" (v. 14), He is not above caring for us; nay, as being in all points one with us as to manhood, sin only excepted, He sympathizes with us in every temptation. Though exalted to the highest heavens, He *has* changed His place, not His nature and office in relation to us, His condition, but not His affection. Cf. Matthew 26. 38, "Watch with me:" showing His desire in the days of His flesh for the *sympathy* of those whom He loved: so He now gives His suffering people *His sympathy*. Cf. Aaron, the type, bearing the names of the twelve tribes in the breastplate of judgment on his heart, when he *entered* into the holy place, for a memorial before the Lord continually (Exodus 28. 29). **cannot be touched**

with the feeling of—*Greek*, "cannot sympathize with our infirmities:" our *weaknesses*, physical and moral (not *sin*, but liability to its assaults). He, though sinless, can sympathize with us sinners; His understanding more acutely perceived the forms of temptation than we who are weak can; His will repelled them as instantaneously as the fire does the drop of water cast into it. He, therefore, experimentally knew what power was needed to overcome temptations. He is capable of sympathizing, for He was at the same time tempted without sin, and yet truly tempted. [BENGEL.] In Him alone we have an example suited to men of every character and under all circumstances. In sympathy He adapts himself to each, as if He had not merely taken on Him man's nature in general, but also the peculiar nature of that single individual. **but**—nay, rather, He was (one) tempted. [ALFORD.] **like as we are**—*Greek*, "according to (our) similitude," **without sin**—*Greek* *choris*, "separate from sin" (ch. 7. 26). If the *Greek* *aneu* had been used, *sin* would have been regarded as the object absent from Christ the subject; but *choris* here implies that Christ, the *subject*, is regarded as separated from sin the object. [TITTMANN.] Thus, throughout His temptations in their origin, process and result, sin had nothing in him; He was apart and separate from it. [ALFORD.] **16. come**—rather as *Greek*, "approach," "draw near." **boldly**—*Greek*, "with confidence," or "freedom of speech" (Ephesians 6. 19). **the throne of grace**—God's throne is become to us a *throne of grace* through the mediation of our High Priest at God's right hand (ch. 8. 1; 12. 2). Pleading our High Priest Jesus' meritorious death, we shall always find God on a *throne of grace*. Contrast Job's complaint (Job 23. 3-8) and Elihu's "If," &c. (Job 33. 23-28). **obtain**—rather, "receive." **mercy**—"Compassion," by its derivation (*lit.*, fellow-feeling from *community* of suffering), corresponds to the character of our High Priest "touched with the feeling of our infirmities" (v. 15). **find grace**—Corresponding to "throne of grace." *Mercy*, especially refers to the remission and removal of sins; *grace*, to the saving bestowal of spiritual gifts. [ESTIUS.] Cf. Come unto me . . . and I will give you rest (the rest received on first believing); take my yoke on you . . . and ye shall find rest (the continuing rest and peace found in daily submitting to Christ's easy yoke; the former answers to "receive mercy" here; the latter, to "find grace," Matthew 11. 28, 29). **in time of need**—*Greek*, "seasonably." Before we are overwhelmed by the temptation; when we most need it, in temptations and persecutions; such as is suitable to the time, persons, and end designed (Psalm 104. 27). A supply of grace is in store for believers against all exigencies; but they are only supplied with it according as the need arises. Cf. "in due time," Romans 5. 6. Not, as ALFORD explains, "Help in time," *i. e.*, to-day, while it is yet open to us; the accepted time (2 Corinthians 6. 2). **help**—Cf. ch. 2. 18, "He is able to succour them that are tempted."

CHAPTER V.

Ver. 1-14. CHRIST'S HIGH PRIESTHOOD; NEEDED QUALIFICATIONS; MUST BE A MAN; MUST NOT HAVE ASSUMED THE DIGNITY HIMSELF, BUT HAVE BEEN APPOINTED BY GOD; THEIR LOW SPIRITUAL PERCEPTIONS A BAR TO PAUL'S SAYING ALL HE MIGHT ON CHRIST'S MELCHISEDECIK-LIKE PRIESTHOOD. **1. For**—Substantiating ch. 4. 15, **every**—*i. e.*, every legitimate high priest; for instance, the Levitical, as he is addressing Hebrews, among whom the Levitical priesthood was established as the legitimate one. Whatever, reasons Paul, is excellent in the Levitical priests, is also in Christ, and besides excellencies which are not in the Levitical priests, **taken from among men**—not from among angels, who could not have a fellow-feeling with us men. This qualification Christ has, as being, like the Levitical priests, a *man* (ch. 2. 14, 16). Being "*from men*," He can be "*for*" (*i. e.*, in behalf of, for the good of) men. **ordained**—*Greek*, "constituted," "appointed." **both gifts**—to be joined with "for sins," as "sacrifices" is (the "both . . . and" requires this); therefore not the *Hebrew Mincha*, unbloody offerings, but animal whole burnt offerings, *spontaneously given*. "Sacri-

does" are the animal sacrifices due according to the legal ordinance. [ESTIUS.] 2. Who can—Greek, "Being able;" not pleasing himself (Romans 15. 3). have compassion—Greek, "estimate mildly," "feel leniently," or "moderately towards;" "to make allowance for;" not showing stern rigour save to the obstinate (ch. 10. 28). ignorant—sins not committed in resistance of light and knowledge, but as Paul's past sin (1 Timothy 1. 13). No sacrifice was appointed for wilful sin committed with a high hand; for such were to be punished with death; all other sins, viz., ignorances and errors, were confessed and expiated with sacrifices by the high priest. out of the way—not deliberately and altogether wilfully erring, but deluded through the fraud of Satan and their own carnal frailty and thoughtlessness. infirmity—moral weakness which is sinful, and makes men capable of sin, and so requires to be expiated by sacrifices. This kind of "infirmity" Christ had not; He had the "infirmity" of body whereby He was capable of suffering and death. 3. by reason hereof—"on account of this" infirmity. he ought . . . also for himself, to offer for sins—the Levitical priest ought; in this our High Priest is superior to the Levitical. The second "for" is a different Greek term from the first; "in behalf of the people, &c., on account of sins." 4. no man—of any other family but Aaron's, according to the Mosaic law, can take to himself the office of high priest. This verse is quoted by some to prove the need of an apostolic succession of ordination in the Christian ministry; but the reference here is to the *priesthood*, not the Christian *ministry*. The analogy in our Christian dispensation would warn ministers, seeing that God has separated them from the congregation of His people to bring them near Himself, and to do the service of His house, and to minister (as He separated the Levites, Korah with his company), that content with this, they should beware of assuming the sacrificial priesthood also, which belongs to Christ alone. The sin of Korah was, not content with the ministry as a Levite, he took the sacerdotal priesthood also. No Christian minister, as such, is ever called *Hieraeus*, i. e., sacrificing priest. All Christians, without distinction, whether ministers or people, have a metaphorical, not a literal, priesthood. The sacrifices which they offer are spiritual, not literal, their bodies and the fruit of their lips, praises continually (ch. 13. 15). Christ alone had a proper and true sacrifice to offer. The law sacrifices were typical, not metaphorical, as the Christian's, nor proper and true, as Christ's. In Roman times the Mosaic restriction of the priesthood to Aaron's family was violated. 5. glorified not himself—did not assume the glory of the priestly office of Himself without the call of God (John 8. 54). but he that said—i. e., the Father glorified Him or appointed Him to the priesthood. This appointment was involved in, and was the result of, the *Sonship* of Christ, which qualified Him for it. None but the Divine Son could have fulfilled such an office (ch. 10. 5-9). The connection of *Sonship* and *priesthood* is typified in the Hebrew title for *priests* being given to David's sons (2 Samuel 8. 18). Christ did not constitute *Himself* the Son of God, but was from everlasting the only-begotten of the Father. On His *Sonship* depended His glorification, and His being called of God (v. 10), as Priest. 6. He is here called simply "Priest;" in v. 5, "High Priest." He is a *Priest* absolutely, because He stands alone in that character without an equal. He is "High Priest" in respect of the Aaronic type, and also in respect to us, whom He has made *priests* by throwing open to us access to God. [BENGEL.] "The order of Melchisedec" is explained in ch. 7. 15, "the *similitude* of Melchisedec." The priesthood is similarly combined with His kingly office in Zechariah 6. 13. Melchisedec was at once man, priest, and king. Paul's selecting as the type of Christ one not of the stock of Abraham, on which the Jews prided themselves, is an intimation of Messianic universalism. 7. in the days of his flesh—(Ch. 2. 14; 10. 10.) Verses 7-10 state summarily the subject about to be handled more fully in chs. 7. and 8. when he had offered—rather, "in that He offered." His crying and tears were part of the experimental lesson of obedience which He submitted to learn from the Father (when God was quali-

tying Him for the high priesthood). "Who" is to be construed with "learned obedience" (or rather as Greek, "His obedience;" the obedience which we all know about). This all shows that "Christ glorified not Himself to be made an High Priest" (v. 5), but was appointed thereto by the Father. prayers and supplications—Greek, "both prayers and supplications." In Gethsemane, where He prayed *thrice*, and on the cross, where He cried, My God, my God, &c., probably repeating inwardly all the 22d Psalm. "Prayers" refer to the mind: "supplications" also to the body [viz., the suppliant attitude] (Matthew 26. 39). [BENGEL.] with strong crying and tears—The "tears" are an additional fact here communicated to us by the inspired apostle, not recorded in the Gospels, though implied. Matthew 26. 37, "sorrowful and very heavy." Mark 14. 33; Luke 22. 44, "in an agony He prayed more earnestly . . . His sweat . . . great drops of blood falling down to the ground." Psalm 22. 1 ("roaring . . . cry"), 2, 19, 21, 24; 69. 3, 10, "I wept." able to save him from death—Mark 14. 36, "All things are possible unto thee" (John 12. 27). His cry showed His entire participation of man's infirmity: His reference of His wish to the will of God, His sinless faith and obedience. heard in that he feared—There is no intimation in Psalm 22, or the Gospels, that Christ prayed to be saved from the mere act of dying. What He feared was the hiding of the Father's countenance. His holy filial love must rightly have shrunk from this strange and bitterest of trials without the imputation of impatience. To have been passively content at the approach of such a cloud would have been, not faith, but sin. The cup of death He prayed to be freed from was, not corporal, but spiritual death, i. e., the (temporary) separation of His human soul from the light of God's countenance. His prayer was "heard" in His Father's strengthening Him so as to hold fast His unwavering faith under the trial (My God, my God, was still His filial cry under it, still claiming God as His, though God hid His face), and soon removing it in answer to His cry during the darkness on the cross, "My God, my God," &c. But see below a further explanation of how He was heard. The Greek *lit.* is, "Was heard from His fear," i. e., so as to be saved from His fear. Cf. Psalm 22. 21, which well accords with this, "Save me from the lion's mouth (His prayer): thou hast heard me from the horns of the unicorns." Or what better accords with the strict meaning of the Greek noun. "in consequence of His REVERENTIAL FEAR," i. e., in that He shrank from the horrors of separation from the bright presence of the Father, yet was reverentially cautious by no thought or word of impatience to give way to a shadow of distrust or want of perfect filial love. In the same sense ch. 12. 28 uses the noun, and ch. 11. 7 the verb. ALFORD somewhat similarly translates, "By reason of His reverent submission." I prefer "reverent fear." The word in derivation means the *cautious handling* of some precious, yet delicate vessel, which with ruder handling might easily be broken. [TRENCH.] This fully agrees with Jesus' spirit, "If it be possible . . . nevertheless not my will, but thy will be done;" and with the context, v. 5, "Glorified not Himself to be made an High Priest," implying *reverent fear*: wherein it appears He had the requisite for the office specified v. 4, "No man taketh this honour unto himself." ALFORD well says, What is true in the Christian's life, that what we ask from God, though He may not grant in the form we wish, yet He grants in His own, and that a better form, does not hold good in Christ's case; for Christ's real prayer, "not my will, but thine be done," in consistency with His reverent fear towards the Father, was granted in the very form in which it was expressed, not in another. 8. Though He WAS (so it ought to be translated: a positive admitted fact: not a mere supposition as were would imply) God's Divine Son (whence, even in His agony, He so lovingly and often cried, Father, Matthew 26. 39), yet He learned *His* (so the Greek) obedience, not from His Sonship, but from His sufferings. As the Son, He was always obedient to the Father's will; but the special obedience needed to qualify Him as our High Priest, He learned ex-

perimentally in practical suffering. Cf. Philippians 2. 6-7. "Equal with God, but . . . took upon Him the form of a servant, and became obedient unto death," &c. He was obedient already before His passion, but He stooped to a still more humiliating and trying form of obedience then. The Greek adage is, *Pathemata mathemata*, "sufferings, disciplinings." Praying and obeying, as in Christ's case, ought to go hand in hand. 9. **made perfect**—completed, brought to His goal of learning and suffering through death (ch. 2. 10) [ALFORD], viz., at His glorious resurrection and ascension. **author**—Greek, "cause." **unto all . . . that obey him**—As Christ obeyed the Father, so must we obey Him by faith. **eternal salvation**—obtained for us in the short "days of Jesus' flesh" (v. 7; cf. v. 6, "for ever," Isaiah 45. 17). 10. Greek, rather, "Addressed by God (by the appellation) High Priest." Being formally recognized by God as High Priest at the time of His being "made perfect" (v. 9). He was High Priest already in the purpose of God before His passion; but after it, when perfected, He was formally addressed so. 11. Here he digresses to complain of the low spiritual attainments of the Palestinian Christians, and to warn them of the danger of falling from light once enjoyed; at the same time encouraging them by God's faithfulness to persevere. At ch. 6. 20 he resumes the comparison of Christ to Melchisedec. **hard to be uttered**—rather as Greek, "hard of interpretation to speak." Hard for me to state intelligibly to you owing to your dulness about spiritual things. Hence, instead of saying many things, he writes in comparatively few words (ch. 13. 22). In the "we," Paul, as usual, includes Timothy with himself in addressing them. **ye are**—Greek, "ye have become dull" (the Greek, by derivation, means *hard to move*): this implies that once, when first "enlightened," they were earnest and zealous, but had become dull. That the Hebrew believers at JERUSALEM were dull in spiritual things, and legal in spirit, appears from Acts 21. 20-24, where James and the elders expressly say of the "thousands of Jews which believe," that "they are all zealous of the law." This was at Paul's last visit to Jerusalem, after which this Epistle seems to have been written (v. 12, Note on "for the time"). 12. **for the time**—considering the long time that you have been Christians. Therefore this Epistle was not one of those early written. **which be the first principles**—Greek, "the rudiments of the beginning of," &c. A Pauline phrase (Notes, Galatians 4. 3, 9). Ye need not only to be taught the first elements, but also "which they be." They are therefore enumerated ch. 6. 1, 2. [BENGEL.] ALFORD translates, "That some one teach you the rudiments;" but the position of the Greek *tina*, inclines me to take it interrogatively, "which," as English Version, Syriac, Vulgate, &c. of the oracles of God—viz., of the Old Testament: instead of seeing Christ as the end of the Old Testament Scripture, they were relapsing towards Judaism, so as not only not to be capable of understanding the typical reference to Christ of such an Old Testament personage as Melchisedec, but even much more elementary references. **are become**—through indolence. **milk . . . not . . . strong meat**—"Milk" refers to such fundamental first principles as he enumerates ch. 6. 1, 2. The **solid meat**, or **food**, is not absolutely necessary for preserving life, but is so for acquiring greater strength. Especially in the case of the Hebrews, who were much given to allegorical interpretations of their law, which they so much venerated, the application of the Old Testament types, to Christ and His High Priesthood, was calculated much to strengthen them in the Christian faith. [LIMBORCH.] 13. **useth**—Greek, "partaketh," i. e., taketh as his portion. Even strong men partake of milk, but do not make milk their chief, much less their sole, diet. **the word of righteousness**—the Gospel wherein "the righteousness of God is revealed from faith to faith" (Romans 1. 17), and which is called "the ministration of righteousness" (2 Corinthians 3. 9). This includes the doctrine of justification and sanctification: the first principles, as well as the perfection, of the doctrine of Christ: the nature of the offices and person of Christ as the true Melchisedec, i. e., "King of righteousness" (cf.

Matthew 8. 15). 14. **strong meat**—"solid food," by reason of use—Greek, "habit," them . . . of full age—**fit**, "perfect;" akin to "perfection" (ch. 6. 1). **senses**—organs of sense. **exercised**—similarly connected with "righteousness" in ch. 12. 11. **to discern both good and evil**—as a child no longer an infant (Isaiah 7. 16): so able to distinguish between sound and unsound doctrine. The mere child puts into its mouth things hurtful and things nutritious, without discrimination: but not so the adult Paul again alludes to their tendency not to discriminate but to be carried about by strange doctrines, in ch. 13. 2.

CHAPTER VI.

Ver. 1-14. WARNING AGAINST RETROGRADING, WHICH SOON LEADS TO APOSTASY; ENCOURAGEMENT TO STEADFASTNESS FROM GOD'S FAITHFULNESS TO HIS WORD AND OATH. 1. **Therefore**—Wherefore: seeing that ye ought not now to be still "babes" (ch. 5. 11-14). **leaving**—getting further forward than the elementary "principles." "As in building a house one must never leave the foundation: yet to be always labouring in 'laying the foundation' would be ridiculous." [CALVIN.] **the principles of the doctrine**—Greek, "the word of the beginning," i. e., the discussion of the first principles of Christianity (ch. 5. 12). **let us go on**—Greek, "let us be borne forward," or "bear ourselves forward;" implying active exertion: press on. St. Paul, in teaching, here classifies himself with the Hebrew readers, or (as they ought to be) learners, and says, Let us together press forward. **perfection**—the matured knowledge of those who are "of full age" (ch. 5. 14) in Christian attainments. **foundation of**—i. e., consisting in "repentance." **repentance from dead works**—viz., not springing from the vital principle of faith and love toward God, and so counted, like their doer, dead before God. This **repentance from dead works** is therefore paired with "faith toward God." The three pairs of truths enumerated are designedly such as JEWISH believers might in some degree have known from the Old Testament, but had been taught more clearly when they became Christians. This accounts for the omission of distinct specification of some essential first principle of Christian truth. Hence, too, he mentions "faith toward God," and not explicitly faith toward Christ (though of course included). Repentance and faith were the first principles taught under the Gospel. 2. **the doctrine of baptism**—paired with "laying on of hands," as the latter followed on Christian baptism, and answers to the rite of confirmation in Episcopal churches. Jewish believers passed, by an easy transition, from Jewish baptismal purifications (ch. 9. 10, "washings"), baptism of proselytes, and John's baptism, and legal imposition of hands, to their Christian analogues, baptism, and the subsequent laying on of hands, accompanied by the gift of the Holy Ghost (cf. v. 4). Greek, *Baptismoi*, plural, including Jewish and Christian baptisms, are to be distinguished from *Baptisma*, singular, restricted to Christian baptism. The six particulars here specified had been, as it were, the Christian Catechism of the Old Testament; and such Jews who had begun to recognize Jesus as the Christ immediately on the new light being shed on these fundamental particulars, were accounted as having the elementary principles of the doctrine of Christ. [BENGEL.] The first and most obvious elementary instruction of Jews would be the teaching them the typical significance of their own ceremonial law in its Christian fulfilment. [ALFORD.] **resurrection, &c.**—held already by the Jews from the Old Testament: confirmed with clearer light in Christian teaching or "doctrine." **eternal judgment**—judgment fraught with eternal consequences either of joy or of woe. 3. **will we do**—So some of the oldest MSS. read; but others, "Let us do." "This," i. e., "Go on unto perfection." **if God permit**—For even in the case of good resolutions, we cannot carry them into effect, save through God "working in us both to will and to do of His good pleasure" (Philippians 2. 13). The "for" in v. 1 refers to this: I say, if God permit, for there are cases where God does not permit, *ex gr.*, "it is impossible." 4.

Without God's blessing, the cultivation of the ground does not succeed (v. 7). **4.** We must "go on toward perfection;" for if we *fall away*, after having received enlightenment, it will be *impossible to renew us again to repentance*. **for those**—"In the case of those." **once enlightened**—once for all illuminated by the word of God taught in connection with "baptism" (to which, in v. 2, as once for all done, "once enlightened" here answers), cf. Ephesians 5. 26. This passage probably originated the application of the term "illumination" to baptism in subsequent times. *Illumination*, however, was not supposed to be the inseparable accompaniment of baptism: thus CHRYSOSTOM says, "Heretics have baptism, not illumination: they are baptized in body, but not enlightened in soul: as Simon Magus was baptized, but not illuminated." That "enlightened" here means *knowledge of the word of truth*, appears from comparing the same Greek word "illuminated," ch. 10. 32, with 26, where "knowledge of the truth" answers to it. **tasted of the heavenly gift**—tasted for themselves. As "enlightened" refers to the sense of sight: so here taste follows. "The heavenly gift:" Christ given by the Father, and revealed by the enlightening word preached and written: as conferring peace in the remission of sins; and as the Bestower of the gift of the Holy Spirit (Acts 8. 19, 20). **made partakers of the Holy Ghost**—Specified as distinct from, though so inseparably connected with, "enlightened," and "tasted of the heavenly gift," Christ, as answering to "laying on of hands" after baptism, which was then generally accompanied with the impartation of the Holy Ghost in miraculous gifts. **5. tasted the good word of God**—Distinct from "tasted of" (genitive) the heavenly gift: "we do not yet enjoy all the fulness of Christ, but only have a taste of Him, the heavenly gift now; but believers may taste the whole word (accusative) of God already, viz., God's "good word" of promise. The Old Testament promise of Canaan to Israel typified "the good word of God's" promise of the heavenly rest (ch. 4). Therefore, there immediately follows the clause, "the powers of the world to come." As "enlightening" and "tasting of the heavenly gift," Christ, the Bread of Life, answers to FAITH: so "made partakers of the Holy Ghost," to CHARITY, which is the first fruit of the Spirit: and "tasted the good word of God, and the powers of the world to come," to HOPE. Thus the triad of privileges answers to the Trinity, the Father, Son, and Spirit, in their respective works toward us. "The world to come," is the Christian dispensation, viewed especially in its future glories, though already begun in grace here. The world to come thus stands in contrast to course of this world, altogether disorganized because God is not its spring of action and end. By faith, Christians make the world to come a present reality, though but a foretaste of the perfect future. The powers of this new spiritual world, partly exhibited in outward miracles at that time, and then, as now, especially consisting in the Spirit's inward quickening influences, are the earnest of the coming inheritance above, and lead the believer who gives himself up to the Spirit to seek to live as the angels, to sit with Christ in heavenly places, to set the affections on things above, and not on things on earth, and to look for Christ's coming and the full manifestation of the world to come. This "world to come," in its future aspect, thus corresponds to "resurrection of the dead and eternal life" (v. 2), the first Christian principles which the Hebrew believers had been taught, by the Christian light being thrown back on their Old Testament for their instruction (Note, 1, 2). "The world to come," which, as to its "powers," exists already in the redeemed, will pass into a fully realized fact at Christ's coming (Colossians 3. 4). **6. If—Greek, "And (yet) have fallen away;"** cf. a less extreme falling or declension, Galatians 5. 4, "Ye are fallen from grace." Here an entire and wilful apostasy is meant; the Hebrews had not yet so fallen away; but he warns them that such would be the final result of retrogression, if, instead of "going on to perfection," they should need to learn again the first principles of Christianity (v. 1). **to renew them again**—they have been "once" (v. 4) already renewed, or made anew, and now they

need to be "renewed" over "again." **crucify to themselves the Son of God**—"are crucifying to themselves" Christ, instead of, like Paul, *crucifying the world unto them by the cross of Christ* (Galatians 6. 14). So in ch. 10. 33, "trodden under foot the Son of God, and counted the blood of the covenant, wherewith . . . sanctified, an unholy thing." "The Son of God," marking His dignity, shows the greatness of their offence. **put him to an open shame**—*lit.*, "make a public example of" Him, as if He were a malefactor suspended on a tree. What the carnal Israel did outwardly, those who fall away from light do inwardly, they virtually crucify again the Son of God; "they tear him out of the recesses of their hearts where He had fixed His abode, and exhibit Him to the open scoffs of the world as something powerless and common." [BLEEK in ALFORD.] The Montanists and Novatians used this passage to justify the lasting exclusion from the Church of those who had once lapsed. The Catholic Church always opposed this view, and readmitted the lapsed on their repentance, but did not rebaptize them. This passage implies that persons may be in some sense "renewed," and yet fall away finally; for the words, "renew again," imply that they have been, in some sense, *not the full sense*, ONCE RENEWED by the Holy Ghost; but certainly not that they are "the elect," for these can never fall away, being chosen unto everlasting life (John 10. 28). The elect abide in Christ, hear and continuously obey His voice, and do not fall away. He who abides not in Christ, is cast forth as a withered branch; but he who abides in Him becomes more and more free from sin; the wicked one cannot touch him; and he by faith overcomes the world. A temporary faith is possible, without one thereby being constituted one of the elect (Mark 4. 16, 17). At the same time it does not limit God's grace, as if it were "impossible" for God to reclaim even such a hardened rebel so as yet to look on Him whom he has pierced. The impossibility rests in their having known in themselves once the power of Christ's sacrifice, and yet now rejecting it; there cannot possibly be any new means devised for their renewal afresh, and the means provided by God's love they now, after experience of them, deliberately and continuously reject; their conscience being seared, and they "twice dead" (Jude 12), are now past hope, except by a miracle of God's grace. "It is the curse of evil eternally to propagate evil." [THOLUCK.] "He who is led into the whole (?) compass of Christian experiences, may yet cease to abide in them; he who abides not in them, was, at the very time when he had those objective experiences, not *subjectively* true to them; otherwise there would have been fulfilled in him, 'Whosoever hath, to him shall be given, and he shall have more abundance' (Matthew 13. 12), so that he would have abided in them and not have fallen away." [THOLUCK.] Such a one was never truly a Spirit-led disciple of Christ (Romans 8. 14-17). The sin against the Holy Ghost, though somewhat similar, is not identical with this sin; for *that* sin may be committed by those *outside* the Church (as in Matthew 12. 24, 31, 32); this, only by those *inside*. **7. the earth**—rather as Greek (no article), "land," which drinketh in—Greek, "which has drunk in;" not merely receiving it on the surface. Answering to those who have enjoyed the privilege of Christian experiences, being in some sense renewed by the Holy Ghost; true alike of those who persevere and those who "fall away." **the rain that cometh oft upon it**—not merely falling over it, or towards it, but falling and resting upon it so as to cover it (the Greek genitive, not the accusative). The "oft" implies, on God's part, the riches of His abounding grace ("coming" spontaneously, and often); and, on the apostate's part, the wilful perversity whereby he has done continual despite to the oft-repeated motions of the Spirit. Cf. "How often," Matthew 23. 37. The rain of heaven falls both on the elect and the apostates. **bringeth forth**—as the natural result of "having drunk in the rain." See above. **herbs**—provender, meat—*fit*. Such as the master of the soil wishes. The opposite of "rejected," v. 8. **by whom**—rather as Greek, "for (i. e., on account of) whom," viz., the lords of the soil; not the labourers, as English Version, viz., God and His Christ to

Corinthians 3. 9) The heart of man is the earth; man is the dresser; herbs are brought forth meet, not for the dresser, by whom, but for God, the owner of the soil, for whom it is dressed. The plural is general, *the owners whosoever they may be*; here *God*. **receiveth**—"partaketh of." **blessing**—fruitfulness. Contrast God's curse causing unfruitfulness, Genesis 3. 17, 18; also spiritually (Jeremiah 17. 5-8). **from God**—Man's use of means is vain unless God bless (1 Corinthians 3. 6, 7). **8. that which**—rather as *Greek* (no article), "But if it (the 'land' v. 7) bear;" not so favourable a word as "bringeth forth," v. 7, said of the good soil. **briers**—*Greek*, "thistles." **rejected**—after having been tested; so the *Greek* implies. **Reprobate** . . . **rejected** by the Lord. **nigh unto cursing**—on the verge of being given up to its own barrenness by the just curse of God. This "nigh" softens the severity of the previous "It is impossible," &c. (v. 4, 6). The ground is not yet actually **cursed**. **whose**—"of which (*land*) the end is unto burning," viz., with the consuming fire of the last judgment; as the land of Sodom was given to "brimstone, salt, and burning" (Deuteronomy 29. 23); so as to the ungodly (Matthew 3. 10, 12; 7. 19; 13. 30; John 15. 6; 2 Peter 3. 10). Jerusalem, which had so resisted the grace of Christ, was then nigh unto cursing, and in a few years was burned. Cf. Matthew 22. 7, "Burned up their city;" an earnest of a like fate to all wilful abusers of God's grace (ch. 10. 26, 27). **9. we are persuaded**—on good grounds; the result of proof. Cf. Romans 15. 14, "I myself am persuaded of you, my brethren, that ye are full of goodness." A confirmation of the Pauline authorship of this Epistle. **beloved**—Appositely here introduced; LOVE to you prompts me in the strong warnings I have just given, not that I entertain unfavourable thoughts of you; nay, I anticipate better things of you, *Greek*, "the things which are better;" that ye are not *thorn-bearing*, or *nigh unto cursing*, and doomed unto burning, but heirs of salvation in accordance with God's faithfulness (ch. 6. 10). **things that accompany**—*Greek*, "things that hold by," i. e., are close unto "salvation." Things that are linked unto salvation (cf. v. 19). In opposition to "nigh unto cursing," **though**—*Greek*, "if even we thus speak." "For it is better to make you afraid with words, that ye may not suffer in fact." **10. not unrighteous**—not *unfaithful* to His own gracious promise. Not that we have any inherent right to claim reward; for (1.) a *servant* has no merit, as he only does that which is his bounden duty; (2.) our best performances bear no proportion to what we leave undone; (3.) all strength comes from God; but God has *promised of His own grace* to reward the good works of His people (already accepted through faith in Christ); it is His *promise*, not our merits, which would make it *unrighteous* were He not to reward His people's works. God will be no man's debtor. **your work**—your whole Christian life of active obedience. **labour of love**—The oldest MSS. omit "labour of," which probably crept in from 1 Thessalonians 1. 3. As "love" occurs here, so "hope," v. 11, "faith," v. 12; as in 1 Corinthians 13. 13: the *Pauline* triad. By their *love* he sharpens their *hope* and *faith*. **ye have showed**—(Cf. ch. 10. 32-34.) **toward his name**—your acts of *love* to the saints were done for His name's sake. The distressed condition of the Palestinian Christians appears from the collection for them. Though receiving bounty from other churches, and therefore not able to minister much by *pecuniary* help, yet those somewhat better off could minister to the greatest sufferers in their Church in various other ways (cf. 2 Timothy 1. 18). St. Paul, as elsewhere, gives them the utmost credit for their graces, whilst delicately hinting the need of perseverance, a lack of which had probably somewhat begun to show itself. **11. And**—*Greek*, "But." **desire**—*Greek*, "earnestly desire." The language of fatherly affection, rather than command. **every one of you**—Implying that *all* in the Palestinian churches had not shown the same diligence as some of those whom he praises in v. 10. "He cares alike for great and small, and overlooks none." "Every one of them," even those diligent in acts of LOVE v. 10, needed to be stimulated to *persevere* in the same diligence with a view to the full assurance of HOPE unto

the end. They needed, besides love, patient *perseverance*, resting on *hope* and *faith* (ch. 10. 36; 13. 7). Cf. "the full assurance of faith," ch. 10. 22; Romans 4. 21; 1 Thessalonians 1. 5. **unto the end**—the coming of Christ. **12. be not**—*Greek*, "become not." In ch. 5. 11, he said, "Ye have become dull (*Greek*, *slothful*) of hearing;" here he warns them not to become "slothful" *absolutely*, viz., also in mind and deed. He will not become slothful who keeps always *the end* in view; *hope* is the means of ensuring this. **followers**—*Greek*, "imitators;" so in Ephesians 5. 1, *Greek*; 1 Corinthians 11. 1. **patience**—*Greek*, "long-suffering endurance." There is the *long-suffering patience*, or *endurance* of love, 1 Corinthians 13. 4, and that of *faith*, v. 15. **them who . . . inherit the promises**—*Greek*, ". . . who are inheriting," &c.; to whom the promises are their inheritance. Not that they have actually entered on the perfect inheritance, which ch. 11. 13, 39, 40 explicitly denies, though doubtless the dead in Christ have, in the disembodied soul, a foretaste of it; but "them (enumerated in ch. 11) who in every age have been, are, or shall be, *inheritors* of the promises;" of whom Abraham is an illustrious example (v. 13). **13. For**—Confirming the reasonableness of resting on "the promises" as infallibly sure, resting as they do on God's oath, by the instance of Abraham. "He now gives consolation, by the oath of God's grace, to those whom, in chs. 3. and 4., he had warned by the oath of God's 'wrath.' The oath of wrath did not primarily extend its force beyond the wilderness; but the oath of grace is in force for ever." [BENGEL.] **14. multiplying . . . multiply**—Hebraism for *superabundantly multiply*. **thee**—The increase of Abraham's seed is virtually an increase of *himself*. The argument here refers to Abraham *himself* as an example; therefore Paul quotes Genesis 22. 17, "thee," instead of "thy seed." **15. so**—thus relying on the promise. **16. for confirmation**—not to be joined, as *English Version*, to "an oath;" but to "an end." [ALFORD.] I prefer, "The oath is to them, in respect to confirmation (of one's solemn promise or covenant; as here, God's), an end of all contradiction" (so the *Greek* is translated, ch. 12. 3), or "gainsaying." This passage shows, (1.) an oath is sanctioned even in the Christian dispensation as lawful; (2.) that the limits to its use are, that it only be employed where it can put an end to contradiction in disputes, and for confirmation of a solemn promise. **17. Wherein**—i. e., Which being the case among men, God, in accommodation to their manner of confirming covenants, superadded to His sure word His oath; the "Two immutable things" (v. 18). **willing . . . counsel**—*Greek*, "willing . . . will;" words akin. Expressing the utmost benignity. [BENGEL.] **more abundantly**—than had He not sworn. His word would have been amply enough; but, to make assurance doubly sure, He "interposed with an oath" (so the *Greek*). *Lit.*, He acted as Mediator, coming between Himself and us, as if He were less, while He swears, than Himself by whom He swears [for the less among men usually swear by the greater]. Dost thou not yet believe, thou that hearest the promise? [BENGEL.] **heirs of promise**—not only Abraham's literal, but also his spiritual, seed (Galatians 3. 29). **18. immutable**—translate, as in v. 17, "unchangeable." **impossible . . . to lie**—"ever to lie;" this is the force of the *Greek* aorist [ALFORD]. His not being able to deny Himself is a proof, not of weakness, but of strength incomparable. **consolation**—under doubts and fears, and so "encouragement," *lit.*, exhortation. **fled for refuge**—as if from a shipwreck. Or, as one fleeing to one of the six cities of refuge. Kadesh, i. e., holy, implies the holiness of Jesus, our Refuge. Shechem, i. e., shoulder, the government is upon his shoulder (Isaiah 9. 6). Hebron, i. e., fellowship, believers are called into the fellowship of Christ. Bezer, i. e., a fortress, Christ is so to all who trust in Him. Ramoth, i. e., high, for Him hath God exalted with His right hand (Acts 5. 31). Golan, i. e., joy, for in Him all the saints are justified and shall glory. **lay hold upon the hope**—i. e., the object of our hope, as upon a preservative from sinking. **set before us**—as a prize for which we strive; a new image, viz., the race-course (ch. 12. 1, 2). **19. Hope** is found represented on coins by an anchor. **sure and steadfast**—

more in respect to us; *steadfast*, or "firm" [ALFORD], in *itself*. Not such an anchor as will not keep the vessel from tossing, or an anchor unsound or too light. [THEOPHYLACT.] *which entereth into that* [i. e., the place] *within the veil*—Two images beautifully combined: I. The *soul is the ship*; the *world the sea*; the *bliss beyond the world, the distant coast*; the *hope resting on faith, the anchor* which prevents the vessel being tossed to and fro; the *encouraging consolation* through the *promise and oath* of God, the *cable* connecting the ship and anchor. II. The world is the fore-court; heaven, the Holy of holies; Christ, the High Priest going before us, so as to enable us, after Him, and through Him, to enter within the veil. ESTRUS explains, As the anchor does not stay in the waters, but enters the ground hidden beneath the waters, and fastens itself in it, so hope, our anchor of the soul, is not satisfied with merely coming to the vestibule, i. e., is not content with merely earthly and visible goods, but penetrates even to those which are within the veil, viz., to the Holy of holies, where it lays hold on God Himself, and heavenly goods, and fastens on them. "Hope, entering within heaven, hath made us already to be in the things promised to us, even whilst we are still below, and have not yet received them; such strength hope has, as to make those that are earthly to become heavenly." "The soul clings, as one in fear of shipwreck, to an anchor, and sees not whither the cable of the anchor runs—where it is fastened; but she knows that it is fastened behind the veil which hides the future glory." *veil*—Greek, *catapetasma*; the *second* veil which shut in the Holiest place. The outer veil was called by a distinct Greek term, *calumma*; "the second (i. e., the inner) veil." 20. The absence of the Greek article requires ALFORD's translation, "Where, AS forerunner for us (i. e., in our behalf), entered Jesus" [and is now: this last clause is implied in the "where" of the Greek, which implies being in a place: "whither" is understood to "entered," taken out of "where:" whither Jesus entered, and where He is now]. The "for us" implies that it was not for Himself, as God, He needed to enter there, but as our High Priest, representing and introducing us, His followers, opening the way to us, by His intercession with the Father, as the Aaronic high priest entered the Holiest place once a year to make propitiation for the people. The first-fruits of our nature are ascended, and so the rest is sanctified. Christ's ascension is our promotion; and whither the glory of the Head has preceded, thither the hope of the body, too, is called. We ought to keep festival day, since Christ has taken up and set in the heavens the first-fruit of our lump, that is, the human flesh. [CHRYSOSTOM.] As John Baptist was Christ's forerunner on earth, so Christ is ours in heaven.

CHAPTER VII.

Ver. 1-28. CHRIST'S HIGH PRIESTHOOD AFTER THE ORDER OF MELCHISEDEC SUPERIOR TO AARON'S. 1. *this Melchisedec*—(Ch. 6. 20; Psalm 110. 4.) The verb does not come till v. 3, "abideth." *king . . . priest*—Christ unites these offices in their highest sense, and so restores the patriarchal union of these offices. Salem—Jerusalem, i. e., *seeing peace*; others make Salem distinct, and to be that mentioned (Genesis 33. 18; John 3. 23). *the most high God*—called also "Possessor of heaven and earth" (Genesis 14. 19, 22). This title of God, "the Most High," handed down by tradition from the primitive revelation, appears in the Phœnician god "Eilon," i. e., *Most High*. It is used to imply that the God whom Melchisedec served is THE TRUE GOD, and not one of the gods of the nations around. So it is used in the only other cases in which it is found in the New Testament, viz., in the address of the demoniac, and the divining damsel constrained to confess that her own gods were false, and God the only true God. *who met Abraham*—in company with the king of Sodom (Genesis 14. 17, 18). *slaughter*—perhaps *defeat*, as ALFORD translates. So Genesis 14. 17 (cf. 15.) may be translated. Arloch, king of Ellasar, lived and reigned after the disaster [BENGEL.] However, if Chedorlaomer, and Am-

raphel, and Tidal, were slain, though Arloch survived "slaughter of the kings" would be correct. *blessed him*—as priest he first blessed Abraham on God's part, next he blessed God on Abraham's part: a reciprocal blessing. Not a mere wish, but an authoritative and efficacious intercession as a priest. The Most High God's prerogative as "Possessor of heaven and earth," is made over to Abraham; and Abraham's glory, from his victory over the foe, is made over to God. A blessed exchange for Abraham (Genesis 14. 19, 20). 2. *gave*—Greek, "apportioned;" assigned as his portion. *tenth . . . of all*—viz., the booty taken. The tithes given are closely associated with the priesthood: the mediating priest received them as a pledge of the giver's whole property being God's; and as he conveyed God's gifts to man (v. 1, "blessed him"), so also man's gifts to God. Melchisedec is a sample of how God preserves, amidst general apostasy, an elect remnant. The meeting of Melchisedec and Abraham is the connecting link between the two dispensations, the patriarchal, represented by Melchisedec, who seems to have been *specially consecrated by God as a KING-PRIEST*, the highest form of that primitive system in which each father of a household was priest in it, and the Levitical, represented by Abraham, in which the priesthood was to be limited to one family of one tribe and one nation. The Levitical was parenthetical, and severed the kingdom and priesthood; the patriarchal was the true forerunner of Christ's, which, like Melchisedec's, *unites the kingship and priesthood*, and is not derived from other man, or transmitted to other man; but derived from God, and is transmitted in God to a never-ending perpetuity. Melchisedec's priesthood continueth in Christ for ever. For other points of superiority, see v. 16-21. Melchisedec must have had some special consecration above the other patriarchs, as Abraham, who also exercised the priesthood, else Abraham would not have paid tithe to him as to a superior: his peculiar function seems to have been, by God's special call, *king-priest*; whereas no other patriarch-priest was also a God-consecrated king. *first being*—Paul begins the mystical explanation of the historical fact (allegorical explanations being familiar to Jews), by mentioning the signification of the name. *righteousness*—not merely righteous: so Christ. *Hebrew Melchi* means *king*: *Tzedek*, *righteousness*. *King of Salem*—not only his own name, but that of the city which he ruled, had a typical significance, viz., *peace*. Christ is the true *Prince of peace*. The *peace* which He brings is the fruit of *righteousness*. 3. *Without father, &c.*—Explained by "without genealogy" (so the Greek is for "without descent"), cf. v. 8, i. e., his genealogy is *not known*; whereas a Levitical priest could not dispense with the proof of his descent. *having neither beginning of days nor end of life*—viz., history not having recorded his beginning nor end, as it has the beginning and end of Aaron. The Greek idiom expressed by "without father," &c., one whose parentage was humble or *unknown*. "Days" mean his time of discharging his *function*. So the eternity spoken of in Psalm 110. 4 is that of the *priestly office* chiefly. *made like*—it is not said that he was absolutely "like." *Made like*, viz., in the particulars here specified. Nothing is said in Genesis of the end of his priesthood, or of his having had in his priesthood either predecessor or successor, which, in a typical point of view, represents Christ's eternal priesthood, without beginning or end. Aaron's end is recorded; Melchisedec's not: typically significant. "The Son of God" is not said to be made like unto Melchisedec, but Melchisedec to be "made like the Son of God." When ALFORD denies that Melchisedec was made like the Son of God *in respect of his priesthood*, on the ground that Melchisedec was *prior in time* to our Lord, he forgets that Christ's eternal priesthood was an archetypal reality in God's purpose from everlasting, to which Melchisedec's priesthood was "made like" in due time. The Son of God is the more ancient, and is the archetype: cf. ch. 8. 5, where the heavenly things are represented as the *primary archetype of the Levitical ordinances*. The epithets, "without father, &c., beginning of days nor end, abideth continually," belong to

Melchisedec only in respect to his priesthood, and in so far as he is the type of the Son of God, and are strictly true of Him alone. Melchisedec was, in his priesthood, "made like" Christ, as far as the imperfect type could represent the lineaments of the perfect archetype. "The portraits of a living man can be seen on the canvas, yet the man is very different from his picture." There is nothing in the account, Genesis 14., to mark Melchisedec as a superhuman being: he is classed with the other kings in the chapter as a living historic personage: not as ORIGEN thought, an angel; nor as the Jews thought, Shem, son of Noah; nor as CALMET, Enoch; nor as the Melchisedekites, that he was the Holy Ghost; nor as others, the Divine Word. He was probably of Shemitic, not Canaanite origin: the last independent representative of the original Shemitic population, which had been vanquished by the Canaanites, Ham's descendants. The greatness of Abraham then lay in hopes; of Melchisedec, in present possession. Melchisedec was the highest and last representative of the Noachic covenant, as Christ was the highest and ever-enduring representative of the Abrahamic. Melchisedec, like Christ, unites in himself the *kingly and priestly* offices, which Abraham does not. ALFORD thinks the epithets are, in some sense, strictly true of Melchisedec *himself*; not merely in the typical sense given above; but that he had not, as mortal men have, a beginning or end of life (?). A very improbable theory, and only to be resorted to in the last extremity, which has no place here. With Melchisedec, whose priesthood probably lasted a long period, the priesthood and worship of the true God in Canaan ceased. He was first and last *king-priest* there, till Christ, the antitype; and therefore his priesthood is said to last for ever, because it both lasts a long time, and lasts as long as the nature of the thing itself (*viz.*, his life, and the continuance of God's worship in Canaan) admits. If Melchisedec were high priest for ever in a literal sense, then Christ and he would now still be high priests, and we should have two instead of one (!). THOLUCK remarks, "Melchisedec remains in so far as the type remains in the antitype, in so far as his priesthood remains in Christ." The father and mother of Melchisedec, as also his children, are not descended from Levi, as the Levitical priests (v. 6) were required to be, and are not even mentioned by Moses. The wife of Aaron, Elisheba, the mother from whom the Levitical priests spring, is mentioned: as also Sarah, the original mother of the Jewish nation itself. As man, Christ had no father; as God, no mother. 4. *consider*—not merely see, but weigh with attentive contemplation, the fact. also—"To whom (as his superior) Abraham even paid tithe (went so far as to pay tithe) of (consisting of, *lit.*, from) the best of the spoils" (*lit.*, the top of the heap; whether of corn, the first-fruits of which, taken from the top, used to be consecrated to God; or of spoils, from the top of which the general used to take some portion for consecration to God, or for his own use). He paid "tithes of ALL," and those tithes were taken out of the topmost and best portion of the whole spoils. the patriarch—in the Greek emphatically standing at the end of the whole sentence: And this payer of tithe being no less a personage than "the patriarch," the first forefather and head of our Jewish race and nation. See Note, v. 3, on Melchisedec's superiority as specially consecrated *king-priest*, above the other patriarch-priests. 5. *sons of Levi*—*viz.*, those alone who belonged to the family of Aaron, to whom the priesthood was restricted. Tithes originally paid to the whole tribe of Levi, became at length attached to the priesthood, according to the law—sanctioned by Jehovah (ch. 8. 19). of their brethren—with whom, in point of natural descent, they are on a level. though, &c.—though thus on a level by common descent from Abraham, they yet pay tithe to the Levites, whose brethren they are. Now the Levites are subordinate to the priests; and these again to Abraham, their common progenitor; and Abraham to Melchisedec. "How great" (v. 4) then, must this Melchisedec be in respect to his priesthood, as compared with the Levitical, though the latter received tithes! and how unspeakably great must "the Son of God" be, to

whom, as the sacerdotal archetype (in God's purpose) Melchisedec was made like! Thus compare the "consider," v. 4, in the case of Melchisedec, the type, with the "consider" (Greek, *contemplate attentively*, Note, ch. 8. 1, a stronger word than here) in the case of Christ, the archetype. 6. *he whose descent is not counted from them*—not from "the sons of Levi," as those "who receive the priesthood." This verse explains "without descent" (Greek *genealogy* in both verses, v. 3). He who needs not as the Levitical priests, to be able to trace his genealogy back to Levi. *received*—Greek, "*hath received tithes*," *blessed*—Greek, "*hath blessed*." The perfect tense implies that the significance of the fact endures to the present time. *him that had*—"the possessor of the promises," Abraham's peculiar distinction and designation. Paul exalts Abraham in order still more to exalt Melchisedec. When Christ is the subject, the singular "promise" is used. "The promises" in the plural, refer to God's promise of greatness to himself and his seed, and of the possession of Canaan, twice repeated before the blessing of Melchisedec. As the priests, though above the people (v. 7) whom it was their duty to "bless," were yet subordinate to Abraham; and as Abraham was subordinate to Melchisedec, who blessed him, Melchisedec must be much above the Levitical priests. 7. The principle that the blesser is superior to him whom he blesses, holds good only in a blessing given with Divine authority; not merely a prayerful wish, but one that is divinely efficient in working its purport, as that of the patriarchs on their children; so Christ's blessing, Luke 24. 51; Acts 3. 26. 8. Second point of superiority: Melchisedec's is an *enduring*, the Levitical a *transitory*, priesthood. As the law was a parenthesis between Abraham's dispensation of promise of grace, and its enduring fulfilment at Christ's coming (Romans 5. 20, Greek, "The law entered as something *adscititious* and *by the way*"): so the Levitical priesthood was parenthetical and temporary, between Melchisedec's typically-enduring priesthood, and its antitypical realization in our ever-continuing High Priest, Christ. *here*—in the Levitical priesthood. *there*—in the priesthood after the order of Melchisedec. In order to bring out the typical parallel more strongly, Paul substitutes He of whom it is witnessed that he liveth, for the more untypical, "He who is made like to Him that liveth." Melchisedec "liveth" merely in his official capacity, his priesthood being continued in Christ. Christ, on the other hand, is, in His own person, "ever-living after the power of an endless life" (v. 16, 25). Melchisedec's death not being recorded, is expressed by the positive term "liveth," for the sake of bringing into prominence the antitype, Christ, of whom alone it is strictly and perfectly true, "that He liveth." 9. *as I may so say*—to preclude what he is about to say being taken in the mere literal sense; *I may say* that, *virtually*, Levi, in the person of his father Abraham, acknowledged Melchisedec's superiority, and paid tithes to him. *who receiveth tithes*—(Cf. v. 5.) *in Abraham*—Greek, "by means of (by the band of) Abraham:" through Abraham. "Paid tithes," *lit.*, "hath been tithed," *i. e.*, been taken tithes of. 10. *in the loins of his father*—*i. e.*, forefather Abraham. Christ did not, in this sense, pay tithes in Abraham, for He never was in the loins of an earthly father. [ALFORD,] Though, in respect to His mother, He was "of the fruit of (David's, and so of) Abraham's loins," yet, being supernaturally, without human father, conceived, as He is above the natural law of birth, so is He above the law of tithes. Those alone born in the natural way, and so in sin, being under the curse, needed to pay tithe to the priest, that he might make propitiation for their sin. Not so Christ, who derived only his flesh, not also the taint of the flesh, from Abraham. BENJEL remarks, The blessings which Abraham had before meeting Melchisedec were the general promises, and the special one of a natural seed, and so of Levi; but the promises under which Christ was comprehended, and the faith for which Abraham was so commended, followed after Abraham's meeting Melchisedec, and being blessed by him: to which fact Genesis 14. 1, "After these things," calls our attention

thus explains why Christ, the supernatural seed, is not included as paying tithes through Abraham to Melchisedec. 11. **perfection**—absolute: “the bringing of man to his highest state, viz., that of salvation and sanctification.” **under it**—The reading in the oldest MSS. is, “Upon it (i. e., on the ground of it as the basis, the priest having to administer the law, Malachi 2:7; it being presupposed) the people (ch. 9:19, ‘all the people’) hath received the law” (the Greek is *perfect*, not aorist; implying the people was still observing the law). **what further need**—(Ch. 8:7.) For God does nothing needless. **another**—rather as Greek, “that a different priest (one of a different order) should arise” (*anew*, v. 15). **not be called—Greek**, “not be said (to be) after the order of Aaron,” i. e., that, when spoken of in the Psalm 110:4, “He is not said to be (as we should expect, if the Aaronic priesthood was perfect) after the order of Aaron.” 12. **For**—The reason why Paul presses the words “after the order of Melchisedec” in Psalm 110:4, viz., because these presuppose a change or transference of the priesthood, and this carries with it a change also of the law (which is inseparably bound up with the priesthood, both stand and fall together, v. 11). This is his answer to those who might object, What need was there of a new covenant? 13. **Confirming the truth that a change is made of the law** (v. 12), by another fact showing the distinctness of the new priesthood from the Aaronic. **these things**—(Psalm 110:4)—**pertaineth—Greek**, “hath partaken of” (the perfect tense implies the continuance still of His manhood). **another**—“a different tribe” from that of Levi. 14. **evident—lit.**, “manifest before the eyes” as a thing indisputable; a proof that whatever difficulties may now appear, then Jesus Christ’s genealogy laboured under none. **our Lord**—the only place where this now common title occurs without “Jesus,” or “Christ,” except 2 Peter 3:15. **sprang**—as a plant, and a branch. **Judah**—Genesis 49:10; Luke 1:27, 89 (Hebron of Judah, where Lightfoot thinks Jesus was conceived); 2:4, 5; Revelation 5:5. **of which tribe . . . priesthood**—“in respect to which tribe Moses spake nothing concerning priests” (so the oldest MSS. read, nothing to imply that priests were to be taken from it). 15. Another proof that the law, or economy, is changed, viz., forasmuch as Christ is appointed Priest, “not according to the law of a carnal (i. e., a mere outward) commandment,” but “according to the power of an indissoluble (so the Greek) life.” The 110th Psalm appoints Him “for ever” (v. 17). The Levitical law required a definite carnal descent. In contrast stands “the power;” Christ’s spiritual, inward, living power of overcoming death. Not agreeably to a statute is Christ appointed, but according to an inward living power. **it**—the change of the law or economy, the statement (v. 12, 18). **far more—Greek**, “more abundantly.” **for that**—“seeing that,” *lit.*, “*ψ*,” so Romans 5:10. **after the similitude of Melchisedec**—answering to “after the order of Melchisedec” (ch. 5:10). The “order” cannot mean a series of priests, for Melchisedec neither received his priesthood from, nor transmitted it to, any other mere man; it must mean “answering to the office of Melchisedec.” Christ’s priesthood is similar to Melchisedec’s in that it is “for ever” (v. 16, 17). **another**—rather as Greek, “a different.” 16. **carnal . . . endless**—mutually contrasted. As “form” and “power” are opposed, 2 Timothy 3:5; so here “the law” and “power,” cf. Romans 8:3, “The law was weak through the flesh;” and v. 18, “weakness.” “The law” is here not the law in general, but the statute as to the priesthood. “Carnal,” as being only outward and temporary, is contrasted with “endless,” or, as Greek, “indissoluble.” Commandment is contrasted with “life.” The law can give a commandment, but it cannot give life (v. 19). But our High Priest’s inherent “power,” now in heaven, has in Him “life for ever;” ch. 9:14, “through the eternal Spirit;” ch. 7:25, “able” . . . “ever liveth” (John 5:26). It is in the power of His resurrection life, not of His earthly life, that Christ officiates as a Priest. 17. **For**—Proving His life to be “endless” or indissoluble (v. 16). The emphasis is on “for ever.” The oldest MSS. read, “He is testified of, that Thou art,” &c. 18. **there is—Greek**, “there takes

place,” according to Psalm 110:4. **disannulling**—a repealing. **of the commandment**—ordaining the Levitical priesthood. And, as the Levitical priesthood and the law are inseparably joined, since the former is repealed, the latter is so also (*Note*, v. 11). **going before**—the legal ordinance introducing and giving place to the Christian, the antitypical and permanent end of the former. **weakness and unprofitableness**—The opposite of “power” (v. 16). 19. **For, &c.**—Justifying his calling the law weak and unprofitable (v. 18). The law could not bring men to true justification or sanctification before God, which is the “perfection” that we all need in order to be accepted of Him, and which we have in Christ. **nothing**—not merely “no one,” but “nothing.” The law brought nothing to its perfected end; everything in it was introductory to its antitype in the Christian economy, which realizes the perfection contemplated; cf. “unprofitableness,” v. 18. **Did**—rather connect with v. 18, thus, “There takes place (by virtue of Psalm 110:4) a repealing of the commandment (on the one hand), but (on the other) a bringing in afterwards (the Greek expresses that there is a bringing in of something over and above the law; a super-inducing, or accessions of something new, viz., something better than the good things which the pre-existing law promised [WAHL] of a better hope,” not one weak and unprofitable, but, as elsewhere the Christian dispensation is called, “everlasting,” “true,” “the second,” “more excellent,” “different,” “living,” “new,” “to come,” “perfect.” Cf. ch. 8:6, bringing us near to God, now in spirit, hereafter both in spirit and in body. **we draw nigh unto God**—the sure token of “perfection.” **Weakness** is the opposite of this filial confidence of access. The access through the legal sacrifices was only symbolical and through the medium of a priest; that through Christ is immediate, perfect, and spiritual. 20. Another proof of the superiority of Christ’s Melchisedec-like priesthood: the oath of God gave a solemn weight to it which was not in the law-priesthood, which was not so confirmed. **he was made Priest**—rather supply from v. 22, which completes the sentence begun in this verse, v. 21 being a parenthesis, “Inasmuch as not without an oath He was made surety of the testament (for, &c.), of so much better a testament hath Jesus been made the surety.” 21. **Translate** in the Greek order, “For they indeed (the existing legal priests) without the (solemn) promise on oath (so the Greek [TITTMANN]) are made priests.” **by him**—God, **unto him**—the Lord, the Son of God (Psalm 110:1). **not repent**—never change His purpose. **after the order of Melchisedec**—Omitted in some oldest MSS., contained in others. 22. **surety**—ensuring in His own person the certainty of the covenant to us. This He did by becoming responsible for our guilt, by sealing the covenant with His blood, and by being openly acknowledged as our triumphant Saviour by the Father, who raised Him from the dead. Thus He is at once God’s surety for man, and man’s surety for God, and so Mediator between God and man (ch. 8:6). **better**—Ch. 8:6; 13:20, “everlasting.” **testament**—sometimes translated “covenant.” The Greek term implies that it is appointed by God, and comprises the relations and bearings partly of a covenant, partly of a testament: (1.) the appointment made without the concurrence of a second party, of somewhat concerning that second party; a last will or testament, so in ch. 9:16, 17; (2.) a mutual agreement in which both parties consent. 23. Another proof of superiority; the Levitical priests were many, as death caused the need of continually new ones being appointed in succession. Christ dies not, and so hath a priesthood which passes not from one to another. **were—Greek**, “are made.” **many**—one after another; opposed to His “unchangeable (that does not pass from one to another) priesthood” (v. 24). **not suffered to continue—Greek**, “hindered from permanently continuing,” viz., in the priesthood. 24. **he**—emphatic; Greek, *Himself*. So in Psalm 110:4, “Thou art a priest;” singular, not priests, “many.” **continueth—Greek**, simple verb, not the compound as in v. 23. “Remaineth,” viz., in life. **unchangeable—Greek**, “hath His priesthood unchangeable;” not passing from one to another, intransmissible.

Therefore no earthly so-called apostolic succession of priests are His vicegerents. The Jewish priests had *successors* in office, because "they could not continue by reason of death." But this man, because He liveth ever, hath no successor in office, not even Peter (1 Peter 5. 1). **25. Wherefore—Greek**, "Whence;" inasmuch as "He remaineth *for ever*," also—as a natural consequence flowing from the last, at the same time a *new and higher* thing. [ALFORD.] **save**—His very name JESUS (v. 22) meaning *Saviour—to the uttermost*—altogether, perfectly, so that nothing should be wanting afterwards for ever. [TITTMANN.] It means "in any wise," "utterly," in Luke 13. 11. **come unto God**—by faith. **by him**—through Him as their mediating Priest, instead of through the Levitical priests. **seeing he ever liveth**—resuming "He continueth ever," v. 24; therefore "He is able to the uttermost;" He is not, like the Levitical priest, prevented by death, for "He ever liveth" (v. 23). **to make intercession**—There was but the *one offering* on earth once for all. But the *intercession* for us in the heavens (v. 26) is ever continuing, whence the result follows, that we can never be separated from the love of God in Christ. He *intercedes* only for those who come unto God through Him, not for the unbelieving world (John 17. 9). As samples of His intercession, cf. the *prophetic* descriptions in the Old Testament. "By an humble omnipotency (for it was by His *humiliation* that He obtained *all power*), or omnipotent humility, appearing in the presence, and presenting His postulations at the throne of God. [BISHOP PEARSON.] He was not only the offering, but the priest who offered it. Therefore, He has become not only a sacrifice, but an intercessor; His intercession being founded on His voluntary offering of Himself without spot to God. We are not only then in virtue of His sacrifice forgiven, but in virtue of the intercession admitted to favour and grace. [ARCHBISHOP MAGEE.] **26. such**—as is above described. The oldest MSS. read, "also." "For to us (as *sinners*; emphatical) there was *also* becoming (besides the other excellencies of our High Priest) such an High Priest." **holy—pious**—a distinct *Greek* word from that for *holy*, which latter implies *consecration* towards God; perfectly answering God's will in reverent piety (Psalm 16. 10). **harmless—lit.**, "free from evil" and guile, in relation to *Himself*. **undefiled**—not defiled by stain contracted from others, in relation to *men*. Temptation, to which He was exposed, left no trace of evil in Him. **separate**—rather, "*separated* from sinners," viz., in His heavenly state as our High Priest above, after He had been *parted from the earth*, as the Levitical high priest was separated from the people in the sanctuary (whence he was not to go out), Leviticus 21. 12. Though justifying through faith the ungodly, He hath no contact with them *as such*. He is lifted above our sinful community, being "made higher than the heavens," at the same time that He makes believers *as such* (not as sinners), "to sit together (with Him) in heavenly places" (Ephesians 2. 6). Just as Moses *on the mount* was separated from and above the people, and alone with God. This proves Jesus is God. "Though innumerable lies have been forged against the venerable Jesus, none dared to charge Him with any intemperance." [ORIGEN.] **made**—Jesus was higher before (John 17. 5), and as the *God-MAN* was *made* so by the Father after His humiliation (cf. ch. 1. 4). **higher than the heavens**—for "He passed through (so the *Greek*) the heavens" (ch. 4. 14). **27. daily**—"day by day." The priests *daily* offered sacrifices (ch. 9. 6; 10. 11; Exodus 29. 38-42). The high priests took part in these daily-offered sacrifices only on festival days; but as they represented the whole priesthood, the daily offerings are here attributed to them; their exclusive function was to offer the atonement "once every year" (ch. 9. 7), and "year by year continually" (ch. 10. 1). The "daily" strictly belongs to Christ, not to the high priests, "who needeth not daily, as those high priests (*year by year*, and their subordinate priests daily), to offer," &c. **offer up**—The *Greek* term is peculiarly used of *sacrifices for sin*. The high priest's double offering on the day of atonement, the bullock for himself, and the goat for the people's sins had its counterpart in the two lambs offered *daily* by the ordinary

priests. **this he did**—not "died first for His own sins ~~and~~ then the people's," but *for the people's* only. The negation is twofold: He needeth not to offer (1) daily; nor (2) to offer for His own sins also; for He offered Himself a spotless sacrifice (v. 26; ch. 4. 15). The sinless alone could offer for the sinful. **once**—rather as *Greek*, "once for all." The sufficiency of the *one* sacrifice to atone for *all sins for ever*, resulted from its absolute spotlessness. **28. For**—Reason for the difference stated in v. 27, between His one sacrifice and their oft-repeated sacrifices, viz., because of His entire freedom from the sinful *infirmity* to which they are subject, *He needed not, as they, to offer for His own sin*; and being now exempt from death and "perfected for evermore," *He needs not to REPEAT His sacrifice, the word*—"the word" confirmed by "the oath," **which**—which oath was after the law, viz., in Psalm 110. 4, abrogating the preceding law-priesthood. **the son**—contrasted with "men." **consecrated**—*Greek*, "made perfect" once for all, as in ch. 2. 10; 5. 9, *Notes*. Opposed to "having *infirmity*." **Consecrated as a perfected priest** by His perfected sacrifice, and consequent anointing and exaltation to the right hand of the Father.

CHAPTER VIII.

Ver. 1-13. CHRIST, THE HIGH PRIEST IN THE TRUE SANCTUARY, SUPERSEDING THE LEVITICAL PRIESTHOOD; THE NEW RENDERS OBSOLETE THE OLD COVENANT. **1. the sum**—rather, "the principal point;" for the participle is present, not *past*, which would be required if the meaning were "the sum." "The chief point in (or, 'in the case,' so the *Greek*, ch. 9. 10, 15, 17) the things which we are speaking," *lit.*, "which are being spoken." **such**—so transcendently pre-eminent, viz., in this respect, that "He is set on the right hand of," &c. Infinitely above all other priests in this one grand respect, He exercises His priesthood IN HEAVEN, not in the earthly "holiest place" (ch. 10. 12). The Levitical high priests, even when they entered the Holiest place once a year, only stood for a *brief space* before the symbol of God's throne; but Jesus *sits on the throne* of the Divine Majesty in the heaven itself, and this *for ever* (ch. 10. 11, 12). **2. minister**—The *Greek* term implies *priestly ministry* in the temple. **the sanctuary**—*Greek*, "the holy places;" the Holy of holies. Here the heavenly sanctuary is meant. **the true**—the archetypal and antitypical, as contrasted with the typical and symbolical (ch. 9. 24). *Greek alethinos* (used here) is opposed to that which does not fulfil its idea, as for instance, a *type*; *alethes*, to that which is untrue and unreal, as a *lie*. The measure of *alethes* is reality; that of *alethinos*, ideality. In *alethes* the idea corresponds to the thing; in *alethinos*, the thing to the idea. [KALMIS in ALFORD.] **tabernacle**—(Ch. 9. 11.) *His body*. Through His glorified body as the tabernacle, Christ passes into the heavenly "Holy of holies," the immediate immaterial presence of God, where He intercedes for us. This tabernacle in which God dwells, is where God in Christ meets us who are "members of His body, of His flesh, and of His bones." This tabernacle answers to the heavenly Jerusalem, where God's *visible* presence is to be manifested to His perfected saints and angels, who are united in Christ the Head; in contradistinction to His personal *invisible* presence in the Holy of holies unapproachable save to Christ. John 1. 14, "Word . . . dwelt among us," *Greek*, "tabernacled." **pitched**—*Greek*, "fixed" firmly. **not man**—as Moses (1. 5). **3. For**—Assigning his reason for calling him "minister of the sanctuary" (v. 2). **somewhat**—He does not offer again His *once for all* completed sacrifice. But as the high priest did not enter the Holy place *without blood*, so Christ has entered the heavenly Holy place *with His own blood*. That "blood of sprinkling" is in heaven. And is thence made effectual to sprinkle believers as the end of their election (1 Peter 1. 2). The term "consecrate" as a priest, is *lit.*, to fill the hand, implying that an offering is given into the hands of the priest, which it is his duty to present to God. If a man be a priest, he must have some gift in his hands to offer. Therefore, Christ, as a priest, has His blood as His oblation to offer before God

4. **Implying that Christ's priestly office is exercised in heaven, not in earth; in the power of His resurrection life, not of His earthly life.** For—The oldest MSS. read, "accordingly then." **if, &c.**—"if He were on earth, He would not even (so the Greek) be a priest" (cf. ch. 7. 13, 14); therefore, certainly, could not exercise the high priestly function in the earthly Holy of holies. **seeing that, &c.**—"since there are" already, and exist now (the temple service not yet being set aside, as it was on the destruction of Jerusalem), "those (the oldest MSS. omit 'priests') who offer the (appointed) gifts according to (the) law." Therefore, His sacerdotal "ministry" must be "in the heavens," not on earth (v. 1). "If His priesthood terminated on the earth, He would not even be a priest at all." [BENGEL.] I conceive that the denial here of Christ's priesthood on earth, does not extend to the sacrifice on the cross which He offered as a priest on earth; but applies only to the crowning work of His priesthood, the bringing of the blood into the Holy of holies, which He could not have done in the earthly Holy of holies, as not being an Aaronic priest. The place (the heavenly Holy of holies) was as essential to the atonement being made as the oblation (the blood). The body was burnt without the gate; but the sanctification was effected by the presentation of the blood within the sanctuary by the high priest. If on earth, He would not be a priest in the sense of the law of Moses ("according to the law" is emphatic). 5. **Who—viz., the priests. serve unto the example—not "after the example,"** as BENGEL explains. But as in ch. 13. 10, "serve the tabernacle," i. e., do it service: so "serve (the tabernacle which is but) the outline and shadow." The (Greek for "example" is here taken for the sketch, copy, or suggestive representation of the heavenly sanctuary, which is the antitypical reality and primary archetype. "The mount" answers to heaven, ch. 12. 22. **admonished**—The Greek especially applies to Divine responses and commands. **to make—perfectly:** so the Greek. **See**—Take heed; accurately observing the pattern, that so thou mayest make, &c. **saith he**—God. **the pattern**—an accurate representation, presented in vision to Moses, of the heavenly real sanctuary. Thus the earthly tabernacle was copy of a copy; but the latter accurately representing the grand archetypal original in heaven (Exodus 25. 40). 6. **now**—not time; but "as it is." **more excellent ministry**—than any earthly ministry. **by how much**—in proportion as. **Mediator**—Coming between us and God, to carry into effect God's covenant with us. "The messenger (angel) of the covenant," **which**—Greek, "one which" [ALFORD]: *inasmuch as being one which, &c.* **established**—Greek, "enacted as a law." So Romans 3. 27, "law of faith;" and 8. 2; 9. 31, apply "law" to the Gospel covenant. It is implied hereby, the Gospel is founded on the law, in the spirit and essence of the latter. **upon**—resting upon. **better promises**—enumerated v. 10, 11. The Old Testament promises were mainly of earthly, the New Testament promises, of heavenly blessings: the exact fulfilment of the earthly promises was a pledge of the fulfilment of the heavenly. "Like a physician who prescribes a certain diet to a patient, and then when the patient is beginning to recover, changes the diet, permitting what he had before forbidden; or as a teacher gives his pupil an elementary lesson at first, preparatory to leading him to a higher stage;" so RABBI ALBO in his *Ikkarim*. Cf. Jeremiah 7. 21, 22, which shows that God's original design in the old covenant ritual system was, that it should be pedagogical, as a schoolmaster leading and preparing men for Christ. 7. Same reasoning as in ch. 7. 11. **faultless**—perfect in all its parts, so as not to be found fault with as wanting anything which ought to be there: answering all the purposes of a law. The law in its morality was blameless, Greek *amomos*; but in saving us it was defective, and so not faultless, Greek *amemptos*. **should no place have been sought**—as it has to be now; and as it is sought in the prophecy (v. 8-11). The old covenant would have anticipated all man's wants, so as to give no occasion for seeking something more perfectly adequate. Cf. on the phrase "place . . . sought," ch. 12. 17. 8. **Finding fault with them**—the people of the old cove-

nant, who were not made "faultless" by it (v. 7); and whose disregard of God's covenant made Him to 'regard them not' (v. 9). The law is not in itself blamed, but the people who had not observed it. **he saith**—(Jeremiah 31. 31-34; cf. Ezekiel 11. 19; 36. 25-27.) At Rama, the headquarters of Nebuzaradan, whither the captives of Jerusalem had been led, Jeremiah uttered this prophecy of Israel's restoration under another David, whereby Rachel, wailing for her lost children, shall be comforted; literally in part fulfilled at the restoration under Zerubbabel, and more fully to be hereafter at Israel's return to their own land; spiritually fulfilled in the Gospel covenant, whereby God forgives absolutely His people's sins, and writes His law by His Spirit on the hearts of believers, the true Israel. "This prophecy forms the third part of the third trilogy of the three great trilogies into which Jeremiah's prophecies may be divided: Jeremiah 21.-25., against the shepherds of the people; 26.-29., against the false prophets; 30. and 31., the book of restoration." [DELITZSCH in ALFORD.] **Behold, the days come**—The frequent formula introducing a Messianic prophecy. **make**—Greek, "perfect;" "consummate." A suitable expression as to the new covenant, which perfected what the old could not (cf. end of v. 9, with end of v. 10). **Israel . . . Judah**—therefore, the ten tribes, as well as Judah, share in the new covenant. As both shared the exile, so both shall share the literal and spiritual restoration. 9. **Not according to**—very different from, and far superior to, the old covenant, which only "worked wrath" (Romans 4. 15) through man's "not regarding" it. The new covenant enables us to obey by the Spirit's inward impulse producing love because of the forgiveness of our sins. **made with—**rather as Greek, "to:" the Israelites being only recipients, not co-agents [ALFORD] with God. **I took them by the hand**—as a father takes his child by the hand to support and guide his steps. "There are three periods: (1.) that of the promise; (2.) that of the pedagogical instruction; (3.) that of fulfilment." [BENGEL.] The second, that of the pedagogical pupilage, began at the exodus from Egypt. **I regarded them not**—English Version, Jeremiah 31. 32, translates, "Although I was an husband unto them." St. Paul's translation here is supported by LXX., Syriac, and GESSENIUS, and accords with the kindred Arabic. The Hebrews regarded not God, so God, in righteous retribution, regarded them not. On "continued not in my covenant," SCHELLING observes: The law was in fact the mere ideal of a religious constitution: in practice, the Jews were throughout, before the captivity, more or less polytheists, except in the time of David, and the first years of Solomon [the type of Messiah's reign.] Even after the return from Babylon, to idolatry, there succeeded what was not much better, formalism and hypocrisy (Matthew 12. 43). The law was (1.) a typical picture, tracing out the features of the glorious Gospel to be revealed; (2.) it had a delegated virtue from the Gospel, which ceased, therefore, when the Gospel came. 10. **make with—Greek, "make unto."** **Israel**—Comprising the before disunited (v. 8) ten tribes kingdom, and that of Judah. They are united in the spiritual Israel, the elect Church, now: they shall be so in the literal restored kingdom of Israel to come. **I will put—lit., "(I) giving."** This is the first of the "better promises" (v. 6). **mind**—their intelligent faculty. **in—**rather, "on their hearts." Not on tables of stone as the law (2 Corinthians 3. 3). **write**—Greek, "inscribe." **I will be to them a God, &c.**—Fulfilled first in the outward kingdom of God. Next, in the inward Gospel kingdom. Thirdly, in the kingdom at once outward and inward, the spiritual being manifested outwardly (Revelation 21. 3). Cf. a similar progression as to the priesthood (1.) Exodus 19. 6; (2.) 1 Peter 2. 5; (3.) Isaiah 61. 6; Revelation 1. 6. This progressive advance of the significance of the Old Testament institutions, &c., says THOLUCK, shows the transparency and prophetic character which runs throughout the whole. 11. Second of the "better promises" (v. 6). **they shall not**—"they shall not have to teach." [ALFORD.] **his neighbour**—So Vulgate reads; but the oldest MSS. have "his (fellow) citizen." **brother**—a closer

and more endearing relation than *fellow-citizen*. from the least to the greatest—Greek, “from the little one to the great one.” Zechariah 12. 8, “He that is feeble among them shall be as David.” Under the old covenant, the priest’s lips were to keep knowledge, and at his mouth the people were to seek the law: under the new covenant, the Holy Spirit teaches every believer. Not that the mutual teaching of brethren is excluded whilst the covenant is being promulgated; but when once the Holy Spirit shall have fully taught all the remission of their sins and inward sanctification, then there shall be no further need of man teaching his fellow-man. Cf. 1 Thessalonians 4. 9; 5. 1, an earnest of that perfect state to come. On the way to that perfect state every man should teach his neighbour. “The teaching is not hard and forced, because grace renders all teachable; for it is not the ministry of the letter, but of the spirit (2 Corinthians 3. 6). The believer’s firmness does not depend on the authority of human teachers. God Himself teaches.” [BENGEL.] The New Testament is shorter than the Old Testament, because, instead of the details of an outward letter law, it gives the all-embracing principles of the spiritual law written on the conscience, leading one to spontaneous instinctive obedience in outward details. None save the Lord can teach effectually, “know the Lord.” 12. For, &c.—The third of “the better promises” (v. 6). The forgiveness of sins is, and will be, the root of this new state of inward grace and knowledge of the Lord. Sin being abolished, sinners obtain grace. I will be merciful—Greek, “propitious;” the Hebrew “salach” is always used of God only in relation to men. and their iniquities—Not found in *Vulgate*, *Syriac*, *Coptic*, and one oldest *Greek* MS.; but most oldest MSS. have the words (cf. ch. 10. 17). remember no more—Contrast the law, ch. 10. 3. 13. he—God. made . . . old—“hath (at the time of speaking the prophecy) antiquated the first covenant.” From the time of God’s mention of a new covenant (since God’s words are all realities) the first covenant might be regarded as ever dwindling away, until its complete abolition on the actual introduction of the Gospel. Both covenants cannot exist side by side. Mark how verbal inspiration is proved in Paul’s argument turning wholly on the one word “NEW” (covenant), occurring but once in the Old Testament. that which decayeth—Greek, “that which is being antiquated,” viz., at the time when Jeremiah spake. For in Paul’s time, according to his view, the new had absolutely set aside the old covenant. The Greek for (*Kaine*) New (Testament) implies that it is of a different kind and supersedes the old: not merely recent (Greek, *nea*). Cf. Hosea 3. 4, 5.

CHAPTER IX.

Ver. 1-26. INFERIORITY OF THE OLD TO THE NEW COVENANT IN THE MEANS OF ACCESS TO GOD: THE BLOOD OF BULLS AND GOATS OF NO REAL AVAIL: THE BLOOD OF CHRIST ALL-SUFFICIENT TO PURGE AWAY SIN, WHENCE FLOWS OUR HOPE OF HIS APPEARING AGAIN FOR OUR PERFECT SALVATION. 1. Then verily—Greek, “accordingly then.” Resuming the subject from ch. 8. 5. In accordance with the command given to Moses, “the first covenant had,” &c. had—not “has,” for as a covenant it no longer existed, though its rites were observed till the destruction of Jerusalem. ordinances—of Divine right and institution. service—worship. a worldly sanctuary—Greek, “its (*lit.*, *the*) sanctuary worldly,” mundane: consisting of the elements of the visible world. Contrasted with the heavenly sanctuary. Cf. v. 11, 12, “not of this building,” v. 24. Material, outward, perishing (however precious its materials were), and also defective religiously. In v. 2-5, “the worldly sanctuary” is discussed; in v. 6, &c., the “ordinances of worship.” The outer tabernacle the Jews believed, signified *this world*; the Holy of holies, *heaven*. JOSEPHUS calls the outer, divided into two parts, “a secular and common place,” answering to “the earth and sea;” and the inner holiest place, the third part, appropriated to God and not accessible to men. 2. Defining “the worldly tabernacle” a tabernacle—“the taber-

nacle.” made—built and furnished. the first—the anterior tabernacle. candlestick . . . table—Typifying light and life (Exodus 25. 31-39). The candlestick consisted of a shaft and six branches of gold, seven in all, the bowls made like almonds, with a knop and a flower in one branch. It was carried in Vespasian’s triumph, and the figure is to be seen on Titus’ arch at Rome. The table of shittim wood, covered with gold, was for the shew-bread (Exodus 25. 23-30). shew-bread—*lit.*, “the setting forth of the loaves,” i. e., the loaves set forth: “the show of the bread.” [ALFORD.] In the outer holy place: so the Eucharist continues until our entrance into the heavenly Holy of holies (1 Corinthians 11. 26). which, &c.—“which (tabernacle) is called the holy place,” as distinguished from “the Holy of holies.” 3. And—Greek, “But,” after—behind: within. second veil—There were two veils or curtains, one before the Holy of holies (*catapetasma*), here alluded to, the other before the tabernacle door (*calumna*), called—as opposed to “the true.” 4. golden censer—The Greek must not be translated “altar of incense,” for it was not in “the holiest” place “after the second veil,” but in “the holy place;” but as in 2 Chronicles 26. 19, and Ezekiel 8. 11, “censer;” so *Vulgate* and *Syriac*. This golden censer was only used on the day of atonement (other kinds of censers on other days), and is therefore associated with the holiest place, as being taken into it on that anniversary by the high priest. The expression “which had,” does not mean that the golden censer was deposited there, for in that case the high priest would have had to go in and bring it out before burning incense in it; but that the golden censer was one of the articles belonging to, and used for, the yearly service in the holiest place. He virtually supposes (without specifying) the existence of the “altar of incense” in the anterior holy place, by mentioning the golden censer filled with incense from it: the incense answers to the prayers of the saints; and the altar though outside the holiest place, is connected with it (standing close by the second veil, directly before the ark of the covenant), even as we find an antitypical altar in heaven. The rending of the veil by Christ has brought the antitypes to the altar, candlestick, and shew-bread of the anterior holy place into the holiest place, heaven. In 1 Kings 6. 22, Hebrew, the altar is said to belong to the oracle or holiest place (cf. Exodus 30. 6). ark—of shittim wood, i. e., acacia. Not in the second temple, but in its stead was a stone basement (called “the stone of foundation”), three fingers high. pot—“golden,” added in the LXX., and sanctioned by Paul. manna—An omer, each man’s daily portion. In 1 Kings 8. 9; 2 Chronicles 5. 10, it is said there was nothing in the ark of Solomon’s temple save the two stone tables of the law put in by Moses. But the expression that there was nothing THEN therein save the two tables, leaves the inference to be drawn that formerly there were the other things mentioned by the Rabbis and by Paul here, the pot of manna (the memorial of God’s providential care of Israel) and the rod of Aaror the memorial of the lawful priesthood, Numbers 17. 3, 5, 7, 10). The expressions “before the Lord,” Exodus 16. 32, and “before the testimony,” Numbers 17. 10, thus mean, “in the ark.” “In,” however, may be used here (as the corresponding Hebrew word) as to things attached to the ark as appendages, as the book of the law was put “in the side of the ark,” and so the golden jewels offered by the Philistines (1 Samuel 6. 8). tables of the covenant—(Deuteronomy 9. 9; 10. 2.) 5. over it—over “the ark of the covenant,” cherubim—representing the ruling powers by which God acts in the moral and natural world. See my Note, Ezekiel 1. 6; 10. 1. Hence sometimes they answer to the ministering angels; but mostly to the elect redeemed, by whom God shall hereafter rule the world and set forth His manifold wisdom: redeemed humanity combining in, and with itself, the highest forms of subordinate creaturely life; not angels. They stand on the mercy seat, and on that ground become the habitation of God from which His glory is to shine upon the world. They expressly say, Revelation 5. 2-3, *you must redeem us.* They are there distinguished from the angels, and as

associated with the elders. They were of one piece with the mercy-seat, even as the Church is one with Christ: their sole standing is on the blood-sprinkled mercy-seat; they gaze down at it as the redeemed shall for ever; they are "the habitation of God through the Spirit." of glory—The cherubim were bearers of the Divine glory, whence, perhaps, they derive their name. The Shekinah, or cloud of glory, in which Jehovah appeared between the cherubim over the mercy-seat, the lid of the ark, is doubtless the reference. THOLUCK thinks the twelve loaves of the show-bread represent the twelve tribes of the nation, presented as a community before God consecrated to Him [just as in the Lord's Supper believers, the spiritual Israel, all partaking of the one bread, and becoming one bread and one body, present themselves before the Lord as consecrated to Him, 1 Corinthians 10. 16, 17]; the oil and light, the pure knowledge of the Lord, in which the covenant people are to shine [the seven (lights), implying perfection]; the ark of the covenant, the symbol of God's kingdom in the old covenant, and representing God dwelling among His own; the ten commandments in the ark, the law as the basis of union between God and man; the mercy-seat covering the law and sprinkled with the blood of atonement for the collective sin of the people, God's mercy [in Christ] stronger than the law; the cherubim, the personified [redeemed] creation, looking down on the mercy-seat, where God's mercy, and God's law, are set forth as the basis of creation. mercy-seat—Greek, "the propitiatory;" the golden cover of the ark, on which was sprinkled the blood of the propitiatory sacrifice on the day of atonement; the footstool of Jehovah; the meeting-place of Him and His people. we cannot—conveniently: besides what met the eye in the sanctuary, there were spiritual realities symbolized which it would take too long to discuss in detail, our chief subject at present being the priesthood and the sacrifices. "Which" refers not merely to the cherubim, but to all the contents of the sanctuary enumerated, v. 2-5. 6. The use made of the sanctuary so furnished by the high priest on the anniversary of atonement. ordained—arranged. always—twice at the least every day, for the morning and evening care of the lamps, and offering of incense (Exodus 30. 7, 8). went—Greek, "enter:" present tense. 7. once every year—The tenth day of the seventh month. He entered within the veil on that day twice at least. Thus "once" means here on the one occasion only. The two, or possibly more, entrances on that one day were regarded as parts of the one whole. not without blood—(Ch. 8. 3.) offered—Greek, "offers." errors—Greek, "ignorances;" "inadvertent errors." They might have known, as the law was clearly promulgated, and they were bound to study it; so that their ignorance was culpable (cf. Acts 3. 17; Ephesians 4. 18; 1 Peter 1. 14). Though one's ignorance may mitigate one's punishment (Luke 12. 48), it does not wholly exempt from punishment. 8. The Holy Ghost—Moses himself did not comprehend the typical meaning (1 Peter 1. 11, 12). signifying—by the typical exclusion of all from the holiest, save the high priest once a year. the holiest of all—heaven, the anti-type. the first tabernacle—the anterior tabernacle, representative of the whole Levitical system. While it (the first tabernacle, and that which represents the Levitical system) as yet "has a standing" (so the Greek, i. e., has continuance: lasts), the way to heaven (the antitypical "holiest place") is not yet made manifest (cf. ch. 10. 19, 20). The Old Testament economy is represented by the holy place, the New Testament economy by the Holy of holies. Redemption, by Christ, has opened the Holy of holies (access to heaven by faith now, ch. 4. 16; 7. 19, 25; 10. 19, 22; by sight hereafter, Isaiah 33. 24; Revelation 11. 19; 21. 2, 3) to all mankind. The Greek for "not yet" (*me po*) refers to the mind of the Spirit: the Spirit intimating that men should not think the way was yet opened. [TITTMANN.] The Greek negative, *ou po*, would deny the fact objectively: *me po*, denies the thing subjectively. 9. Which—"The which," viz., anterior tabernacle: "as being that which was," &c. [ALFORD.] figure—Greek, "parabolic:" a parabolic setting forth of the character of the Old

Testament. for—"in reference to the existing time. The time of the temple worship really belonged to the Old Testament, but continued still in Paul's time and that of his Hebrew readers. "The time of reformation" (v. 10) stands in contrast to this, "the existing time;" though, in reality, "the time of reformation," the New Testament time, was now present and existing. So "the age to come," is the phrase applied to the Gospel, because it was present only to believers, and its fulness even to them is still to come. Cf. v. 11, "good things to come." in which—tabernacle, not time, according to the reading of the oldest MSS. Or translate, "According to which" parabolic representation, or figure. were—Greek, "are." gifts—unbloody oblations. could not—Greek, "cannot:" are not able. him that did the service—any worshipper. The Greek is *latreuon*, serve God, which is all men's duty; not *leitourgein*, to serve in a ministerial office. make perfect—perfectly remove the sense of guilt, and sanctify inwardly through love. as pertaining to the conscience—"in respect to the (moral-religious) consciousness." They can only reach as far as the outward flesh (cf. "carnal ordinances," v. 10, 13, 14). 10. Which—sacrifices. stood—consisted in [ALFORD]; or, have attached to them only things which appertain to the use of foods, &c. The rites of meats, &c., go side by side with the sacrifices [THOLUCK and WAHL], cf. Colossians 2. 16. drinks—(Leviticus 10. 9; 11. 4.) Usage subsequently to the law added many observances as to meats and drinks. washings—(Exodus 29. 4.) and carnal ordinances—One oldest MS., Syriac and Coptic, omit "and." "Carnal ordinances" stand in apposition to "sacrifices" (v. 9). Carnal (outward, affecting only the flesh) is opposed to spiritual. Contrast "flesh" with "conscience" (v. 13, 14). imposed—as a burden (Acts 15. 10, 28) continually pressing heavy. until the time of reformation—(Greek, "the season of rectification," when the reality should supersede the type (ch. 8. 8-12). Cf. "better," v. 23. 11. But—in contrast to "could not make . . . perfect" (v. 9). Christ—The Messiah, of whom all the prophets foretold; not "Jesus" here. From whom the "reformation" (v. 10), or rectification, emanates, which frees from the yoke of carnal ordinances, and which is being realized gradually now, and shall be perfectly in the consummation of "the age (world) to come." "Christ . . . High Priest," exactly answers to Leviticus 4. 5, "the priest that is anointed." an—rather, "having come forward (cf. ch. 10. 7, a different Greek word, picturesquely presenting Him before us) as High Priest." The Levitical priests must therefore retire. Just as on the day of atonement, no work was done, no sacrifice was offered, or priest was allowed to be in the tabernacle while the high priest went into the holiest place to make atonement (Leviticus 16. 17, 29). So not our righteousness, nor any other priest's sacrifice, but Christ alone atones; and as the high priest before offering incense had on common garments of a priest, but after it wore his holy garments of "glory and beauty" (Exodus 28.) in entering the holiest, so Christ entered the heavenly holiest in His glorified body. good things to come—Greek, "the good things to come," ch. 10. 1; "better promises," ch. 8. 6; the "eternal inheritance," v. 15; 1 Peter 1. 4; the "things hoped for," ch. 11. 1. by a tabernacle—Joined with "He entered." Translate, "Through the . . . tabernacle" (of which we know). [ALFORD.] As the Jewish high priest passed through the anterior tabernacle into the holiest place, so Christ passed through heaven into the inner abode of the unseen and unapproachable God. Thus, "the tabernacle" here is the heavens through which He passed (Note, ch. 4. 14). But "the tabernacle" is also the glorified body of Christ (Note, ch. 8. 2), "not of this building" (not of the mere natural "creation, but of the spiritual and heavenly, the new creation"), the Head of the mystical body the Church. Through this glorified body He passes into the heavenly holiest place (v. 24), the immaterial, unapproachable presence of God, where He intercedes for us. His glorified body, as the meeting-place of God and all Christ's redeemed, and the angels, answers to the heavens through which He passed, and passes. His body is opposed to the tabernacle, as His blood to the blood of goats, &c. greater

—as contrasted with the small dimensions of the earthly anterior tabernacle. **more perfect**—Effective in giving pardon, peace, sanctification, and access to closest communion with God (cf. v. 9; ch. 10. 1). **not made with hands**—but by the Lord Himself (ch. 8. 2). **12. Neither**—“Nor yet.” **by**—“through;” as the means of His approach. **goats . . . calves**—Not a bullock, such as the Levitical high priest offered for himself, and a goat for the people, on the day of atonement (Leviticus 16. 6, 15), **year by year**, whence the plural is used, **goats . . . calves**. Besides the goat offered for the people the blood of which was sprinkled before the mercy-seat, the high priest led forth a second goat, *viz.*, the scapegoat; over it he confessed the people's sins, putting them on the head of the goat, and sent as the sin-bearer into the wilderness out of sight, implying that the atonement effected by the goat sin offering (of which the ceremony of the scapegoat is a part, and not distinct from the sin offering, consisted in the transfer of the people's sins on the goat, and their consequent removal out of sight. The translation of sins on the victim usual in other expiatory sacrifices being omitted in the case of the slain goat, but employed in the case of the goat sent away, proved the two goats were regarded as one offering. [ARCHBISHOP MAGEE.] Christ's death is symbolized by the slain goat; His resurrection to life by the living goat sent away. Modern Jews substitute in some places a cock for the goat as an expiation, the sins of the offerers being transferred to the entrails, and exposed on the house-top for the birds to carry out of sight, as the scapegoat did; the Hebrew for *man* and *cock* being similar, *Gebher*. [BUXTORF.] **by**—“through,” as the means of His entrance; the key unlocking the heavenly Holy of holies to Him. The Greek is forcible, “through the blood of His own” (cf. v. 23). **once**—“once for all,” **having obtained**—having thereby obtained; *lit.*, “found for Himself,” as a thing of insuperable difficulty to all save Divine Omnipotence, self-devoting zeal, and love, to find. The access of Christ to the Father was arduous (ch. 6. 7). None before had trodden the path. **eternal**—The entrance of our Redeemer, *once for all*, into the heavenly holiest place, secures eternal redemption to us; whereas the Jewish high priest's entrance was repeated year by year, and the effect temporary and partial. “On redemption,” cf. Matthew 20. 28; Ephesians 1. 7; Colossians 1. 14; 1 Timothy 2. 5; Titus 2. 14; 1 Peter 1. 19.

12-23. PROOF OF, AND ENLARGEMENT ON, THE “ETERNAL REDEMPTION” MENTIONED, v. 12. For His blood, offered by Himself, purifies not only outwardly, as the Levitical sacrifices on the day of atonement, but inwardly unto the service of the living God (v. 13, 14). His death is the inaugurating act of the new covenant, and of the heavenly sanctuary (v. 15-23). His entrance into the true Holy of holies is the consummation of His once for all offered sacrifice of atonement (v. 24, 26); henceforth, His reappearance alone remains to complete our redemption (v. 27, 28). **13. if**—as we know is the case; so the Greek indicative means. Argument from the less to the greater. If the blood of mere brutes could purify in any, however small a degree, how much more shall inward purification, and complete and eternal salvation, be wrought by the blood of Christ, in whom dwelt all the fulness of the Godhead? **ashes of an heifer**—(Numbers 19. 16-18.) The type is full of comfort for us. The water of separation, made of the ashes of the red heifer, was the provision for removing ceremonial defilement whenever incurred by contact with the dead. As she was slain without the camp, so Christ (cf. ch. 13. 11; Numbers 19. 3, 4). The ashes were laid by for constant use; so the continually cleansing effects of Christ's blood, once for all shed. In our wilderness journey we are continually contracting defilement by contact with the spiritually dead, and with dead works, and need therefore continual application to the antitypical life-giving cleansing blood of Christ, whereby we are afresh restored to peace and living communion with God in the heavenly holy place. **the unclean**—Greek, “those defiled” on any particular occasion. **purifying**—Greek, “purify.” **the flesh**—their effect in themselves extended no further. The law had a carnal and a spiritual aspect;

carnal, as an instrument of the Hebrew polity, God, then King, accepting, in minor offences, expiatory victims instead of the sinner, otherwise doomed to death; spiritual, as the shadow of good things to come (ch. 10. 1). The spiritual Israelite derived, in partaking of these legal rights, spiritual blessings not flowing from them, but from the great antitype. Ceremonial sacrifices released from temporal penalties and ceremonial disqualifications; Christ's sacrifice releases from everlasting penalties (v. 12), and moral impurities on the conscience disqualifying from access to God (v. 14). The purification of the flesh (the mere outward man) was by “sprinkling;” the washing followed by inseparable connection (Numbers 19. 19). So justification is followed by renewing. **14. offered himself**—The voluntary nature of the offering gives it especial efficacy. He “through the eternal Spirit,” *i. e.*, His Divine Spirit (Romans 1. 4, in contrast to His “flesh,” v. 3; His Godhead, 1 Timothy 3. 16; 1 Peter 3. 18), “His inner personality” [ALFORD], which gave a free consent to the act, offered Himself. The animals offered had no spirit or will to consent in the act of sacrifice; they were offered according to the law; they had a life neither enduring, nor of any intrinsic efficacy. But He from eternity, with His Divine and everlasting Spirit, concurred with the Father's will of redemption by Him. His offering began on the altar of the cross, and was completed in His entering the holiest place with His blood. The eternity and infinitude of His Divine Spirit (cf. ch. 7. 16) gives eternal (“eternal redemption,” v. 12, also cf. v. 15) and infinite merit to His offering, so that not even the infinite justice of God has any exception to take against it. It was “through His most burning love, flowing from His eternal Spirit,” that He offered Himself. [GECOLAMPADIUS.] **without spot**—the animal victims had to be without outward blemish; Christ on the cross was a victim inwardly and essentially stainless (1 Peter 1. 19). **purge**—purify from fear, guilt, alienation from Him, and selfishness, the source of dead works (v. 22, 23). **your**—The oldest MSS. read “our.” Vulgate, however, supports English Version reading. **conscience**—moral religious consciousness. **dead works**—all works done in the natural state, which is a state of sin, are dead; for they come not from living faith in, and love to “the living God” (ch. 11. 6). As contact with a dead body defiled ceremonially (cf. the allusion, “ashes of an heifer,” v. 13), so dead works defile the inner consciousness spiritually. **to—so as to serve.** The ceremonially unclean could not serve God in the outward communion of His people; so the unrenewed cannot serve God in spiritual communion. Man's works before justification, however lifelike they look, are dead, and cannot therefore be accepted before the living God. To have offered a dead animal to God would have been an insult (cf. Malachi 1. 8), much more for a man not justified by Christ's blood to offer dead works. But those purified by Christ's blood in living faith do serve (Romans 12. 1), and shall more fully serve God (Revelation 22. 3). **living God**—therefore requiring living spiritual service (John 4. 24). **15. for this cause**—Because of the all-cleansing power of His blood, this fits Him to be Mediator (ch. 8. 6, ensuring to both parties, God and us, the ratification) of the new covenant, which secures both forgiveness for the sins not covered by the former imperfect covenant or testament, and also an eternal inheritance to the called. **by means of death**—rather, as Greek, “death having taken place.” At the moment that His death took place, the necessary effect is, “the called receive the (fulfilment of the) promise” (so Luke 24. 49 uses “promise;” ch. 6. 15; Acts 1. 4); that moment divides the Old from the New Testament. The “called” are the elect “heirs,” “partakers of the heavenly calling” (ch. 3. 1). **redemption of . . . transgressions . . . under . . . first testament**—the transgressions of all men from Adam to Christ, first against the primitive revelation, then against the revelations to the patriarchs, then against the law given to Israel, the representative people of the world. The “first testament” thus includes the whole period from Adam to Christ, and not merely that of the covenant with Israel, which was a concentrated representation of the covenant made with (or the first testam-

ment given to mankind by sacrifice, down from the fall to redemption. Before the inheritance by the New Testament (for here the idea of the "INHERITANCE," following as the result of Christ's "death," being introduced, requires the Greek to be translated *testament*, as it was before *covenant*) could come in, there must be redemption of (i. e., deliverance from the penalties incurred by) the transgressions committed under the first testament, for the propitiatory sacrifices under the first testament reached only as far as removing outward ceremonial defilement. But in order to obtain the inheritance which is a reality, there must be a real propitiation, since God could not enter into covenant-relation with us so long as past sins were unexpiated; Romans 8. 24, 25, "a propitiation . . . His righteousness for the remission of sins that are past," the promise—to Abraham, might—Greek, "may receive," which previously they could not (ch. 11. 39, 40). 16. A general axiomatic truth; it is "a testament;" not the testament. The testator must die before his testament takes effect (v. 17). This is a common meaning of the Greek noun *diathece*. So in Luke 22. 29, "I appoint (by testamentary disposition; the cognate Greek verb *diatithemai*) unto you a kingdom, as my Father hath appointed unto me." The need of death before the testamentary appointment takes effect, holds good in Christ's relation as MAN to us; of course not in God's relation to Christ. *be—lit.*, "be borne;" "be involved in the case;" *be inferred*; or else, "be brought forward in court," so as to give effect to the will. This sense (*testament*) of the Greek *diathece* here does not exclude its other secondary senses in the other passages of the New Testament: (1.) a *covenant* between two parties; (2.) an arrangement, or disposition, made by God alone in relation to us. Thus, Matthew 26. 28 may be translated, "Blood of the covenant;" for a testament does not require blood shedding. Cf. Exodus 24. 8 (*covenant*), which Christ quotes, though it is probable He included in sense "testament" also under the Greek word *diathece* (comprehending both meanings, "covenant" and "testament"), as this designation strictly and properly applies to the new dispensation, and is rightly applicable to the old also, not in itself, but when viewed as typifying the new, which is properly a *testament*. Moses (Exodus 24. 8) speaks of the same thing as [Christ and] Paul. Moses, by the term "covenant," does not mean aught save one concerning giving the heavenly inheritance typified by Canaan after the death of the Testator, which he represented by the sprinkling of blood. And Paul, by the term "testament," does not mean aught save one having conditions attached to it, one which is at the same time a *covenant* (POLI, *Synopsis*); the conditions are fulfilled by Christ, not by us, except that we must believe, but even this God works in His people. THOLUCK explains, as elsewhere, "covenant . . . covenant . . . mediating victim;" the masculine is used of the victim personified, and regarded as mediator of the covenant; especially as in the new covenant a MAN (Christ) took the place of the victim. The covenanting parties used to pass between the divided parts of the sacrificed animals; but, without reference to this rite, the need of a sacrifice for establishing a covenant sufficiently explains this verse. Others, also, explaining the Greek as "covenant," consider that the death of the sacrificial victim represented in all covenants the death of both parties as *unalterably bound to the covenant*. So in the redemption-covenant, the death of Jesus symbolized the death of God (?) in the person of the mediating victim, and the death of man in the same. But the expression is not "there must be the death of both parties making the covenant," but *singular*, "of Him who made (aorist, past time; not 'of Him making') the testament." Also, it is "death," not "sacrifice" or "slaying." Plainly, the death is supposed to be *past* (aorist, "made"); and the fact of the death is brought (Greek) before court to give effect to the will. These requisites of a will, or testament, concur here: 1. A testator; 2. heirs; 3. goods; 4. the death of the testator; 5. the fact of the death brought forward in court. In Matthew 26. 28 two other requisites appear: *witnesses*, the disciples; and a *seal*, the sacrament of the Lord's supper, the sign of His blood

wherewith the testament is primarily sealed. It is true the heir is ordinarily the successor of him who dies and ceases to have the possession. But in this case Christ comes to life again, and is Himself (including all that He hath), in the power of His now endless life, His people's inheritance; in His being Heir (ch. 1. 2), they are heirs. 17. *after—lit.*, "over," as we say "upon the death of the testators;" not as THOLUCK, "on the condition that slain sacrifices be there," which the Greek hardly sanctions, otherwise—"seeing that it is never availing." [ALFORD. BENIGL and LACHMANN read with an interrogation, "Since, is it ever in force (surely not) while the testator liveth?" 18. Whereupon—rather, "Whence," *dedicated*—"inaugurated." The Old Testament strictly and formally began on that day of inauguration. "Where the disposition, or arrangement, is ratified by the blood of another, viz., of animals, which cannot make a covenant, much less make a testament, it is not strictly a testament; where it is ratified by the death of him that makes the arrangement, it is strictly, Greek *diathece*, Hebrew *berith*, taken in a wider sense, a testament" [BENIGL]; thus, in v. 18, referring to the old dispensation, we may translate, "the first (covenant);" or better, retain "the first (testament)," not that the old dispensation, regarded by itself, is a testament, but it is so when regarded as the typical representative of the new, which is strictly a Testament. 19. For—Confirming the general truth, v. 16. spoken . . . according to the law—strictly adhering to every direction of "the law of commandments contained in ordinances" (Ephesians 2. 15). Cf. Exodus 24. 8, "Moses told the people all the words of the Lord, and all the judgments; and all the people answered with one voice," &c. the blood of calves—Greek, "the calves," viz., those sacrificed by the "young men" whom he sent to do so (Exodus 24. 5). The "peace offerings" there mentioned were "of oxen" (LXX., 'little calves'), and the "burnt offerings" were probably (though this is not specified), as on the day of atonement, goats. The law in Exodus sanctioned formally many sacrificial practices in use by tradition, from the primitive revelation long before. with water—Prescribed, though not in Exodus 24., yet in other purifications, as *ex. gr.*, of the leper, and the water of separation which contained the ashes of the red heifer, scarlet wool, and hyssop—Ordinarily used for purification. Scarlet or crimson, resembling blood; it was thought to be a peculiarly deep, fast dye, whence it typified sin (Note, Isaiah 1. 18). So Jesus wore a scarlet robe, the emblem of the deep-dyed sins He bore on Him, though He had none in Him. Wool was used as imbibing and retaining water; the hyssop, as a bushy, tufty plant (wrap round with the scarlet wool), was used for sprinkling it. The wool was also a symbol of purity (Isaiah 1. 18). The *Hyssopus officinalis* grows on walls, with small lancet-formed woolly leaves, an inch long, with blue and white flowers, and a knotty stalk about a foot high. sprinkled . . . the book—viz., out of which he had read "every precept;" the book of the testament or covenant. This sprinkling of the book is not mentioned in Exodus 24. Hence BENIGL translates, "And (having taken) the book itself (so Exodus 24. 7), he both sprinkled all the people, and (v. 21) moreover sprinkled the tabernacle." But the Greek supports English Version. Paul, by inspiration, supplies the particular specified here, not in Exodus 24. 7. The sprinkling of the roll (so the Greek for "book") of the covenant, or testament, as well as of the people, implies that neither can the law be fulfilled, nor the people be purged from their sins, save by the sprinkling of the blood of Christ (1 Peter 1. 2). Cf. v. 33, which shows that there is something antitypical to the Bible in heaven itself (cf. Revelation 20. 12). The Greek, "itself," distinguishes the book itself from the "precepts" in it which be "spake." 20. Exodus 24. 8, "Behold the blood of the covenant, which the Lord has made with you concerning all these words." The change is here made to accord with Christ's inauguration of the new testament, or covenant, as recorded by St. Luke 22. 20, "This cup (is) the new testament in my blood, which is shed for you:" the only Gospel in which the "is" has to be supplied. Luke was Paul's companion, which accounts for the que-

correspondence, as here too "is" has to be supplied. **testament**—(Note, v. 16, 17.) The *Greek diatheke* means both *testament* and *covenant*: the term "covenant" better suits the old dispensation, though the idea *testament* is included, for the old was one in its typical relation to the new dispensation, to which the term "testament" is better suited. Christ has sealed the testament with His blood, of which the Lord's Supper is the sacramental sign. The testator was represented by the animals slain in the old dispensation. In both dispensations the inheritance was bequeathed: in the new by One who has come in person and died; in the old by the same one, only typically and ceremonially present. See ALFORD'S excellent Note. **enjoined unto you**—*commissioned me to ratify in relation to you*. In the old dispensation the condition to be fulfilled on the people's part is implied in the words, Exodus 24. 8, "(Lord made with you) concerning all these words." But here Paul omits this clause, as he includes the fulfilment of this condition of obedience to "all these words" in the new covenant, as part of God's promise, in ch. 8. 10, 12, whereby Christ fulfils all for our justification, and will enable us by putting His Spirit in us to fulfil all in our now progressive, and finally complete sanctification. **21. Greek, "And, moreover, in like manner."** The sprinkling of the tabernacle with blood is added by inspiration here to the account in Exodus 30. 25-30; 40. 9, 10, which mentions only Moses' anointing the tabernacle and its vessels. In Leviticus 8. 10, 15, 30, the sprinkling of blood upon Aaron and his garments, and upon his sons, and upon the altar, is mentioned as well as the anointing, so that we might naturally infer, as JOSEPHUS has distinctly stated, that the tabernacle and its vessels were sprinkled with blood as well as being anointed: Leviticus 16. 16, 19, 20, 33, virtually sanctions this inference. The tabernacle and its contents needed purification (2 Chronicles 29. 21). **22. almost**—to be joined with "all things," viz., almost all things under the old dispensation. The exceptions to all things being purified by blood are, Exodus 19. 10; Leviticus 15. 5, &c.; 16. 26, 28; 22. 6; Numbers 31. 22-24. **without**—Greek, "apart from." **shedding of blood**—shed in the slaughter of the victim, and poured out at the altar subsequently. The pouring out of the blood on the altar is the main part of the sacrifice (Leviticus 17. 11), and it could not have place apart from the previous shedding of the blood in the slaying. Paul has, perhaps, in mind here, Luke 22. 20, "This cup is the new testament in my blood, which is shed for you." **is**—Greek, "takes place:" comes to pass. **remission**—of sins: a favourite expression of Luke, Paul's companion. Properly used of remitting a debt (Matthew 6. 12; 18. 27, 32); our sins are debts. On the truth here, cf. Leviticus 5. 11-13, an exception because of poverty, confirming the general rule. **23. patterns**—"the suggestive representations;" the typical copies (Note, ch. 8. 5). **things in the heavens**—the heavenly tabernacle and the things therein. **purified with these**—with the blood of bulls and goats. **heavenly things themselves**—the archetypes. Man's sin had introduced an element of disorder into the relations of God and His holy angels in respect to man. The purification removes this element of disorder, and changes God's wrath against man in heaven (designed to be the place of God's revealing His grace to men and angels) into a smile of reconciliation. Cf. "peace in heaven" (Luke 19. 38.) "The uncreated heaven of God, though in itself untroubled light, yet needed a purification in so far as the light of love was obscured by the fire of wrath against sinful man." [DELITZSCH in ALFORD.] Contrast Revelation 12. 7-10. Christ's atonement had the effect also of casting Satan out of heaven (Luke 10. 18; John 12. 31; cf. ch. 2. 14). Christ's body, the true tabernacle (notes, ch. 8. 2; 9. 11), as bearing our imputed sin (2 Corinthians 5. 21), was consecrated (John 17. 17, 19) and purified by the shedding of His blood to be the meeting-place of God and man. **sacrifice**—The plural is used in expressing the general proposition, though strictly referring to the one sacrifice of Christ once for all. Paul implies, that His one sacrifice, by its matchless excellency, is equivalent to the Levitical many

sacrifices. It, though but one, is manifold in its effects and applicability to many. **24. Resumption** more fully of the thought, "He entered in once into the holy place," v. 12. He has in v. 13, 14, expanded the words "by His own blood," v. 12; and in v. 15-23, he has enlarged on "an High Priest of good things to come." **not . . . into . . . holy places made with hands**—as was the Holy of holies in the earthly tabernacle (note, v. 11). **figures**—copies "of the true" holiest place, heaven, the original archetype (ch. 8. 5). **into heaven itself**—the immediate presence of the Invisible God beyond all the created heavens, through which latter Jesus passed (note, ch. 4. 14; 1 Timothy 6. 16). **now**—ever since His ascension in the present economy (cf. v. 26). **to appear**—TO PRESENT HIMSELF; Greek, "to be made to appear." Mere man may have a vision through a medium, or veil, as Moses had (Exodus 33. 18, 20-23). Christ alone beholds the Father without a veil, and is His perfect image. Through seeing HIM only can we see the Father. **In the presence of God**—Greek, "to the face of God." The saints shall hereafter see God's face in Christ (Revelation 22. 4): the earnest of which is now given (2 Corinthians 3. 18). Aaron, the Levitical high priest for the people, stood before the ark and only saw the cloud, the symbol of God's glory (Exodus 28. 30). **for us**—in our behalf as our Advocate and Intercessor (ch. 7. 25; Romans 8. 34; 1 John 2. 1). "It is enough that Jesus should show Himself for us to the Father: the sight of Jesus satisfied God in our behalf. He brings before the face of God no offering which has exhausted itself, and, as only sufficing for a time, needs renewal; but He himself is in person, by virtue of the eternal Spirit, i. e., the imperishable life of His person, now and for ever freed from death, our eternally present offering before God." [DELITZSCH in ALFORD.] **25.** As in v. 24, Paul said, it was not into the typical, but the true sanctuary, that Christ is entered; so now he says, that His sacrifice needs not, as the Levitical sacrifices did, to be repeated. Construe, "Nor yet did He enter for this purpose that He may offer Himself often," i. e., present Himself in the presence of God, as the high priest does (Paul uses the *present tense*, as the legal service was then existing), year by year, on the day of atonement, entering the Holy of holies. **with—it**, "in," **blood of others**—not his own, as Christ did. **26. then**—in that case. **must . . . have suffered**—rather as Greek "It would have been necessary for Him often to suffer." In order to "offer" (v. 25), or present Himself often before God in the heavenly holiest place, like the legal high priests making fresh renewals of this high priestly function. He would have had, and would have often to suffer. His oblation of Himself before God was once for all (i. e., the bringing in of His blood into the heavenly Holy of holies), and therefore the preliminary suffering was once for all. **since the foundation of the world**—The continued sins of men, from their first creation, would entail a continual suffering on earth, and consequent oblation of His blood in the heavenly holiest place, since the foundation of the world, if the one oblation "in the fulness of time" were not sufficient. PHILO, de Mon., p. 637, shows that the high priest of the Hebrews offered sacrifices for the whole human race. "If there had been greater efficacy in the repetition of the oblation, Christ necessarily would not have been so long promised, but would have been sent immediately after the foundation of the world to suffer, and offer Himself at successive periods." [GROTIUS.] **now**—as the case is. **once**—for all; without need of renewal. Rome's fiction of an UNBLOODY sacrifice in the mass, contradicts her assertion that the blood of Christ is present in the wine; and also confutes her assertion that the mass is propitiatory; for, if unbloody, it cannot be propitiatory; for without shedding of blood there is no remission (v. 22). Moreover, the expression "once" for all here, and in v. 28, and ch. 10. 10, 12, proves the falsity of her view that there is a continually-repeated offering of Christ in the Eucharist or mass. The offering of Christ was a thing once done that it might be thought of for ever (Note, cf. ch. 10. 12). **in the end of the world**—Greek, "at the consummation of the ages;" the winding up of all the previous ages from the foundation of the world: to be for

rowed by a new age (ch. 1. 1, 2). The last age, beyond which no further age is to be expected before Christ's speedy second coming, which is the complement of the first coming; *lit.*, "the ends of the ages;" Matthew 28. 20 is *lit.*, "the consummation of the age," or world (singular; not as here, plural, *ages*). Cf. "the fulness of times," Ephesians 1. 10. **appeared**—*Greek*, "been manifested" on earth (1 Timothy 3. 16; 1 Peter 1. 20). *English Version* has confounded three distinct *Greek* verbs, by translating all alike, v. 24, 26, 28, "appear." But, in v. 24, it is "to present Himself," viz., before God in the heavenly sanctuary; in v. 26, "been manifested" on earth; in v. 28, "shall be seen" by all, and especially believers. **put away**—abolish; doing away sin's power as well by delivering men from its guilt and penalty, so that it should be powerless to condemn men, as also from its yoke, so that they shall at last sin no more. **sin**—Singular number; all the sins of men of every age are regarded as *one mass* laid on Christ. He hath not only atoned for all *actual sins*, but destroyed *sin itself*. John 1. 29, "Behold the Lamb of God that taketh away the *sin* (not merely *the sins*: singular, not plural) of the world." **by the sacrifice of himself**—*Greek*, "by (through) His own sacrifice;" not by "blood of others" (v. 25). ALFORD loses this contrast in translating, "By his sacrifice." **27. as**—Inasmuch as. **it is appointed**—*Greek*, "it is laid up (as our appointed lot)," Colossians 1. 5. The word "appointed" (so *Hebrew* "Seth" means) in the case of man, answers to "anointed" in the case of Jesus; therefore "the Christ," i. e., *the anointed*, is the title here given designedly. He is the representative man; and there is a strict correspondence between the history of *man* and that of *the Son of man*. The two most solemn facts of our being are here connected with the two most gracious truths of our dispensation, our death and judgment answering in parallelism to Christ's first coming to die for us, and His second coming to consummate our salvation. **once**—and no more. **after this the judgment**—*etc.*, at Christ's appearing, to which, in v. 28, "judgment" in this verse is parallel. Not "after this comes the heavenly glory." The intermediate state is a state of joyous, or else agonizing and fearful expectation of "judgment;" after the judgment comes the full and final state of joy or else woe. **28. Christ**—*Greek*, "THE Christ;" the representative MAN; representing all men, as the first Adam did. **once offered**—not "often," v. 25; just as "men," of whom He is the representative Head, are appointed by God *once* to die. He did not need to die again and again for each individual, or each successive generation of men, for He represents *all* men of every age, and therefore needed to die but once for all, so as to exhaust the penalty of death incurred by all. He was offered by the Father, His own "eternal Spirit" (v. 14) concurring; as Abraham spared not Isaac, but offered him, the son himself unresistingly submitting to the father's will (Genesis 22). **to bear the sins**—Referring to Isaiah 53. 12, "He bare the sins of many," viz., on Himself; so "bear" means, Leviticus 24. 15; Numbers 5. 31; 14. 34. The *Greek* is *lit.* to bear up (1 Peter 2. 24). "Our sins were laid on Him. When, therefore, He was lifted up on the cross, He bare up our sins along with Him." [BENGEL.] **many**—not opposed to *all*, but to *few*. He, *the One*, was offered for *many*; and that *once* for *all* (cf. Matthew 20. 28). **appear**—rather, as *Greek*, "be seen." No longer in the alien "form of a servant," but in His own proper glory. **without**—apart from . . . separate from . . . "sin." Not bearing the sin of many on Him as at His first coming (even then there was no sin in Him). That sin has been at His first coming once for all taken away, so as to need no repetition of His sin offering of Himself (v. 26). At His second coming He shall have no more to do with sin. **look for him**—with waiting expectation even unto the end (so the *Greek*). It is translated "wait for" in Romans 8. 19, 23; 1 Corinthians 1. 7, which see. **unto salvation**—to bring in completed salvation; redeeming then the body which is as yet subject to the bondage of corruption. Hence, in Philipians 3. 20 he says, "we look for THE SAVIOUR." *Note*, Christ's prophetic office, as the *Divine Teacher*, was especially exercised during His earthly ministry; His *priestly* is now from His

first to His second coming; His kingly office shall be fully manifested at, and after, His second coming.

CHAPTER X.

Ver. 1-39. CONCLUSION OF THE FOREGOING ARGUMENT. THE YEARLY RECURRING LAW SACRIFICES CANNOT PERFECT THE WORSHIPPER, BUT CHRIST'S ONCE-FOR-ALL OFFERING CAN. Instead of the daily ministry of the Levitical priests, Christ's service is perfected by the one sacrifice, whence He now sits on the right hand of God as a Priest-King, until all His foes shall be subdued unto Him. Thus the new covenant (ch. 8. 8-12) is inaugurated, whereby the law is written on the heart, so that an offering for sin is needed no more. Wherefore we ought to draw near the Holiest in firm faith and love; fearful of the awful results of apostasy; looking for the recompense to be given at Christ's coming. **1.** Previously the *oneness* of Christ's offering was shown; now is shown its perfection as contrasted with the law sacrifices. **having**—Inasmuch as it has but "the shadow, not the very image," i. e., not the exact likeness, reality, and full revelation, such as the Gospel has. The "image" here means the *archetype* (cf. ch. 9. 24), the original, solid image [BENGEL] realizing to us those heavenly verities, of which the law furnished but a *shadowy outline* before. Cf. 2 Corinthians 3. 13, 14, 18; the Gospel is the very setting forth by the Word and Spirit of the heavenly realities themselves, out of which it (the Gospel) is constructed. So ALFORD. As Christ is "the express image (*Greek*, impress) of the Father's person" (ch. 1. 3), so the Gospel is the heavenly verities themselves manifested by revelation—the heavenly very *archetype*, of which the law was drawn as a sketch, or outline copy (ch. 8. 5). The law was a continual process of acted prophecy, proving the Divine design that its counterparts should come; and proving the truth of those counterparts when they came. Thus the imperfect and continued expiatory sacrifices before Christ foretold, and now prove the reality of, Christ's one perfect antitypical expiation. **good things to come**—(ch. 9. 11)—belonging to "the world (age) to come." *Good things* in part made present by faith to the believer, and to be fully realized hereafter in actual and perfect enjoyment. LESSING says, "As Christ's Church on earth is a prediction of the economy of the future life, so the Old Testament economy is a prediction of the Christian Church." In relation to the temporal good things of the law, the spiritual and eternal good things of the Gospel are "good things to come." Colossians 2. 17 calls legal ordinances "the shadow," and Christ "the body." **never**—at any time (v. 11). **with those sacrifices**—rather, "with the same sacrifices. year by year"—This clause in the *Greek* refers to the whole sentence, not merely to the words "which they the priests offered" (*Greek*, "offer"). Thus the sense is, not as *English Version*, but, *the law year by year, by the repetition of the same sacrifices, testifies its inability to perfect the worshippers, viz., on the YEARLY day of atonement.* The "daily" sacrifices are referred to, v. 11. **continually**—*Greek*, "continuously." Implying that they offer a tedious and ineffectual "continuous" round of the "same" atonement-sacrifices recurring "year by year." **perfect**—fully meet man's needs as to justification and sanctification (*Note*, ch. 9. 9). **comers thereunto**—those so coming unto God, viz., the worshippers (the whole people) coming to God in the person of their representative, the high priest. **3. For**—If the law could, by its sacrifices, have perfected the worshippers. **they**—the sacrifices. **once purged**—if they were once for all cleansed (ch. 7. 27). **conscience**—"consciousness of sin" (ch. 9. 9). **3. But**—So far from those sacrifices ceasing to be offered (v. 2). **in, &c.**—in the fact of their being offered, and in the course of their being offered on the day of atonement. Contrast v. 17. **a remembrance**—a recalling to mind by the high priest's confession, on the day of atonement, of the sins both of each past year and of all former years, proving that the expiatory sacrifices of former years were not felt by men's consciences to have fully atoned for former sins; in fact, the expiation and remission were only legal and typical (v. 4, 11). The

escape remission, on the contrary, is so complete, that sins are "remembered no more" (v. 17) by God. It is useless to "forget" this once-for-all purgation, and to fear on account of "former sins" (2 Peter 1. 9). The believer, once for all *bathed*, needs only to "wash" his hands and "feet" of soils, according as he daily contracts them, in Christ's blood (John 13. 10). 4. For—Reason why, necessarily, there is a continually recurring "remembrance of sins" in the legal sacrifices (v. 3). Typically, "the blood of bulls," &c., sacrificed, had power; but it was only in virtue of the power of the one real antitypical sacrifice of Christ; they had no power in *themselves*; they were not the instrument of perfect vicarious atonement, but an exhibition of the need of it, suggesting to the faithful Israelite the sure hope of coming redemption, according to God's promise. *take away*—"take off." The Greek, v. 11, is stronger, explaining the weaker word here, "take away utterly." The blood of brutes could not take away the sin of man. A MAN must do that (Notes, ch. 9. 12-14). 5. Christ's voluntary self-offering, in contrast to those inefficient sacrifices, is shown to fulfil perfectly "the will of God" as to our redemption by completely atoning "for (our) sins." Wherefore—Seeing that a nobler than animal sacrifices was needed to "take away sins," when he cometh—Greek, "coming." The time referred to is the period before His entrance into the world, when the inefficiency of animal sacrifices for expiation had been proved. [THOLUCK.] Or, the time is that between Jesus' first dawning of reason as a child, and the beginning of His public ministry, during which, being ripened in human resolution, He was intently devoting Himself to the doing of His Father's will. [ALFORD.] But the time of "coming" is *present*; not "when He had come," but "when coming into the world;" so, in order to accord with ALFORD'S view, "the world" must mean His PUBLIC ministry: when coming, or about to come, into public. The Greek verbs are in the past: "sacrifice, &c., thou *didst* not wish, but a body thou *didst* prepare for me;" and, "Lo, I *am* come." Therefore, in order to harmonize these times, the present *coming*, or about to come, with the past, "A body thou *didst* prepare for me," we must either explain as ALFORD, or else, if we take the period to be before His actual arrival in the world (the earth) or incarnation, we must explain the *past* tenses to refer to God's purpose, which speaks of what He designed from eternity as though it were already fulfilled. "A body thou *didst* prepare in thy eternal counsel." This seems to me more likely than explaining "coming into the world," *coming into public*, or entering on His public ministry. David, in Psalm 40. (here quoted), reviews his past troubles and God's having delivered him from them, and his consequent desire to render willing obedience to God as more acceptable than sacrifices; but the Spirit puts into his mouth language finding its partial application to David, and its full realization only in the Divine Son of David. "The more any son of man approaches the incarnate Son of God in position, or office, or individual spiritual experience, the more directly may his holy breathings in the power of Christ's Spirit be taken as utterances of Christ Himself. Of all men, the prophesying of Israel resembled and foreshadowed Him the most." [ALFORD.] a body hast thou prepared me—Greek, "thou *didst* fit for me a body." "In thy counsels thou *didst* determine to make for me a body, to be given up to death as a sacrificial victim." [WAHL.] In the Hebrew, Psalm 40. 6, it is "mine ears hast thou opened," or "dug." Perhaps this alludes to the custom of boring the ear of a slave who volunteers to remain under his master when he might be free. Christ's assuming a human body, in obedience to the Father's will, in order to die the death of a slave (ch. 2. 14), was virtually the same act of voluntary submission to service as that of a slave suffering his ear to be bored by his master. His willing obedience to the Father's will is what is dwelt on as giving especial virtue to His sacrifice (v. 7, 9, 10). The preparing, or fitting of a body for Him, is not with a view to His mere incarnation, but to His expiatory sacrifice (v. 10), as the contrast to "sacrifice and offering" requires, cf. also Romans 7. 4; Ephesians 2. 16;

Colossians 1. 22. More probably "opened mine ears" means *opened mine inward ear*, so as to be attentively obedient to what God wills me to do, viz., to assume the body He has prepared for me for my sacrifice, so Job, Margin, 33. 16; 36. 10 (doubtless the boring of a slave's ear was the symbol of such willing obedience); Isaiah 50. 5, "The Lord God hath opened mine ear," i. e., made me obediently attentive as a slave to his master. Others somewhat similarly explain, "Mine ears hast thou digged," or "fashioned," not with allusion to Exodus 21. 6, but to the true office of the ear—a willing, submissive attention to the voice of God (Isaiah 50. 4, 5). The forming of the ear implies the preparation of the body, i. e., the incarnation; this secondary idea, really in the Hebrew, though less prominent, is the one which Paul uses for his argument. In either explanation the idea of Christ taking on Him the form, and becoming obedient as a servant, is implied. As He assumed a body in which to make His self-sacrifice, so ought we present our bodies a living sacrifice (Romans 12. 1). 6. burnt offerings—Greek, "whole burnt offerings." thou hast had no pleasure—as if these could in themselves atone for sin: God had pleasure in (Greek, "approved," or "was well pleased with") them, in so far as they were an act of obedience to His positive command under the Old Testament, but not as having an intrinsic efficacy such as Christ's sacrifice had. Contrast Matthew 3. 17. 7. I come—rather, "I am come" (Note, v. 5). "Here we have the creed, as it were, of Jesus: 'I am come to fulfil the law, Matthew 5. 17; to preach, Mark 1. 38; to call sinners to repentance, Luke 5. 32; to send a sword, and to set men at variance, Matthew 10. 34, 35; I came down from heaven to do the will of Him that sent me, John 6. 38, 39 (so here, Psalm 40. 7, 8); I am sent to the lost sheep of the house of Israel, Matthew 15. 24; I am come into this world for judgment, John 9. 39; I am come that they might have life, and might have it more abundantly, John 10. 10; to save what had been lost, Matthew 18. 1. to seek and to save that which was lost, Luke 19. 10; cf. 1 Timothy 1. 15; to save men's lives, Luke 9. 56; to send fire on the earth, Luke 12. 49; to minister, Matthew 20. 28; as "the Light," John 12. 46; to bear witness unto the truth, John 18. 37.' See, reader, that thy Saviour obtain what He aimed at in thy case. Moreover, do thou for thy part say, why thou art come here? Dost thou, then, also, do the will of God? From what time? and in what way?" [BENGEL.] When the two goats on the day of atonement were presented before the Lord, that goat was to be offered as a sin offering on which the lot of the Lord should fall; and that lot was lifted up on high in the hand of the high priest, and then laid upon the head of the goat which was to die; so the hand of God determined all that was done to Christ. Besides the covenant of God with man through Christ's blood, there was another covenant made by the Father with the Son from eternity. The condition was, "If He shall make His soul an offering for sin, He shall see His seed," &c. (Isaiah 53. 10). The Son accepted the condition, "Lo, I come to do thy will, O God." [BISHOP PEARSON.] Oblation, intercession, and benediction, are His three priestly offices. In the volume, &c.—i. e., "the roll:" the parchment MS. being wrapped around a cylinder headed with knobs. Here, the Scripture "volume" meant is the 40th Psalm. "By this very passage 'written of me,' I undertake to do thy will [viz., that I should die for the sins of the world, in order that all who believe may be saved, not by animal sacrifices, v. 6, but by my death]." This is the written contract of Messiah (cf. Nehemiah 9. 38), whereby He engaged to be our surety. So complete is the inspiration of all that is written, so great the authority of the Psalms, that what David says is really what Christ then and there said. 8. he—Christ, sacrifice, &c.—The oldest MSS. read, "sacrifices and offerings" (plural). This verse combines the two clauses previously quoted distinctly, v. 5, 6, in contrast to the sacrifice of Christ with which God was well pleased. 9. Then said he—"At that time (viz., when speaking by David's mouth in the 40th Psalm) He hath said." The rejection of the legal sacrifices involves, as its concomitant, the voluntary offer of Jesus to make the self-sacrifice with

which God is well pleased (for, indeed, it was God's own "will" that He came to do in offering it: so that this sacrifice could not but be well pleasing to God). **I come**—"I am come." **taketh away**—"sets aside the first," viz., "the legal system of sacrifices" which God wills not. **the second**—"the will of God" (v. 7, 9) that Christ should redeem us by His self-sacrifice. **10. By—Greek, "IN."** So "in," and "through," occur in the same sentence, 1 Peter 1. 22, "Ye have purified your souls **IN** obeying the truth **through** the Spirit." Also, 1 Peter 1. 5, in the *Greek*. The "**IN** (fulfilment of) which will" (cf. the use of **IN**, Ephesians 1. 6, "wherein [in which grace] He hath made us accepted in the Beloved"), expresses the *originating* cause; "**THROUGH** the offering . . . of Christ," the *instrumental* or *mediatory* cause. The whole work of redemption flows from "the will" of God the Father, as the First Cause, who decreed redemption from before the foundation of the world. The "will" here (*boulema*) is His *absolute sovereign will*. His "good will" (*eudokia*) is a particular aspect of it. **are sanctified**—once for all, and as our *permanent state* (so the *Greek*). It is the finished work of Christ in having sanctified us (i. e., having translated us from a state of unholy alienation into a state of *consecration* to God, having "no more conscience of sin," v. 2) once for all and permanently, not the process of *gradual* sanctification, which is here referred to. **the body**—"prepared" for Him by the Father (v. 5). As the atonement, or reconciliation, is by the blood of Christ (Leviticus 17. 11), so our *sanctification* (consecration to God, holiness and eternal bliss) is by the *body* of Christ (Colossians 1. 22). **ALFORD** quotes the *Book of Common Prayer Communion Service*, "that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood." **once for all**—(Ch. 7. 27; 9. 12, 26, 28; 13. 12, 14.) **11. And**—A new point of contrast; the frequent repetition of the sacrifices. **priest**—The oldest MSS. read, "high priest." Though he did not in person stand "daily" offering sacrifices, he did so by the subordinate priests of whom, as well as of all Israel, he was the representative head. So "daily" is applied to the high priests (ch. 7. 27). **standeth**—the attitude of one ministering; in contrast to "sat down on the right hand of God," v. 12, said of Christ; the posture of one being ministered to as a king. **which**—*Greek*, "the which," i. e., of such a kind as. **take away**—utterly; *lit.*, strip off all round. Legal sacrifices might, in part, produce the sense of forgiveness, yet scarcely even that (*Note*, v. 4); but *entirely* to strip off one's guilt they never could. **12. this man**—Emphatic (ch. 3. 3). **for ever**—joined in *English Version* with "offered one sacrifice;" offered one sacrifice, the efficacy of which endures for ever; *lit.*, continuously (cf. v. 14). "The offering of Christ, once for all made, will continue the one and only oblation for ever; no other will supersede it." [BENGEL.] The mass, which professes to be the frequent repetition of one and the same sacrifice of Christ's body, is hence disproved. For not only is Christ's body one, but also *His offering is one*, and that inseparable from His suffering (ch. 9. 26). The mass would be much the same as the Jewish sacrifices which Paul sets aside as abrogated, for they were anticipations of the one sacrifice, just as Rome makes masses continuations of it, in opposition to Paul's argument. A repetition would imply that the former once-for-all offering of the one sacrifice was imperfect, and so would dishonouring to it (v. 2, 18). Verse 14, on the contrary, says, "He hath PERFECTED FOR EVER them that are sanctified." If Christ offered Himself at the last supper, then He offered Himself again on the cross, and there would be *two* offerings; but Paul says there was only *one*, once for all. Cf. *Note*, ch. 9. 26. *English Version* is favoured by the usage in this Epistle, of putting the *Greek* "for ever" after that which it qualifies. Also "one sacrifice for ever," stands in contrast to "the same sacrifices oftentimes" (v. 11). Also, 1 Corinthians 15. 25, 28, agrees with v. 12, 13, taken as *English Version*, not joining, as **ALFORD** does, "for ever" with "sat down," for Jesus is to give up the mediatorial throne "when all things shall be subdued unto Him," and not to sit on it for ever. **13. expecting**—"waiting." *Awaiting the execution of His Father's will*, that all His foes should

be subjected to Him. The Son waits till the Father shall "send Him forth to triumph over all His foes." He is now sitting at rest (v. 12), invisibly reigning, and having His foes virtually, by right of His death, subject to Him. His present sitting on the unseen throne is a necessary preliminary to His coming forth to subject His foes openly. He shall then come forth to a visibly-manifested kingdom and conquest over his foes. Thus He fulfils Psalm 110. 1. This agrees with 1 Corinthians 15. 23-28. He is, by His Spirit and His providence, now subjecting His foes to Him in part (Psalm 110). The subjection of His foes *fully* shall be at his second advent, and from that time to the general judgment (Revelation 19. and 20.); then comes the subjection of Himself as Head of the Church to the Father (the mediatorial economy ceasing when its end shall have been accomplished), that God may be all in all. Eastern conquerors used to tread on the necks of the vanquished, as Joshua did to the five kings. So Christ's total and absolute conquest at His coming is symbolized. **he made his footstool**—*lit.*, "be placed (rendered) footstool of His feet." **his enemies**—Satan and Death, whose strength consists in "sin;" this being taken away (v. 12), the power of the foes is taken away, and their destruction necessarily follows. **14. For**—The sacrifice being "for ever" in its efficacy (v. 12) needs no renewal. "For," &c. **them that are sanctified**—rather as *Greek*, "them that are being sanctified." The sanctification (consecration to God) of the elect (1 Peter 1. 2) believers is perfect in Christ once for all (*Note*, v. 10). (Contrast the law, ch. 7. 19; 9. 9; 10. 1.) The development of that sanctification is progressive. **15. The** *Greek* has "moreover," or "now." **is a witness**—of the truth which I am setting forth. The Father's witness is given ch. 5. 10. The Son's, ch. 10. 5. Now is added that of the Holy Spirit, called accordingly "the Spirit of grace," v. 29. The testimony of all Three leads to the same conclusion (v. 18). **for after that he had said, &c.**—The conclusion to the sentence is in v. 17. "After He had said before, This is the covenant that I will make with them (*with the house of Israel*, ch. 8. 10; here extended to the spiritual Israel, &c., saith the Lord; I will put (*lit.*, giving, referring to the giving of the law; not now as then, giving into the hands, but giving) my laws into their hearts (*mind*, ch. 8. 10) and in their minds (*hearts*, ch. 8. 10); I will inscribe (so the *Greek*) them (here he omits the addition quoted in ch. 8. 10, 11, I will be to them a God, &c., and they shall not teach every man his neighbour, &c.), and (i. e., after He had said the foregoing, HE THEN ADDS) their sins, &c., will I remember no more." The great object of the quotation here is, to prove that, there being in the Gospel covenant "REMISSION of sins" (v. 17), there is no more need of a sacrifice for sins. The object of the same quotation in ch. 8. 8-18 is to show that, there being a "NEW covenant," the old is antiquated. **18. where remission of these is**—as there is under the Gospel covenant (v. 17). "Here ends the finale (ch. 10. 1-18) of the great tripartite arrangement (ch. 7. 1-25; 7. 26 to 9. 12; 9. 13 to 10. 18) of the middle portion of the Epistle. Its great theme was Christ a High Priest for ever after the order of Melchisedec. What it is to be a high priest after the order of Melchisedec is set forth, ch. 7. 1-25, as contrasted with the Aaronic order. That Christ, however, as High Priest, is Aaron's antitype in the true holy place, by virtue of His self-sacrifice here on earth, and Mediator of a better covenant, whose essential character the old only typified, we learn, ch. 7. 26 to 9. 12. And that Christ's self-sacrifice, offered through the Eternal Spirit, is of everlasting power, as contrasted with the unavailing cycle of legal offerings, is established in the third part, ch. 9. 13 to 10. 18; the first half of this last portion [ch. 9. 13-23], showing that both our present possession of salvation, and our future completion of it, are as certain to us as that He is with God, ruling as a Priest and reigning as a King, once more to appear, no more as a bearer of our sins, but in glory as a Judge. The second half, ch. 10. 1-18, reiterating the main position of the whole, the High Priesthood of Christ, grounded on His offering of Himself—its kingly character its eternal accomplishment of its end, confirmed by Psalm 40 and 110., and Jeremiah 31." [DELITZSCH in ALFORD.] **19.** Here begins the third and last division of the Epistle: our

sets now whilst waiting for the Lord's second advent. Resumption and expansion of the exhortation (ch. 4. 14-16; cf. v. 23, 28 here) wherewith he closed the first part of the Epistle, preparatory to his great doctrinal argument, beginning ch. 7. 1. **boldness**—"free confidence," grounded on the consciousness that our sins have been forgiven. **to enter—lit.**, "as regards the entering," **by—Greek**, "in;" it is *in* the blood of Jesus that our boldness to enter is grounded. Cf. Ephesians 3. 12, "In whom we have boldness and access with confidence." It is His having once for all entered as our Forerunner (ch. 6. 20) and High Priest (v. 21), making atonement for us with His blood, which is continually there (ch. 12. 24) before God, that gives us confident access. No priestly caste now mediates between the sinner and his Judge. We may come boldly with loving confidence, not with slavish fear, directly through Christ, the only mediating Priest. The minister is not officially nearer God than the layman; nor can the latter serve God at a distance or by deputy, as the natural man would like. Each must come for himself, and all are accepted when they come by the new and living way opened by Christ. Thus all Christians are, in respect to access directly to God, virtually high priests (Revelation 1. 6). They draw nigh in and through Christ, the only proper High Priest (ch. 7. 25). **20. which**—The antecedent in the *Greek* is "the entering;" not as *English Version*, "way." *Translate*, "Which (entering) He has consecrated (not as though it were already existing, but *has been the first to open, INAUGURATED as a new thing*; *Note*, ch. 9. 18, where the *Greek* is the same) for us (as) a new (*Greek*, *recent*; recently opened, Romans 16. 25, 26) and living way" (not like the lifeless way through the law offering of the blood of dead victims, but real, *vital*, and of perpetual efficacy, because the *living* and *life-giving* Saviour is that way. It is a *living hope* that we have, producing not dead, but *living*, works). Christ, the first-fruits of our nature, has ascended, and the rest is sanctified thereby. "Christ's ascension is our promotion; and whither the glory of the Head hath preceded, thither the hope of the body, too, is called." [*Leo*.] **the veil**—As the *veil* had to be passed *through* in order to enter the holiest place, so the weak, human suffering *flesh* (ch. 5. 7) of Christ's humanity (which veiled His Godhead) had to be passed through by Him in entering the heavenly holiest place for us; in putting off His *rent flesh*, the temple veil, its type, was simultaneously rent from top to bottom (Matthew 27. 51). Not His *body*, but His weak suffering *flesh*, was the veil; His body was the temple (John 2. 19). **21. High Priest**—As a different *Greek* term (*archiereus*) is used always elsewhere in this Epistle for "High Priest," *translate* as *Greek* here, "A Great Priest;" one who is at once King and "Priest on His throne" (Zechariah 6. 13); a royal Priest, and a priestly King. **house of God**—the spiritual house, the Church, made up of believers, whose home is *heaven*, where Jesus now is (ch. 12. 22, 23). Thus, by "the house of God," over which Jesus is, *heaven* is included in meaning, as well as the Church, whose home it is. **23.** (Ch. 4. 16; 7. 19.) **with a true heart**—without hypocrisy; "in truth, and with a perfect heart;" a heart thoroughly imbued with "the truth" (v. 26). **full assurance**—(Ch. 6. 11)—With no doubt as to our acceptance when coming to God by the blood of Christ. As "*faith*" occurs here, so "*hope*," and "*love*," v. 23, 24. **sprinkled from**—*i. e.*, sprinkled so as to be cleansed from. **evil conscience**—a consciousness of guilt unatoned for, and uncleansed away (v. 2; ch. 9. 9). Both the *hearts* and the *bodies* are cleansed. The legal purifications were with blood of animal victims and with water, and could only cleanse the *flesh* (ch. 9. 13, 21). Christ's blood purifies the *heart* and conscience. The Aaronic priest, in entering the holy place, washed with *water* (ch. 9. 19) in the brazen laver. Believers, as priests to God, are once for all washed in *body* (as distinguished from "hearts") at baptism. As we have an immaterial, and a material nature, the cleansing of both is expressed by "hearts" and *body*, "the inner and the outer man;" so the whole man, material and immaterial. The baptism of the body, however, is not the mere putting away of material filth, nor an act operating by intrinsic efficacy, but the sacramental seal, applied to

the outer man, of a spiritual washing (1 Peter 3. 21) "Body" (not merely "*flesh*," the *carnal* part, as 2 Corinthians 7. 1) includes the *whole* material man, which needs cleansing, as being redeemed, as well as the soul. The body, once polluted with sin, is washed, so as to be fitted like Christ's holy body, and by His body, to be spiritually a pure and living offering. On the "pure water," the symbol of consecration and sanctification, cf. John 19. 34; 1 Corinthians 6. 11; 1 John 5. 6; Ezekiel 36. 25. The perfects "having . . . hearts *sprinkled* . . . body (the *Greek* is singular) *washed*," imply a continuing state produced by a once-for-all accomplished act, *viz.*, our justification by faith through Christ's blood, and consecration to God, sealed sacramentally by the baptism of our body. **23.** Ch. 3. 6, 14; 4. 14. **profession—Greek**, "confession." **our faith**—rather as *Greek*, "OUR HOPE;" which is indeed *faith* exercised as to the future inheritance. *Hope* rests on faith, and at the same time quickens *faith*, and is the ground of our bold *confession* (1 Peter 3. 15). *Hope* is similarly (v. 22) connected with *purification* (1 John 3. 3). **without wavering**—without declension (ch. 3. 14), "steadfast unto the end." **he—God** is faithful to his promises (ch. 6. 17, 18; 11. 11; 12. 26, 28; 1 Corinthians 1. 9; 10. 13; 1 Thessalonians 5. 24; 2 Thessalonians 3. 3; see also Christ's promise, John 12. 26), but man is too often unfaithful to his duties. **24.** Here, as elsewhere, *hope* and *love* follow *faith*; the Pauline triad of Christian graces. **consider**—with the mind attentively fixed on "one another" (*Note*, ch. 3. 1), contemplating with continual consideration the characters and wants of our brethren, so as to render mutual help and counsel. Cf. "consider," Psalm 41. 1, and ch. 12. 15, "(All) looking diligently lest *any* fall of the grace of God," **to provoke—Greek**, "with a view to provoking unto love," instead of provoking to hatred, as is too often the case. **25. assembling of ourselves together**—The *Greek*, *episunagoge*, is only found here and 2 Thessalonians 2. 1 (the gathering together of the elect to Christ at His coming, Matthew 24. 31). The assembling or gathering of ourselves for Christian communion in private and public, is an earnest of our being gathered together to Him at His appearing. Union is strength; continual assemblings together beget and foster *love*, and give good opportunities for "provoking to good works," by "exhorting one another" (ch. 3. 13). *IGNATIUS* says, "When ye frequently, and in numbers meet together, the powers of Satan are overthrown, and his mischief is neutralized by your like-mindedness in the faith." To neglect such assemblings together might end in apostasy at last. He avoids the *Greek* term *synagoge*, as suggesting the Jewish *synagogue* meetings (cf. Revelation 2. 9). **as the manner of some is**—"manner," *i. e.*, *habit, custom*. This gentle expression proves he is not here as yet speaking of *apostasy*. **the day approaching**—This, the shortest designation of the day of the Lord's coming, occurs only in 1 Corinthians 3. 13; a confirmation of the Pauline authorship of this Epistle. The Church being *in all ages* kept uncertain how soon Christ is coming, *the day* is, and has been, in each age, practically always near; whence, believers have been called on always to be watching for it as nigh at hand. The Hebrews were now living close upon one of those great types and foretastes of it, the destruction of Jerusalem (Matthew 24.), "the bloody and fiery dawn of the great day; that day is the day of days, the ending day of all days, the settling day of all days, the day of the promotion of time into eternity, the day which, for the Church, breaks through and breaks off the night of the present world" (DELITZSCH in ALFORD). **26.** Cf. on the *and* following verses, ch. 6. 4, &c. There the warning was that if there be not diligence in progressing a falling off will take place, and apostasy may ensue: here it is, that if there be lukewarmness in Christian communion, apostasy may ensue. **if we sin—Greek** present participle: if we be found *sinning*, *i. e.*, not isolated acts, but a *state* of sin. [ALFORD.] A violation not only of the *law*, but of the whole economy of the New Testament (v. 28, 29). **willingly**—presumptuously, *Greek* "willingly." After receiving "full knowledge (so the *Greek*, cf. 1 Timothy 2. 4) of the truth," by having been "enlightened," and by having

"tested" a certain measure even of grace of "the Holy Ghost" (the Spirit of truth, John 14. 17; and "the Spirit of grace," v. 29): to *fall away* (as "sin" here means, ch. 3. 12, 17; cf. ch. 6. 6) and apostatize (ch. 3. 12) to Judaism or infidelity, is not a sin of *ignorance*, or error ("out of the way," the result) of infirmity, but a *deliberate sinning* against the Spirit (v. 29; ch. 5. 2): *such* sinning, where a consciousness of Gospel obligations not only was, but is present: a sinning presumptuously and perseveringly against Christ's redemption for us, and the Spirit of grace in us. "He only who stands high can fall low. A lively reference in the soul to what is good is necessary in order to be thoroughly wicked; hence, man can be more reprobate than the beasts, and the apostate angels than apostate man." [THOLUCK.] *remaineth no more sacrifice*—For there is but ONE Sacrifice that can atone for sin; they, after having fully known that sacrifice, deliberately reject it. 27. a certain—an extraordinary and indescribable. The indefiniteness, as of something *peculiar of its kind*, makes the description the more terrible (cf. *Greek*, James 1. 18). *looking for*—"expectation:" a later sense of the *Greek*. ALFORD strangely translates, as the *Greek* usually means elsewhere, "reception." The transition is easy from "giving a reception to" something or some one, to *looking for*. Contrast the "expecting" (the very same *Greek* as here), v. 13, which refutes ALFORD. *fiery indignation*—*lit.*, "zeal of fire." Fire is personified: glow or ardour of fire, i. e., of Him who is "a consuming fire." *devour*—continually. 28. Cf. ch. 2. 2, 3; 12. 25. *despised*—"set at naught" [ALFORD]: utterly and heinously violated, not merely some minor detail, but *the whole law and covenant*, as *ex. gr.*, by idolatry (Deuteronomy 17. 2-7). So here *apostasy* answers to such an utter violation of the old covenant. *died—Greek*, "dies:" the normal punishment of such transgression, then still in force. *without mercy*—*lit.*, *mercies*: removal out of the pale of mitigation, or a respite of his doom. *under*—on the evidence of. 29. *sorer—Greek*, "worse," viz., "punishment" (*lit.*, *vengeance*) than any mere temporal punishment of the body. *suppose ye*—an appeal to the Hebrews' reason and conscience. *thought worthy*—by God at the judgment. *trodden under foot the Son of God*—by "wilful" apostasy. So he treads under foot God Himself who "glorified His Son as an high priest" (ch. 5. 5; 6. 6). *an unholy thing*—*lit.*, "common," as opposed to "sanctified." No better than the blood of a common man, thus involving the consequence that Christ, in claiming to be God, was guilty of blasphemy, and so deserved to die! *wherewith he was sanctified*—for Christ died even for him. "Sanctified," in the fullest sense, belongs only to the saved elect. But in some sense it belongs also to those who have gone a far way in Christian experience, and yet fall away at last. The higher such a one's past Christian experiences, the deeper his fall. *done despite unto*—by repelling in fact: as "blasphemy" is despite in words (Mark 3. 29). "Of the Jews who became Christians and relapsed to Judaism, we find from the history of URIEL ACOSTA, that they required a blasphemy against Christ. They applied to Him epithets used against Molech the adulterous branch," &c. [THOLUCK.] *the Spirit of grace*—the Spirit that confers grace. "He who does not accept the benefit, insults Him who confers it. He hath made thee a son: wilt thou become a slave? He has come to take up His abode with thee; but thou art introducing evil into thyself." [CHRYSOSTOM.] "It is the curse of evil eternally to propagate evil: so, for him who profanes the Christ *without him*, and blasphemes the Christ *within him*, there is subjectively no renewal of a change of mind (ch. 6. 6), and objectively no new sacrifice for sins" (ch. 10. 26). [THOLUCK.] 30. *him—God*, who enters no empty threats. *vengeance belongeth unto me*—*Greek*, "To me belongeth vengeance:" exactly according with Paul's quotation, Romans 12. 19, of the same text. *Lord shall judge his people*—in grace, or else anger, according as each deserves: here, "judge," so as to punish the reprobate apostate; there, "judge," so as to interpose in behalf of, and save His people (Deuteronomy 32. 36). 31. *fearful . . . to fall into the hands*, &c. —It is good like David to *fall into the hands of God*, rather

than man, when one does so with filial faith in his father's love, though God chastises him. "It is fearful" to fall into His hands as a reprobate and presumptuous sinner doomed to His just vengeance as Judge (v. 27). *living God*—therefore able to punish for ever (Matthew 10. 28). 32. As previously he has warned them by the awful end of apostates, so here he stirs them up by the remembrance of their own former faith, patience, and self-sacrificing love. So Revelation 2. 3, 4. *call to remembrance*—habitually: so the present tense means. *illuminated*—"enlightened:" come to "the knowledge of the truth" (v. 28) in connection with baptism (*Note*, ch. 6. 4). In spiritual baptism, Christ, who is "the Light," is put on. "On the one hand, we are not to sever the sign and the grace signified where the sacrifice truly answers its designs; on the other, the glass is not to be mistaken for the liquor, nor the sheath for the sword." [BENGEL.] *fight of—i. e.*, consisting of afflictions. 33. The persecutions here referred to seem to have been endured by the Hebrew Christians at their first conversion, not only in Palestine, but also in Rome and elsewhere, the Jews in every city inciting the populace and the Roman authorities against Christians. *gazing-stock*—as in a theatre (so the *Greek*): often used as the place of punishment in the presence of the assembled multitudes. Acts 19. 29; 1 Corinthians 4. 9. "Made a theatrical spectacle to the world." *ye became*—of your own accord: attesting your Christian sympathy with your suffering brethren. *companions of—sharers* in affliction with. 34. *ye had compassion on me in my bonds*—The oldest MSS. and versions omit "me," and read, "Ye both sympathized with those in bonds (answering to the last clause of v. 33; cf. ch. 13. 3, 23; 6. 10), and accepted (so the *Greek* is translated ch. 11. 35) with joy (James 1. 2; joy in tribulations, as exercising faith and other graces, Romans 5. 3; and the pledge of the coming glory, Matthew 5. 12) the plundering of your (own) goods" (answering to the first clause of v. 33). *in yourselves*—The oldest MSS. omit "in;" translate, "Knowing that ye have for (or to) yourselves." *better*—a heavenly (ch. 11. 16). *enduring*—not liable to spoiling. *substance*—possession: peculiarly our own, if we will not cast away our birth-right. 35-37. Consequent exhortation to confidence and endurance, as Christ is soon coming. *Cast not away*—implying that they now have "confidence," and that it will not withdraw of itself, unless they "cast it away" wilfully (cf. ch. 3. 14). *which—Greek*, "the which:" inasmuch as being such as. *hath*—present tense: it is as certain as if you had it in your hand (v. 37). It hath in reversion. *recompense of reward*—of grace not of debt: a reward of a kind which no mercenary self-seeker would seek: holiness will be its own reward; self-devoting unselfishness for Christ's sake will be its own rich recompense (*Note*, ch. 2. 2; 11. 26). 36. *patience—Greek*, "waiting endurance," or "enduring perseverance:" the kindred *Greek* verb in the LXX., Habakkuk 2. 3, is translated, "Wait for it" (cf. James 5. 7). *after ye have done the will of God*—"that whereas ye have done the will of God" hitherto (v. 32-35), ye may now show also *patient, persevering endurance*, and so "receive the promise," i. e., the promised reward: eternal life and bliss commensurate with our work of faith and love (ch. 6. 10-12). We must not only *do*, but also *suffer* (1 Peter 1. 19). God first uses the *active* talents of His servants; then polishes the other side of the stone, making the *passive* graces shine, *patience, meekness*, &c. It may be also translated, "That ye may do the will of God, and receive," &c. [ALFORD]: *patience* itself is a further and a persevering doing of "God's will;" otherwise it would be profitless and no real grace (Matthew 7. 21). We should look, not merely for individual bliss now and at death, but for the great and general consummation of bliss of all saints, both in body and soul. 37, 38. Encouragement to patient endurance by consideration of the shortness of the time till Christ shall come, and God's rejection of him that draws back, taken from Habakkuk 2. 3, 4. *a little while*—(John 16. 16.) *he that shall come—lit.*, "the Comer." In Habakkuk, it is the vision that is said to be about to come. Christ, being the grand and ultimate sub-

ject of all prophetic vision, is here made by Paul, under inspiration, the subject of the Spirit's prophecy by Habakkuk, in its final and exhaustive fulfilment. **38. just**—The oldest MSS. and *Vulgate* read, "MY just man." God is the speaker: "He who is just in my sight." **BENGEL translates**, "The just shall live by MY faith," answering to the *Hebrew*, Habakkuk 2. 4., *lit.*, "the just shall live by the faith of Him," viz., Christ, the final subject of "the vision," who "will not lie," i. e., disappoint. Here not merely the first beginning, as in Galatians 3. 11, but the *continuance*, of the spiritual life of the justified man is referred to, as opposed to declension and apostasy. As the justified man receives his first spiritual life by faith, so it is by faith that he shall continue to live (Luke 4. 4). The faith meant here is that fully developed living trust in the unseen (ch. 11. 1) Saviour, which can keep men steadfast amidst persecutions and temptations (v. 34-36). **but—Greek**, "and." **if any man draw back**—So the *Greek* admits: though it might also be translated, as **ALFORD** approves, "if he (the just man) draw back." Even so, it would not disprove the final perseverance of saints. For "the just man" in this latter clause would mean one seemingly, and in part really, though not savingly, "just" or justified: as in Ezekiel 18. 24, 26. In the *Hebrew*, this latter half of the verse stands first, and is, "Behold, his soul which is lifted up, is not upright in him." Habakkuk states the cause of drawing back: a soul lifted up, and in self-inflated unbelief setting itself up against God. Paul, by the Spirit, states the effect, it draws back. Also, what in Habakkuk is, "His soul is not upright in him," is in Paul, "My soul shall have no pleasure in him." Habakkuk states the cause, Paul the effect: He who is not right in his own soul, does not stand right with God; God has no pleasure in him. **BENGEL translates** Habakkuk, "His soul is not upright in respect to him," viz., Christ, the subject of "the vision," i. e., Christ has no pleasure in him (cf. ch. 12. 25). Every flower in spring is not a fruit in autumn. **39.** A Pauline elegant turning-off from denunciatory warnings to charitable hopes of his readers (Romans 8. 12). **saving of the soul—lit.**, "acquisition (or obtaining) of the soul." The kindred *Greek* verb is applied to Christ's acquiring the Church as the purchase of His blood (Acts 20. 28). If we acquire or obtain our soul's salvation, it is through Him who has obtained it for us by his blood-shedding. "The unbelieving man loses his soul: for not being God's, neither is he his own (cf. Matthew 16. 26 with Luke 9. 25): faith saves the soul by linking it to God." [**DELITZSCH** in **ALFORD**.]

CHAPTER XI.

Ver. 1-40. DEFINITION OF THE FAITH JUST SPOKEN OF (ch. 10. 39): EXAMPLES FROM THE OLD COVENANT FOR OUR PERSEVERANCE IN FAITH. **1. Description** of the great things which faith (in its widest sense: not here restricted to faith in the Gospel sense) does for us. Not a full definition of faith in its whole nature, but a description of its great characteristics in relation to the subject of Paul's exhortation here, viz., to perseverance. **substance, &c.**—It substantiates promises of God which we hope for, as future in fulfilment, making them present realities to us. However, the *Greek* is translated in ch. 3. 14, "confidence;" and it also here may mean "sure confidence." So **ALFORD translates**. **THOMAS MAGISTER supports English Version**, "The whole thing that follows is virtually contained in the first principle; now the first commencement of the things hoped for is in us through the assent of faith, which virtually contains all the things hoped for." Cf. *Note*, ch. 6. 5, "tasted . . . powers of the world to come." Through faith, the future object of Christian hope, in its beginning, is already present. True faith infers the reality of the objects believed in and hoped for (v. 6). **HUGO DE ST. VICTOR** distinguished faith from hope. By faith alone we are sure of eternal things that they ARE; but by hope we are confident that WE SHALL HAVE them. All hope presupposes faith (Romans 8. 25). **evidence**—"demonstration:" convincing proof to the believer; the soul thereby seeing what the eye cannot see.

things not seen—the whole invisible and spiritual world; not merely things future and things pleasant, as the "things hoped for," but also the past and present, and those the reverse of pleasant. "Eternal life is promised to us, but it is when we are dead; we are told of a blessed resurrection, but meanwhile we moulder in the dust; we are declared to be justified, and sin dwells in us; we hear that we are blessed, meantime we are overwhelmed in endless miseries; we are promised abundance of all goods, but we still endure hunger and thirst; God declares He will immediately come to our help, but He seems deaf to our cries. What should we do if we had not faith and hope to lean on, and if our mind did not emerge amidst the darkness above the world by the shining of the Word and Spirit of God?" [**CALVIN**.] Faith is an assent unto truths credible upon the testimony of God [not on the reasonableness of the thing revealed though by this we may judge as to whether it be what it professes, a genuine revelation], delivered unto us in the writings of the apostles and prophets. Thus Christ's ascension is the cause, and His absence the crown, of our faith: because He ascended, we the more believe, and because we believe in Him who hath ascended, our faith is the more accepted. [**BISHOP PEARSON**.] Faith believes what it sees not; for if thou seest there is no faith: the Lord has gone away so as not to be seen: He is hidden that He may be believed; the yearning desire by faith after Him who is unseen is the preparation of a heavenly mansion for us; when He shall be seen it shall be given to us as the reward of faith. [**AUGUSTINE**.] As Revelation deals with spiritual and invisible things exclusively faith is the faculty needed by us, since it is the evidence of things not seen. By faith we venture our eternal interests on the bare word of God, and this is altogether reasonable. **2. For**—So high a description of faith is not undeserved; for, &c. [**ALFORD**.] **by—Greek**, "in:" in respect to . . . in the matter of, "it," or, as *Greek* more emphatically, "this." **the elders**—as though still living and giving their powerful testimony to the reasonableness and excellence of faith (ch. 12. 1) Not merely the ancients, as though they were people solely of the past; nay, they belong to the one and the same blessed family as ourselves (v. 39, 40). "The elders," whom we all revere so highly. "Paul shows how we ought to seek in all its fulness, under the veil of history, the essential substance of the doctrine sometimes briefly indicated." [**BENGEL**.] "The elders," as "the fathers," is a title of honour given on the ground of their bright faith and practice. **obtained a good report—Greek**, "were testified of," viz., favourably (cf. ch. 7. 8). It is a phrase of Luke, Paul's companion. Not only men, but God, gave testimony to their faith (v. 4, 5, 39). Thus they being testified of themselves have become "witnesses" to all others (ch. 12. 1). The earlier elders had their patience exercised for a long period of life: those later, in sharper afflictions. Many things which they hoped for and did not see, subsequently came to pass and were conspicuously seen, the event confirming faith. [**BENGEL**.] **3. we understand**—we perceive with our spiritual intelligence the fact of the world's creation by God, though we see neither Him nor the act of creation as described, Genesis 1. The natural world could not, without revelation, teach us this truth, though it confirms the truth when apprehended by faith (Romans 1. 20). Adam is passed over in silence here as to his faith, perhaps as being the first who fell and brought sin on us all; though it does not follow that he did not repent and believe the promise. **worlds—lit.**, "ages:" all that exists in time and space, visible and invisible, present and eternal. **framed**—"fitly formed and consolidated;" including the creation of the single parts and the harmonious organization of the whole, and the continual providence which maintains the whole throughout all ages. As creation is the foundation and a specimen of the whole Divine economy, so faith in creation is the foundation and a specimen of all faith [**BENGEL**.] **by the word of God**—not the personal word (*Greek*, *logos*, John 1. 1) here, but the spoken word (*Greek*, *rhema*); though by the instrumentality of the personal word (ch. 1. 2

not made, &c.—*translate as Greek*, “so that not out of things which appear hath that which is seen been made;” not as in the case of all things which we see reproduced from previously existing and visible materials, as, for instance, the plant from the seed, the animal from the parent, &c., has the visible world sprung into being from apparent materials. So also it is implied in the first clause of the verse that the invisible spiritual worlds were framed not from previously existing materials. **SHOULD** explains it by distinguishing “appear,” i. e., *begin to be seen* (viz., at creation), from *that which is seen* as already in existence, not merely *beginning to be seen*; so that the things seen were not made of the things which appear,” i. e., which *begin to be seen by us in the act of creation*. We were not spectators of creation; it is by faith we perceive it. **4. more excellent sacrifice**—because offered in *faith*. Now *faith* must have some *revelation of God* on which it fastens. The revelation in this case was doubtless God’s command to sacrifice animals (“the firstlings of the flock”) in token of the forfeiture of men’s life by sin, and as a type of the promised brisner of the serpent’s head (Genesis 3. 15), the one coming sacrifice; this command is implied in God’s having made coats of skin for Adam and Eve (Genesis 3. 21): for these skins must have been taken from animals slain in *sacrifice*; inasmuch as it was not for food they were slain, animal food not being permitted till after the flood; nor for mere *clothing*, as, were it so, clothes might have been made of the fleeces without the needless cruelty of killing the animal; but a coat of skin put on Adam from a sacrificed animal typified the covering or atonement (the *Hebrew* for *atone* means to cover) resulting from Christ’s sacrifice. The *Greek* is more *lit.*, rendered [KENNICOTT] by WICKLIFFE, “a much more sacrifice;” and by Queen Elizabeth’s version “a greater sacrifice.” A fuller, more ample sacrifice, that which partook more largely and essentially of the true nature and virtue of sacrifice. [ARCHBISHOP MAGEE.] It was not any intrinsic merit in “the firstling of the flock” above “the fruit of the ground.” It was God’s appointment that gave it all its excellency as a sacrifice; if it had not been so, it would have been a presumptuous act of *will-worship* (Colossians 2. 23), and *making of a life* which man had no right over before the flood (Genesis 9). The sacrifice seems to have been a holocaust, and the sign of the Divine acceptance of it was probably the consumption of it by fire from heaven (Genesis 15. 17). Hence, “to accept” a burnt sacrifice is in *Hebrew* “to turn it to ashes” (*Margin*, Psalm 20. 3). A flame seems to have issued from the Shekinah, or flaming cherubim, east of Eden (“the presence of the Lord,” Genesis 4. 16), where the first sacrifices were offered. Cain, in unbelieving self-righteousness, presented merely a *thank offering*, not like Abel feeling his need of the propitiatory sacrifice appointed on account of sin. God “had respect (first) unto Abel, and (then) to his offering” (Genesis 4. 4). Faith causes the believer’s person to be accepted, and then his offering. Even an animal sacrifice, though of God’s appointment, would not have been accepted, had it not been offered in faith. **he obtained witness—God** by fire attesting His acceptance of him as “righteous by faith.” **his gifts**—the common term for *sacrifices*, implying that they must be freely *given*. **by it**—by faith exhibited in his animal sacrifice. **dead, yet speaketh**—His *blood crying from the ground to God*, shows how precious, because of his “faith,” he was still in God’s sight, even when dead. So he becomes a witness to us of the blessed effects of faith. **5. Faith** was the ground of his *pleasing God*; and his *pleasing God* was the ground of his *translation*. **translated**—(Genesis 5. 22, 24.) Implying a *sudden removal* (the same *Greek* as in Galatians 1. 6) from mortality without death to immortality: such a *CHANGE* as shall pass over the living at Christ’s coming (1 Corinthians 15. 51, 52). **had this testimony**—viz., of Scripture; the *Greek* perfect implies that this testimony continues still: “he has been testified of.” **pleased God**—The Scripture testimony virtually expresses that he *pleased God*, viz., “Enoch walked with God.” LXX. translates the *Hebrew* for “walked with God” Genesis 6. 9, *pleased*

God. **6. without**—*Greek*, “*apart from faith*.” If one be destitute of faith (cf. Romans 14. 23). **to please**—*translate as ALFORD* does, the *Greek* aorist, “It is impossible to please God *at all*” (Romans 8. 8). Natural amiability and “works done before the grace of Christ are not pleasant to God, soasmuch as they spring not of faith in Jesus Christ; yea, rather, for that they are not done as God hath willed them to be done, we doubt not but they have the nature of sin.” [Article XIII., *Book of Common Prayer*.] Works not rooted in God are splendid sins. [AUGUSTINE.] **he that cometh to God**—as a worshipper (ch. 7. 19). **must believe—once for all**: (*Greek* aorist. that *God is*—*is*: is the true self-existing Jehovah (as contrasted with all so-called gods, not gods, Galatians 4. 8) the source of all being, though he sees Him not (v. 1) as being “invisible” (v. 27). So Enoch: this passage implies that he had not been favoured with *visible* appearances of God, yet he *believed* in God’s *being*, and in God’s *moral government*, as the Rewarder of His diligent worshippers in opposition to antediluvian skepticism. Also Moses was not so favoured before he left Egypt the first time, v. 27, still he believed. **and is**—a different *Greek* verb from the former “*is*.” *Translate*, “*is eventually*.” *proves to be; lit., becomes*. **rewarder**—renderer of reward. [ALFORD.] So God proved to be to Enoch. The reward is *God Himself* diligently “sought” and “walked with” in partial communion here, and to be fully enjoyed hereafter. Of Genesis 15. 1, “I am thy exceeding great reward,” of them—and them only. **diligently seek**—*Greek*, “seek out” God. Cf. “seek early,” Proverbs 8. 17. Not only “ask” and “seek,” but “knock,” Matthew 7. 7; cf. ch. 11. 12; Luke 13. 24, “Strive” as in an agony of contest. **7. warned of God**—The same *Greek*, ch. 8. 5, “admonished of God,” **moved with fear**—not mere slavish fear, but as in *Note*, ch. 5. 7; *Greek*, *reverential fear*: opposed to the world’s sneering disbelief of the revelation, and self-deceiving security. Join “by faith” with “prepared an ark” (1 Peter 3. 20). **by the which**—faith. **condemned the world**—for since he believed and was saved, so might they have believed and been saved, so that their condemnation by God is by his case shown to be just. **righteousness which is by faith**—*Greek*, “according to faith.” A Pauline thought. Noah is first called “righteous” in Genesis 6. 9. Christ calls Abel so, Matthew 23. 35. Cf. as to Noah’s righteousness, Ezekiel 14. 14, 20; 2 Peter 2. 5, “a preacher of righteousness.” Paul here makes *faith* the principle and ground of his righteousness. **heir**—the consequence of sonship which flows from faith. **8. From the antediluvian saints** he passes to the patriarchs of Israel, to whom “the promises” belonged. **called**—by God (Genesis 12. 1). The oldest MSS. and *Vulgate* read, “He that was called Abraham,” his name being changed from Abram to Abraham, on the occasion of God’s making with him and his seed a covenant sealed by circumcision, many years after his call out of Ur. “By faith, he who was (afterwards) called Abraham (*father of nations*, Genesis 17. 5, in order to become which was the design of God’s bringing him out of Ur) obeyed (the command of God: to be understood in this reading), *so as to go out*,” &c. **which he should after receive**—He had not fully received even this promise when he went out, for it was not *explicitly* given him till he had reached Canaan (Genesis 12. 1, 6, 7). When the promise of the land was given him the Canaanite was still in the land, and himself a stranger; it is in the new heaven and new earth that he shall receive his personal inheritance promised him; so believers sojourn on earth as strangers, whilst the ungodly and Satan lord it over the earth; but at Christ’s coming that same earth which was the scene of the believer’s conflict shall be the inheritance of Christ and His saints. **9. sojourned**—as a “stranger and pilgrim.” **in**—*Greek*, “into,” i. e., he went *into* it and sojourned there. **as in a strange country**—a country not belonging to him, but to others (so the *Greek*), Acts 7. 5, 6. **dwelling in tabernacles**—*tents*: as *strangers* and *sojourners* do: moving from place to place as having no fixed possession of their own. In contrast to the abiding “city” (v. 10). **with**—Their kind of dwelling being the same is a proof that their faith was the *same*.

They all alike were content to wait for their good things hereafter (Luke 16. 25). Jacob was fifteen years old at the death of Abraham. heirs with him of the same promise—Isaac did not inherit it from Abraham, nor Jacob from Isaac, but they all inherited it from God directly as "fellow-heirs." In ch. 6. 12, 15, 17, "the promise" means *the thing promised* as a thing in part already attained; but in this ch. "the promise" is of something still future. See, however, Note, ch. 6. 12. 10. looked for—Greek, "he was expecting;" waiting for with eager expectation (Romans 8. 19). a—Greek, "the city," &c., already alluded to. Worldly Enoch, son of the murderer Cain, was the first to build his city here: the godly patriarchs waited for their city hereafter (v. 16; ch. 12. 22; 13. 14). foundations—Greek, "the foundations" which the tents had not, nor even men's present cities have. whose builder and maker—Greek, "designer" [Ephesians 1. 4, 11] and master-builder, "or executor of the design. The city is worthy of its Framer and Builder (cf. v. 16; ch. 8. 2). Cf. "found," Note, ch. 12. 11. also Sara herself—though being the weaker vessel, and though at first she doubted. was delivered of a child—Omitted in the oldest MSS.: then translate, "and that when she was past age" (Romans 4. 19). she judged Him faithful who had promised—after she had ceased to doubt, being instructed by the angel that it was no jest, but a matter in serious earnest. 12. as good as dead—lit., "deadened:" no longer having, as in youth, energetic vital powers. stars . . . sand—(Genesis 22. 17.) 13-16. Summary of the characteristic excellencies of the patriarchs' faith. died in faith—died as believers, waiting for, not actually seeing as yet their good things promised to them. They were true to this principle of faith even unto, and especially in, their dying hour (cf. v. 20). These all—beginning with "Abraham" (v. 8), to whom the promises were made (Galatians 3. 16), and who is alluded to in the end of v. 13 and in v. 15. [BENGEL and ALFORD.] But the "ALL" can hardly but include Abel, Enoch, and Noah. Now as these did not receive the promise of entering literal Canaan, some other promise made in the first ages, and often repeated, must be that meant, viz., the promise of a coming Redeemer made to Adam, viz., "the seed of the woman shall bruise the serpent's head." Thus the promises cannot have been merely temporal, for Abel and Enoch mentioned here received no temporal promise. [ARCHBISHOP MAGEE.] This promise of eternal redemption is the inner essence of the promises made to Abraham (Galatians 3. 16). not having received—It was this that constituted their "faith." If they had "received" THE THING PROMISED (so "the promises" here mean: the plural is used because of the frequent renewal of the promise to the patriarchs: verse 17 says he *did* receive the promises, but not *the thing promised*), it would have been sight, not faith. seen them afar off—(John 8. 56.) Christ, as the Word, was preached to the Old Testament believers, and so became the seed of life to their souls, as He is to ours. and were persuaded of them—The oldest MSS. omit this clause. embraced them—as though they were not "afar off," but within reach, so as to draw them to themselves and clasp them in their embrace. TRENCH denies that the Old Testament believers embraced them, for they only saw them afar off: he translates, "saluted them," as the homeward-bound mariner, recognizing from afar the well-known promontories of his native land. ALFORD translates, "greeted them." Jacob's exclamation, "I have waited for thy salvation, O Lord" (Genesis 49. 18), is such a greeting of salvation from afar [DELITZSCH]. confessed . . . were strangers—so Abraham to the children of Heth (Genesis 23. 4); and Jacob to Pharaoh (Genesis 47. 9; Psalm 119. 19). Worldly men hold fast the world; believers sit loose to it. Citizens of the world do not confess themselves "strangers on the earth." pilgrims—Greek, "temporary (lit., *by the way*) sojourners." on the earth—contrasted with "an heavenly" (v. 16): "our citizenship is in heaven" (Greek: ch. 10. 34; Psalm 119. 54; Philippians 3. 20). "Whosoever professes that he has a Father in heaven, confesses himself a stranger on earth; hence there is in the heart an ardent longing, like that of a child living among strangers, in want and grief, far

from his fatherland." [LUTHER.] "Like ships in seas while in, above the world." 14. For—Proof that "faith" (v. 13) was their actuating principle. declare plainly—make it plainly evident. seek—Greek, "seek after:" implying the direction towards which their desires extend. a country—rather as Greek, "a fatherland." In confessing themselves strangers here, they evidently imply that they regard not this as their home or fatherland, but seek after another and a better. 15. As Abraham had he desired to leave his pilgrim life in Canaan, and resume his former fixed habitation in Ur, among the carnal and worldly, had in his long life ample opportunities to have done so; and so spiritually, as to all believers who came out from the world to become God's people, they might, if they had been so minded, have easily gone back. 16. Proving the truth that the old fathers did not, as some assert, "look only for transitory promises" (Article VII., *Book of Common Prayer*). now—as the case is, is not ashamed—Greek, "is not ashamed of them." Not merely once did God call himself their God, but He is now not ashamed to have Himself called so, they being alive and abiding with Him where He is. For, by the law, God cannot come into contact with anything dead. None remained dead in Christ's presence (Luke 20. 37, 38). He who is Lord and Maker of heaven and earth, and all things therein, when asked, What is thy name? said, omitting all His other titles, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." [THEODORET.] Not only is He not ashamed, but glories in the name and relation to His people. The "wherefore" does not mean that God's good pleasure is the meritorious, but the gracious, consequence of their obedience (that obedience being the result of His Spirit's work in them in the first instance). He first so "called" Himself, then they so called Him. for—proof of His being "their God," viz., "He hath prepared (in His eternal counsels, Matthew 20. 23; 25. 34, and by the progressive acts of redemption, John 14. 2) for them a city," the city in which He Himself reigns, so that their yearning desires shall not be disappointed (v. 14, 16). a city—on its garniture by God (cf. Revelation 21. 10-27). 17. offered up—lit., "hath offered up," as if the work and its praise were yet enduring. [ALFORD.] As far as His intention was concerned, he did sacrifice Isaac; and in actual fact "he offered him," as far as the presentation of him on the altar as an offering to God is concerned. tried—Greek, "tempted," as in Genesis 22. 1. Put to the proof of his faith. Not that God "tempts" to sin, but God "tempts" in the sense of proving or trying (James 1. 13-15. and—and so. he that had received—rather as Greek, "accepted," i. e., welcomed and embraced by faith, not merely "had the promises," as in ch. 7. 6. This added to the difficulty in the way of his faith, that it was in Isaac's posterity the promises were to be fulfilled; how then could they be fulfilled if Isaac were sacrificed? offered up—rather as Greek, "was offering up;" he was in the act of offering. his only-begotten son—Cf. Genesis 22. 2, "Take now thy son, thine only son." EUSEBIUS, *Preparatio Evangelica*, 1. 10, and 4. 16, has preserved a fragment of a Greek translation of Sanchoniatho, which mentions a mystical sacrifice of the Phœnicians, wherein a prince in royal robes was the offerer, and his only son was to be the victim: this evidently was a tradition derived from Abraham's offering, and handed down through Esau or Edom, Isaac's son. Isaac was Abraham's "only-begotten son" in respect of Sarah and the promises: he sent away his other sons, by other wives (Genesis 25. 6). Abraham is a type of the Father not sparing His only-begotten Son to fulfil the Divine purpose of love. God nowhere in the Mosaic law allowed human sacrifices, though He claimed the first-born of Israel as His. 18. Of whom—rather as Greek "He (Abraham, not Isaac) to whom it was said." [ALFORD.] BENGEL supports *English Version*. So ch. 1. 7 uses the same Greek preposition, "unto," for "in respect to," or "of." This verse gives a definition of the "only-begotten Son" (v. 17). in Isaac shall thy seed be called—(Genesis 21. 12.) The posterity of Isaac alone shall be counted as the seed of Abraham, which is the heir of the promises (Romans 9. 7). 19. Faith answered the ques-

some which reason brought against God's command to Abraham to offer Isaac, by suggesting that what God had promised He both could and would perform, however impossible the performance might seem (Romans 4. 20, 21). *able to raise him*—rather, in general, "able to raise from the dead." Cf. Romans 4. 17, "God who quickeneth the dead." The quickening of Sarah's dead womb suggested the thought of God's power to raise even the dead, though no instance of it had as yet occurred. *he received him*—"received him back." [ALFORD.] *in a figure—Greek, "in a parable."* ALFORD explains, "Received him back, risen from that death which he had undergone in, under, *the figure of the ram.*" I prefer with BISHOP PEARSON, ESTIUS, and GREGORY of Nyssa, understanding the *figure* to be the representation which the whole scene gave to Abraham of Christ in His death (typified by Isaac's offering in intention, and the ram's actual substitution answering to Christ's vicarious death), and in His resurrection (typified by Abraham's receiving him back alive from the jaws of death, cf. 2 Corinthians 1. 9, 10); just as on the day of atonement the slain goat and the scape-goat together formed one joint rite representing Christ's death and resurrection. It was then that Abraham saw Christ's day (John 8. 56): accounting God was able to raise even from the dead: from which state of the dead he received him back as *a type of the resurrection in Christ.* 20. Jacob is put before Esau, as heir of the chief, *viz., the spiritual blessing.* *concerning things to come—Greek, "even concerning things to come:"* not only concerning things present, Isaac, *by faith*, assigned to his sons things future, as if they were present. 21. *both the sons—Greek, "each of the sons"* (Genesis 47. 29; 48. 8-20). He knew not Joseph's sons, and could not distinguish them by sight, yet *he did distinguish them by faith*, transposing his hands intentionally, so as to lay his right hand on the younger, Ephraim, whose posterity was to be greater than that of Manasseh: he also adopted these grandchildren as his own sons, after having transferred the right of primogeniture to Joseph (Genesis 48. 22). *and worshipped, &c.*—This did not take place in immediate connection with the foregoing, but before it, when Jacob made Joseph swear that he would bury him with his fathers in Canaan, not in Egypt. The assurance that Joseph would do so filled him with pious gratitude to God, which he expressed by raising himself on his bed to an attitude of *worship*. His faith, as Joseph's (v. 22), consisted in his so confidentially anticipating the fulfilment of God's promise of Canaan to his descendants, as to desire to be buried there as his proper possession. *leaning upon the top of his staff*—Genesis 47. 31, *Hebrew and English Version*, "upon the bed's head." LXX. *translates* as Paul here. JEROME justly reprobates the notion of modern Rome, that Jacob *worshipped the top of Joseph's staff*, having on it an image of Joseph's power, to which Jacob bowed in recognition of the future sovereignty of his son's tribe, the father bowing to the son! The *Hebrew*, as *translated in English Version*, sets it aside: *the bed* is alluded to afterwards (Genesis 48. 2; 49. 33), and it is likely that Jacob turned himself in his *bed* so as to have his face toward the pillow, Isaiah 38. 2 (there are no *bed-heads* in the East). Paul by adopting the LXX. version, brings out, under the Spirit, *an additional fact, viz., that the aged patriarch used his own* (not Joseph's) *staff* to lean on in worshipping on his bed. *The staff*, too, was the *emblem of his pilgrim state* here on his way to his heavenly city (v. 13, 14), wherein God had so wonderfully supported him. Genesis 32. 10, "With my *staff* I passed over Jordan, and now I am become," &c. (cf. Exodus 12. 11; Mark 6. 8). In 1 Kings 1. 47, the same thing is said of David's "bowing on his bed," an act of adoring thanksgiving to God for God's favour to his son before death. He omits the more leading blessing of the twelve sons of Jacob; because "he plucks only the flowers which stand by his way, and leaves the whole meadow full to his readers." [DELITZSCH in ALFORD.] 22. *when he died*—"when dying." *the departing*—"the exodus" (Genesis 50. 24, 25). Joseph's eminent position in Egypt did not make him regard it as his home: in faith he

looked to God's promise of Canaan being fulfilled, and desired that his bones should rest there: testifying thus (1.) that he had no doubt of his posterity obtaining the promised land, and (2.) that he believed in the resurrection of the body, and the enjoyment in it of the heavenly Canaan. His wish was fulfilled (Joshua 24. 32; Acts 4. 16). 23. *parents*—So the LXX. have the plural, *viz., Amram and Jochebed* (Numbers 26. 59); but Exodus 2. 2. the mother alone is mentioned; but doubtless Amram sanctioned all she did, and secrecy being their object, he did not appear prominent in what was done. *a proper child—Greek, "a comely child."* Acts 7. 20, "exceeding fair," *Greek, "fair to God."* The "faith" of his parents in saving the child must have had some Divine revelation to rest on (probably at the time of his birth), which marked their "exceeding fair" babe as one whom God designed to do a great work by. His *beauty* was probably "the sign" appointed by God to assure their faith. *the king's commandment*—to slay all the males (Exodus 1. 22). 24. So far from *faith* being opposed to *Moses*, he was an eminent example of it. [BENGEL.] *refused*—in believing self-denial, when he might possibly have succeeded at last to the throne of Egypt. Thermutis, Pharaoh's daughter according to the tradition which Paul under the Spirit sanctions, adopted him, as JOSEPHUS says, with the consent of the king. Josephus states that when a child, he threw on the ground the diadem put on him in jest, a prelude of his subsequent formal rejection of Thermutis adoption of him. Faith made him to prefer the adoption of the King of kings, unseen, and so to choose (v. 25, 26) things, the very last which flesh and blood relish. 25. He balanced the best of the world with the worst of religion, and decidedly chose the latter. "Choosing" implies a deliberate resolution, not a hasty impulse. He was forty years old, a time when the judgment is matured. *for a season*—If the world has "pleasure" (*Greek, "enjoyment"*) to offer, it is but *for a season*. If religion bring with it "affliction," it too is but for a season; whereas its "pleasures are for evermore." 26. *Esteeming*—Inasmuch as he esteemed, *the reproach of Christ—i. e., the reproach* which falls on the Church, and which Christ regards as His own reproach, He being the Head, and the Church (both of the Old and New Testament) His body. Israel typified Christ; Israel's sufferings were Christ's sufferings (cf. 2 Corinthians 1. 5; Colossians 1. 24). As uncircumcision was Egypt's *reproach*, so circumcision was the badge of Israel's expectation of Christ, which Moses especially cherished, and which the Gentiles reproached Israel on account of. Christ's people's reproach will ere long be their great glory. *had respect unto—Greek, "turning his eyes away from* other considerations, *he fixed them on the* (eternal) recompense" (v. 39, 40). 27. *not fearing the wrath of the king*—But in Exodus 2. 14 it is said, "Moses feared, and fled from the face of Pharaoh." He was afraid, and fled from the danger where no duty called him to stay (to have stayed without call of duty would have been to tempt Providence and to sacrifice his hope of being Israel's future deliverer according to the Divine intimations; his great aim, *Note, v. 25*). He did not fear the king so as to neglect his duty and not return when God called him. It was *in spite of the king's prohibition he left Egypt*, not fearing the consequences which were likely to overtake him if he should be caught, after having, in defiance of the king, left Egypt. If he had stayed and resumed his position as adopted son of Pharaoh's daughter, his slaughter of the Egyptian would doubtless have been connived at; but his resolution to take his portion with oppressed Israel, which he could not have done had he stayed, was the motive of his flight, and constituted the "faith" of this act, according to the express statement here. The exodus of Moses with Israel cannot be meant here, for it was made, not in defiance, but by the desire, of the king. Besides, the chronological order would be broken thus, the next particular specified here, *viz., the institution of the Passover*, having taken place *before the exodus*. Besides, it is Moses' *personal* history and faith which are here described. The faith of the people ("THEY passed") is not introduced till v. 28. *endured*—steadfast in faith amidst trials. He had fled

not so much from fear of Pharaoh, as from a revulsion of feeling in finding God's people insensible to their high destiny, and from disappointment at not having been able to inspire them with those hopes for which he had sacrificed all his earthly prospects. This accounts for his strange reluctance and despondency when commissioned by God to go and arouse the people (Exodus 3. 15; 4. 1, 10-12). **seeing him . . . invisible**—as though he had not to do with men, but only with God, ever before his eyes by faith, though *invisible* to the bodily eye (Romans 1. 20; 1 Timothy 1. 17; 6. 16). Hence he feared not the wrath of *visible* man; the characteristic of *faith* (v. 1; Luke 12. 4, 5). **38. kept**—Greek, "hath kept," the Passover being, in Paul's day, still observed. His *faith* here was his belief in the invisible God's promise that the destroying angel should *pass over*, and not *touch* the inmates of the blood-sprinkled houses (Exodus 12. 23). "He acquiesced in the bare word of God where the thing itself was not apparent." [CALVIN.] **the first-born**—Greek "nenter;" both of man and beast. **39. they**—Moses and Israel. **Red Sea**—called so from its red sea-weed, or rather from Edom (meaning red), whose country adjoined it. **which . . . assaying to do**—Greek, "of which (Red Sea) the Egyptians having made experiment." *Rashness* and *presumption* mistaken by many for *faith*; with similar rash presumption many rush into eternity. The same thing when done by the believer, and when done by the unbeliever, is not the same thing. [BENGEL.] What was *faith* in Israel, was *presumption* in the Egyptians. **were drowned**—Greek, "were swallowed up," or "engulfed." They sank in the sands as much as in the waves of the Red Sea. Cf. Exodus 15. 12, "the earth swallowed them." **30.** The soundings of trumpets, though one were to sound for ten thousand years, cannot throw down walls, but *faith* can do all things. [CHRYSOSTOM.] **seven days**—whereas sieges often last for years. **31.** Rahab showed her "faith" in her confession, Joshua 2. 9, 11, "I know that Jehovah hath given you the land; Jehovah your God, is God in heaven above, and in earth beneath." **the harlot**—her former life adds to the marvel of her repentance, faith and preservation (Matthew 21. 31, 32). **believed not**—Greek, "were disobedient," viz., to the will of God manifested by the miracles wrought in behalf of Israel (Joshua 2. 8-11). **received**—in her house (Joshua 2. 1, 4, 5). **with peace**—peaceably; so that they had nothing to fear in her house. Thus Paul, quoting the same examples (v. 17, 31) for the power of *faith*, as James (2. 21, 25; see my notes there) does for justification by *works* evidently, shows that in maintaining justification by faith alone, he means not a dead faith, but "faith which *worketh* by love" (Galatians 5. 6). **32. the time**—suitable for the length of an Epistle. He accumulates collectively some out of many examples of faith. **Gideon**—put before Barak, not chronologically, but as being more celebrated. Just as Samson for the same reason is put before Jephthah. The mention of Jephthah as an example of "faith," makes it unlikely he sacrificed the life of his daughter for a rash vow. David, the warrior king and prophet, forms the transition from warrior chiefs to the "prophets," of whom "Samuel" is mentioned as the first. **33. subdued kingdoms**—as David did (2 Samuel 8. 1, &c.); so also Gideon subdued Midian (Judges 7). **wrought righteousness**—as Samuel did (1 Samuel 8. 2; 12. 3-23; 15. 33; and David 2 Samuel 8. 15). **obtained promises**—as "the prophets" (v. 32) did; for through them the promises were given (cf. Daniel 9. 21). [BENGEL.] Rather, "obtained the fulfillment of promises," which had been previously the object of their faith (Joshua 21. 45; 1 Kings 8. 56). Indeed, Gideon, Barak, &c., also obtained the things which God promised. Not "the promises," which are still future (v. 13, 39). **stopped the mouths of lions**—Note the words, "because he believed in his God." Also Samson (Judges 14. 6), David (1 Samuel 17. 34-37), Benahai (2 Samuel 23. 20). **34. Quenched the violence of fire**—(Daniel 3. 27.) Not merely "quenched the fire," but "quenched the power (so the Greek) of the fire." Daniel 3. and 6. record the last miracles of the Old Testament. So the martyrs of the Reformation, though not escaping the fire, were delivered from its having power really or lastingly to hurt them

escaped . . . sword—So Jephthah (Judges 12. 3); and so David escaped Saul's sword (1 Samuel 18. 11; 19. 10, 12); Elijah (1 Kings 19. 1, &c.; 2 Kings 6. 14). **out of weakness . . . made strong**—Samson (Judges 16. 28; 15. 19), Hezekiah (Isaiah 37. and 38.) Milton says of the martyrs, "They shook the powers of darkness with the irresistible power of weakness." **valiant in fight**—Barak (Judges 4. 14, 15). And the Maccabees, the sons of Matthias, Judas, Jonathan, and Simon, who delivered the Jews from their cruel oppressor, Antiochus of Syria. **armies—lit., camps** referring to Judges 7. 21. But the reference may be to the Maccabees having put to flight the Syrians and other foes. **35. Women received their dead raised**—as the widow of Zarephath (1 Kings 17. 17, &c.; 22). The Shunammite (2 Kings 4. 17, &c.; 35). The two oldest MSS. read, "They received women of aliens by raising their dead." 1 Kings 17. 21 shows that the raising of the widow's son by Elijah, led her to the faith, so that he thus took her into fellowship, an alien though she was. Christ in Luke 4. 26, makes especial mention of the fact that Elijah was sent to an alien from Israel, a woman of Sarepta. Thus Paul may quote this as an instance of Elijah's faith, that at God's command he went to a Gentile city of Sidonia (contrary to Jewish prejudices), and there, as the fruit of faith, not only raised her dead son, but received her as a convert into the family of God, as *Vulgate* reads. Still *English Version* may be the right reading. **and**—Greek, "but;" in contrast to those raised again to life. **tortured**—"broken on the wheel." Eleazar (2 Maccabees 6. 18, end; 12. 20, 30). The sufferer was stretched on an instrument like a drum-head, and scourged to death. **not accepting deliverance**—when offered to them. So the seven brothers, 2 Maccabees 7. 9, 11, 14, 29, 36; and Eleazar, 2 Maccabees 6. 21, 23, 30, "Though I might have been delivered from death, I endure these severe pains, being beaten." **a better resurrection**—than that of the women's children "raised to life again;" or, than the resurrection which their foes could give them by delivering them from death (Daniel 12. 2; Luke 20. 35; Philippians 3. 11). The fourth of the brethren (referring to Daniel 12. 2) said to King Antiochus, "To be put to death by men, is to be chosen to look onward for the hopes which are of God, to be raised up again by Him; but for thee there is no resurrection to life." The writer of 2 Maccabees expressly disclaims inspiration, which prevents our mistaking Paul's allusion here to it as if it sanctioned the Apocrypha as inspired. In quoting Daniel, he quotes a book claiming inspiration, and so tacitly sanctions that claim. **36. others**—of a different class of confessors for the truth (the Greek is different from that for "others," v. 35, *alioi, heteroi*). **trial**—testing their faith. **imprisonment**—as Hanani (2 Chronicles 16. 10), imprisoned by Asa. Micalah, the son of Imiah, by Ahab (1 Kings 22. 28, 27). **37. stoned**—as Zechariah, son of Jeholada (2 Chronicles 24. 20-22; Matthew 23. 35). **sawn asunder**—as Isalah was said to have been by Manasseh; but see my Introduction to Isalah. **tempted**—by their foes, in the midst of their tortures, to renounce their faith; the most bitter aggravation of them. Or else, by those of their own household, as Job was [ESTIUS]; or by the fiery darts of Satan, as Jesus was in his last trials. [GLASSIUS.] Probably it included all three; they were tempted in every possible way, by friends and foes, by human and satanic agents, by caresses and afflictions, by words and deeds, to forsake God, but in vain, through the power of faith. **sword—lit.,** "they died in the murder of the sword." In v. 34 the contrary is given as an effect of faith, "they escaped the edge of the sword." Both alike are marvellous effects of faith. It both accomplishes great things and suffers great things, without counting it suffering. [CHRYSOSTOM.] Urijah was so slain by Jeholadai (Jeremiah 26. 23); and the prophets in Israel (1 Kings 19. 10). **in sheep-skins**—as Elijah (1 Kings 19. 13, LXX.) They were *white*; as the "goat-skins" were *black* (cf. Zechariah 13. 4). **tortured**—Greek, "in evil state. **38. Of whom the world was not worthy**—So far from their being unworthy of living in the world, as their exile in deserts, &c., might seem to imply, "the world was not worthy of them." The world, in shutting them out, shut out the

themselves a source of blessing; such as Joseph proved to Potiphar (Genesis 39. 5), and Jacob to Laban (Genesis 30. 27). In condemning them, the world condemned itself. **caves**—*the* “chinks.” Palestine, from its hilly character, abounds in *fissures* and caves, affording shelter to the persecuted, as the fifty hid by Obadiah (1 Kings 18. 4, 13) and Elijah (1 Kings 19. 8, 13); and Mattathias and his sons (1 Maccabees 2. 28, 29); and Judas Maccabeus (2 Maccabees 5. 27). **39. having obtained a good report**—*Greek*, “being a true witness of.” *Though* they were so, yet “they received not the promise,” *i. e.*, the final completion of “salvation” promised at Christ’s coming again (ch. 9. 28); “the eternal inheritance” (ch. 9. 15). Abraham did obtain the very thing promised (ch. 6. 15) in part, *viz.*, blessedness in soul after death, by virtue of faith in Christ about to come; the full blessedness of body and soul shall not be till the full number of the elect shall be accomplished, and all together, no one preceding the other, shall enter on the full glory and bliss. Moreover, in another point of view, “It is probable that some accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at His burial many rose from the dead, who doubtless ascended to heaven with Him” [FLACIUS in BENIGEL] (cf. *Note*, Ephesians 4. 8). The perfecting of believers in title, and in respect to conscience, took place, once for all, at the death of Christ, by virtue of His being made by death perfect as Saviour. Their perfecting in soul at, and ever after Christ’s death, took place, and takes place at their death. But the universal and final perfecting will not take place till Christ’s coming. **40. provided**—with Divine forethought from eternity (cf. Genesis 22. 8, 14). **some better thing for us**—(ch. 7. 19)—than they had here. They had not in this world, “apart from us” (so the *Greek* is for “without us,” *i. e.*, they had to wait for us for), the clear revelation of the promised salvation actually accomplished, as we now have it in Christ; in their state beyond the grave their souls also seem to have attained an increase of heavenly bliss on the death and ascension of Christ; and they shall not attain the full and final glory in body and soul (the regeneration of the creature), until the full number of the elect (including us with them) is completed. The Fathers, CHRYSOStOM, &c., restricted the meaning of v. 39, 40 to this last truth, and I incline to this view. The connection is, “You, Hebrews, may far more easily exercise patience than Old Testament believers; for they had much longer to wait, and are still waiting until the elect are all gathered in; you, on the contrary, have not to wait for them.” [ESRUS.] I think his object in these verses (39, 40) is to warn Hebrew Christians against their tendency to relapse into *Judaism*. “Though the Old Testament worthies attained such eminence by faith, they are not above us in privileges, but the reverse.” It is not *we* who are perfected with them, but rather *they with us*. They waited for His coming; we enjoy Him as having come (ch. 1. 1; 2. 3). Christ’s death, the means of perfecting what the Jewish law could not perfect, was reserved for our time. Cf. ch. 12. 2, “perfecter (*Greek*) of our faith.” Now that Christ is come, they in soul share our blessedness, being “the spirits of the just made perfect” (ch. 12. 23); so ALFORD; however, see *Note* there. Ch. 9. 12 shows that the blood of Christ, brought into the heavenly holy place by Him, first opened an entrance into heaven (cf. John 3. 13). Still, the fathers were in blessedness by faith in the Saviour to come, at death (ch. 6. 15; Luke 16. 22).

CHAPTER XII.

Ver. 1-29. EXHORTATION TO FOLLOW THE WITNESSES OF FAITH JUST MENTIONED: NOT TO FAINT IN TRIALS: TO REMOVE ALL BITTER ROOTS OF SIN: FOR WE ARE UNDER, NOT A LAW OF TERROR, BUT THE GOSPEL OF GRACE, TO DESPISE WHICH WILL BRING THE HEAVIER PENALTIES, IN PROPORTION TO OUR GREATER PRIVILEGES. **1. we also**—as well as those recounted in v. 11. **are compassed about**—*Greek*, “have so great a cloud (a numberless multitude above us, like a cloud, ‘holy and pellucid,’ CLEMENS ALEXANDRINUS) of witnesses surrounding

us.” The image is from a “race,” an image common even in Palestine from the time of the Græco-Macedonian empire, which introduced such Greek usages as national games. The “witnesses” answer to the spectators pressing round to see the competitors in their contest for the prize (Philippians 3. 14). Those “witnessed of” (*Greek*, ch. 11. 5, 39) become in their turn “witnesses” in a two-fold way: (1.) attesting by their own case the faithfulness of God to His people [ALFORD] (ch. 6. 12), some of them *martyrs* in the modern sense; (2.) witnessing our struggle of faith; however, this second sense of “witnesses,” though agreeing with the *image* here if it is to be pressed, is not *positively*, unequivocally, and *directly* sustained by Scripture. It gives vividness to the image; as the crowd of spectators gave additional spirit to the combatants, so the cloud of witnesses who have themselves been in the same contest, ought to increase our earnestness, testifying, as they do, to God’s faithfulness. **weight**—As corporeal unwieldiness was, through a disciplinary diet, laid aside by candidates for the prize in racing; so carnal and worldly lusts, and all, whether from without or within, that would impede the heavenly runner, are the spiritual weight to be laid aside. “Encumbrance,” *all superfluous weight*; the lust of the flesh, the lust of the eye, and the pride of life, and even harmless and otherwise useful things which would positively retard us (Mark 10. 50, the blind man casting away his garment to come to Jesus; 9. 42-48; cf. Ephesians 4. 22; Colossians 3. 9, 10). **the sin which doth so easily beset us**—*Greek*, “sin which easily stands around us;” so LUTHER, “which always so clings to us;” “sinful propensity always surrounding us, ever present and ready.” [WAHL.] It is not primarily “the sin,” &c., but *sin* in general, with, however, especial reference to “apostasy,” against which he had already warned them, as one to which they might gradually be seduced; the besetting sin of the Hebrews, UNBELIEF. **with patience**—*Greek*, “in persevering endurance” (ch. 10. 36). On “run” cf. 1 Corinthians 9. 24, 25. **2. Looking unto it**, “Looking from afar” (*Note*, ch. 11. 26); fixing the eyes upon Jesus seated on the throne of God. **author**—“Prince-leader.” The same *Greek* is translated “Captain (of salvation),” ch. 2. 10; “Prince (of life),” Acts 3. 15. Going before us as the Originator of our faith, and the Leader whose matchless example we are to follow always. In this He is distinguished from all those examples of faith in ch. 11. (cf. 1 Corinthians 11. 1). On His “faith” cf. ch. 2. 13; 3. 2. Believers have ever looked to Him (ch. 11. 26; 13. 8). **finisher**—*Greek*, “Perfecter,” referring to ch. 11. 40. **of our faith**—rather as *Greek*, “of the faith,” including both His faith (as exhibited in what follows) and our faith. He fulfilled the ideal of faith Himself, and so both as a vicarious offering and an example, He is the object of our faith. **for the joy . . . set before him**—*viz.*, of presently after sitting down at the right hand of the throne of God; including besides His own personal joy, the joy of sitting there as a Prince and Saviour, to give repentance and remission of sins. The coming joy disarmed of its sting the present pain. **cross . . . shame**—the great stumbling-block to the Hebrews. “Despised,” *i. e.*, disregarded. **3. For**—Justifying His exhortation, “Looking unto Jesus.” **consider**—by way of comparison with yourselves, so the *Greek*. **contradiction**—unbelief, and every kind of opposition (Acts 28. 19). **sinner**—*Sin* assails us. Not *sin*, but *sinner*, contradicted Christ. [BENIGEL.] **be wearied and faint**—*Greek*, “lest ye weary fainting,” &c. Cf. Isaiah 49. 4, 5, as a specimen of Jesus not being wearied out by the contradiction and strange unbelief of those among whom He laboured, preaching as never man did, and exhibiting miracles wrought by His inherent power, as none else could do. **4. not yet resisted unto blood**—Image from pugilism, as he previously had the image of a race, both being taken from the great national Greek games. Ye have suffered the loss of goods, and been a gazing-stock both by reproaches and afflictions; ye have not shed your blood (*Note*, ch. 13. 7). “The athlete who hath seen his own blood, and who, though cast down by his opponent, does not let his spirits be cast down, who as often as he hath fallen hath risen the more determined,

goes down to the encounter with great hope." [SENECA.] **against sin**—*Sin* is personified as an adversary; *sin*, whether within you, leading you to *spare* your blood, or in our adversaries, leading them to *shed* it, if they cannot through your faithfulness even unto blood, induce you to apostatize. **5. forgotten**—utterly, so the *Greek*. Cf. v. 15-17, in which he implies how utterly *some* of them had forgotten God's word. His *exhortation* ought to have more effect on you than the cheers and exhortations of the spectators have on the competitors striving in the games, **which**—*Greek*, "the which," of which the following is a specimen. [ALFORD.] **speaketh unto you**—as in a *dialogue* or *discourse*, so the *Greek*, implying God's loving condescension (cf. Isaiah 1. 18). **despise not**—*lit.*, "Do not hold of little account." Betraying a *contumacious spirit of unbelief* (ch. 3. 12), as "faint" implies a broken down, **weak, and desponding spirit**. "Chastening" is to be borne with "subjection" (v. 9); "rebuken" (more severe than *chastening*) is to be borne with *endurance* (v. 7). "Some in adversity kick against God's will, others despond; neither is to be done by the Christian, who is peculiarly the child of God. To him such adverse things occur only by the decree of God, and that designed in kindness, *viz.*, to remove the defilements adhering to the believer, and to exercise his patience." [GROTIUS.] **6. (Revelation 3. 19.) and**—*Greek*, "yea and," "and moreover;" bringing out an additional circumstance. **scourgeth**—which draws forth "blood" (v. 4). **receiveth**—accepts. Takes to Himself as a son "In whom He *delighteth*" (Proverbs 3. 12). **7.** In v. 7, 8 the need of "chastening" or "discipline" is inculcated; in v. 9, the duty of those to whom it is administered. **If**—The oldest MSS. read, "With a view to chastening (*i. e.*, since God's chastisement is with a view to your chastening, *i. e.*, disciplinary amelioration) endure patiently;" so *Vulgate*. ALFORD translates it as indicative, not so well. "It is for chastisement that *ye are enduring*." **dealeth with you**—"beareth Himself toward you" in the very act of chastening. **what son is he**—"What son is there" even in ordinary life? Much more God as to His sons (Isaiah 48. 10; Acts 14. 22). The most eminent of God's saints were the most afflicted. God leads them by a way they know not (Isaiah 42. 16). We too much look at each trial by itself, instead of taking it in connection with the whole plan of our salvation, as if a traveller were to complain of the steepness and roughness of one turn in the path, without considering that it led him into green pastures, on the direct road to the city of habitation. The New Testament alone uses the *Greek* term for education (*paideia*), to express "discipline" or *correction*, as of a child by a wise father. **8. if ye be without**—excluded from participation in chastisement, and wishing to be so. **all**—all sons; all the worthies enumerated in ch. 11.; all the witnesses (v. 1). **are**—*Greek*, "have been made partakers." **then are ye bastards**—of whom their fathers take no care whether they are educated or not; whereas every right-minded father is concerned for the moral well-being of his legitimate son. "Since then not to be chastised is a mark of bastardy, we ought [not to refuse, but] rejoice in chastisement, as a mark of our genuine sonship." [CHRYSOSTOM.] **9. fathers . . . which corrected us**—rather as *Greek*, "We had the fathers of our flesh as correctors." **subjection**—See the punishment of insubordination, Deuteronomy 21. 18. **Father of spirits**—contrasted with the fathers of our flesh. "Generation by men is carnal, by God is spiritual." [BENGEL.] As "Father of spirits," He is both the Originator, and the Providential, and Gracious Sustainer, at once of animal and spiritual life. Cf. "and live," *viz.*, spiritually; also v. 10, "that we might be partakers of His holiness" (2 Peter 1. 4). God is a spirit Himself, and the Creator of spirits like Himself, in contrast to men who are flesh, and the progenitors of flesh (John 3. 6). Jesus our pattern "learned obedience" experimentally by suffering (ch. 5. 8). **and live**—and so, thereby live spiritually and eternally. **10.** Showing wherein the chastisement of our heavenly Father is preferable to that of earthly fathers. **for a few days**—*i. e.*, with a view to our well-being in the few days of our earthly life; so the *Greek*. **after their own pleasure**—*Greek*, "according to what

seemed fit to themselves." Their rule of chastening is what may seem fit to their own often erring judgment, temper, or caprice. The two defects of human education are (1.) the prevalence in it of a view to the interests of our *short* earthly term of *days*; (2.) the absence in parents of the unerring wisdom of our heavenly Father. "They err much at one time in severity, at another in indulgence [1 Samuel 3. 13; Ephesians 6. 4], and do not so much chasten as *THINK* they chasten." [BENGEL.] **that we might be partakers of his holiness**—Becoming holy as He is holy (John 15. 2). To become *holy* like God is tantamount to being educated for passing *eternity* with God (v. 14; 2 Peter 1. 4). So this "partaking of God's holiness" stands in contrast to the "few days" of this life, with a view to which earthly fathers generally educate their sons. **11. joyous . . . grievous**—*Greek*, "matter of joy . . . matter of grief." The objection that chastening is grievous is here anticipated and answered. It only seems so to those being chastened, whose judgments are confused by the present pain. Its ultimate *fruit* amply compensates for any temporary pain. The real object of the fathers in chastening is not that they find pleasure in the children's pain. Gratified wishes, our Father knows, would often be our real curses. **fruit of righteousness**—*righteousness* (in practice, springing from faith) is the *fruit* which chastening, the tree, yields (Philippians 1. 11). "Peaceable" (cf. Isaiah 32. 17); in contrast to the ordeal of conflict by which it has been won. "Fruit of righteousness to be enjoyed in peace after the conflict." [THOLUCK.] As the olive garland, the emblem of *peace* as well as *victory*, was put on the victor's brow in the games. **exercised thereby**—as athletes exercised in training for a contest. *Chastisement* is the *exercise* to give experience, and make the spiritual combatant irresistibly victorious (Romans 5. 3). "Oh happy the servant for whose improvement his Lord is earnest, with whom he deigns to be angry, whom He does not deceive by dissembling admonition" [withholding admonition, and so leading the man to think he needs it not]! TERTULLIAN, *de Pat.*, c. 11. Observe the "afterwards:" *that* is the time often when God works. **12.** He addresses them as runners in a race and pugilists, and warriors. [CHRYSOSTOM.] The "wherefore" is resumed from v. 1. **lift up**—In Isaiah 35. 3, from which Paul here quotes, it is, "*Strengthen ye the weak hands*." The *hand* is the symbol of one's strength. ALFORD translates, "Put straight again the relaxed hands." *English Version* expresses the sense well. **feeble**—*lit.*, "paralyzed;" a word used only by Luke in the New Testament, Paul's companion. The exhortation has three parts: the first relates to *ourselves*, v. 12, 13; the second, to *others*, v. 14, "Peace with all men," the third, to *God*, "Holiness, without which," &c.; and the first is referred to in v. 15, "Lest any man fall of the grace of God;" the second in the words, "Lest any root of bitterness," &c.; the third in v. 16, "Lest there be any fornicator or profane person," &c. This threefold relation often occurs in Paul's Epistles. Cf. *Note*, Titus 2. 12, "soberly, righteously, and godly." The *Greek* active verb, not the middle or reflexive, requires the sense to be, Lift up not only *your own* hands and knees, but also those of *your brethren* (cf. v. 15; Isaiah 35. 4). **13.** Quoted from Proverbs 4. 26, LXX., "Make straight paths for thy feet." *Straight*, *i. e.*, leading by a straight road to joy and grace (v. 1. 2, 15). Cease to "halt" between Judaism and Christianity. [BENGEL.] "Paths," *lit.*, *wheel-tracks*. Let your walk be so firm and so unanimous in the right direction, that a plain track and "highway" may be thereby established for those who accompany and follow you, to perceive and walk in (Isaiah 35. 8). [ALFORD.] **that which is lame**—those "weak in the faith" (Romans 14. 1), having still Judaizing prejudices. **be turned out of the way**—(Proverbs 4. 27)—and so missing the way, lose the prize of "the race" (v. 1). **rather be healed**—Proper exercise of itself contributes to health: the habit of walking straight onward in the right way tends to *healing*. **14. follow peace with all men**—with the brethren especially (Romans 14. 19), that so the "lame" among them be not "turned out of the way" (v. 13), and that no one of them "fail of the

grace of God" (v. 15). holiness—a distinct Greek word from God's "holiness" (v. 10). Translate here "sanctification." His is absolute holiness; our part is to put on His holiness, becoming "holy as He is holy," by sanctification. Whilst "following peace with all men," we are not so to seek to please them, as to make God's will and our sanctification a secondary object; this latter must be our first aim (Galatians 1. 10). **without which**—Greek, "apart from which." **no man shall see the Lord**—no man as a son; in heavenly glory (Revelations 22. 3, 4). In the East, none but the greatest favourites are admitted to the honour of seeing the king (cf. 2 Samuel 14. 24). The Lord being pure and holy, none but the pure and holy shall see Him (Matthew 5. 8). Without holiness in them, they could not enjoy Him who is holiness itself (Zechariah 14. 20). The connection of purity with seeing the Lord, appears in 1 John 3. 2, 3; Ephesians 5. 5. Contrast v. 16 (cf. 1 Thessalonians 4. 8). In Matthew 24. 30; Revelation 1. 7, it is said that all shall see the Lord; but, that shall be as a Judge, not as their fasting portion and God, which is meant here. The Greek verb does not denote the mere action of seeing, but the seer's state of mind to which the object is presented: so in Matthew 5. 8 they shall truly comprehend God. [TITTMANN.] None but the holy could appreciate the holy God, none else therefore shall abide in His presence. "The bad shall only see Him in His form as Son of man [cf. Revelation 1. 13, with 7; and Matthew 24. 30; Acts 1. 11; 17. 31]; still it will be in the glory in which He shall judge, not in the lowliness in which He was judged. His form as God, wherein He is equal to the Father, without doubt the ungodly shall not see; for it is only 'the pure in heart who shall see God.'" [AUGUSTINE.] "He shall come to judge, who stood before a judge. He shall come in the form in which He was judged, that they may see Him whom they pierced: He who was before hidden shall come manifested in power: He, as Judge, shall condemn the real culprits, who was Himself falsely made a culprit." 15. **lest any . . . fail**—Greek, "lest any (viz., through sloth in running) failing," or "falling short of the grace of God . . . trouble you." The image is taken from a company of travellers, one of whom lags behind, and so never reaches the end of the long and laborious journey. [CHRYSOSTOM.] **root of bitterness**—not merely a "bitter root," which might possibly bring forth sweet fruits; this, a root whose essence is "bitterness," never could. Paul here refers to Deuteronomy 29. 18, "Lest there should be among you a root that beareth gall and wormwood" (cf. Acts 8. 23). **Root of bitterness** comprehends every person (cf. v. 16) and every principle of doctrine or practice so radically corrupt as to spread corruption all around. The only safety is in rooting out such a root of bitterness. **many**—rather, "the many," i. e., the whole congregation. So long as it is hidden under the earth it cannot be remedied, but when it "springs up," it must be dealt with boldly. Still remember the caution (Matthew 13. 28-30) as to rooting out persons. No such danger can arise in rooting out bad principles. 16. **fornicator**—(Ch. 13. 4; 1 Corinthians 10. 8.) or **profane**—Fornication is nearly akin to gluttony, Esau's sin. He profanely cast away his spiritual privilege for the gratification of his palate. Genesis 25. 34 graphically portrays him. An example well fitted to strike needful horror into the Hebrews, whosoever of them, like Esau, were only sons of Isaac according to the flesh. [BENGEL.] **for one morsel**—the smallness of the inducement only aggravates the guilt of casting away eternity for such a trifle, so far is it from being a claim for mercy (cf. Genesis 3. 6). One single act has often the greatest power either for good or for evil. So in the cases of Reuben and Saul, for evil (Genesis 49. 4; 1 Chronicles 5. 1; 1 Samuel 13. 12-14); and, on the other hand, for good, Abraham and Phinehas (Genesis 12. 1, &c.; 15. 5, 6; Numbers 25. 6-15). **his birth-right**—Greek, "his own (so the oldest MSS. read, intensifying the suicidal folly and sin of the act) rights of primogeniture," involving the high spiritual privilege of being ancestor of the promised seed, and heir of the promises in Him. The Hebrews whom Paul addressed, had as Christians, the spiritual rights of primogeniture

(cf. v. 23): he intimates that they must exercise holy self control, if they wish not, like Esau, to forfeit them. 17. **afterwards**—Greek, "even afterward." He despised his birth-right, accordingly also he was despised and rejected when he wished to have the blessing. As in the believer's case, so in the unbeliever's, there is an "afterwards" coming, when the believer shall look on his past griefs, and the unbeliever on his past joys, in a very different light from that in which they were respectively viewed at the time. Cf. "Nevertheless afterward," &c., v. 11, with the "afterward" here. Cf. "the cool of the day," Genesis 3. 8, with 6. **when he would**—when he wished to have. "He that will not when he may, when he will, shall have nay" (Proverbs 1. 24-30; Luke 13. 34, 35; 19. 42). **he was rejected**—not as to every blessing, but only that which would have followed the primogeniture. **he found no place for repentance**—The cause is here put for the effect, "repentance" for the object which Esau aimed at in his so-called repentance, viz., the change of his father's determination to give the chief blessing to Jacob. Had he sought real repentance with tears he would have found it (Matthew 7. 7). But he did not find it, because this was not what he sought. What proves his tears were not those of one seeking true repentance is, immediately after he was foiled in his desire, he resolved to murder Jacob! He shed tears, not for his sin, but for his suffering the penalty of his sin. His were tears of vain regret and remorse, not of repentance. "Before, he might have had the blessing without tears; afterwards, however many tears he shed, he was rejected. Let us use the time" (Luke 18. 27)! [BENGEL.] ALFORD explains "repentance" here, a chance, by repenting, to repair (i. e., to regain the lost blessing). I agree with him that the translation, instead of "repentance," "no place for changing HIS FATHER'S mind," is forced; though doubtless this is what was the true aim of the "repentance" which he sought. The language is framed to apply to profane despisers who wilfully cast away grace and seek repentance (i. e., not real; but escape from the penalty of their sin), but in vain. Cf. "afterward," Matthew 25. 11, 12. Tears are no proof of real repentance (1 Samuel 24. 16, 17; contrast Psalm 56. 8). **it—the blessing**, which was the real object of Esau, though ostensibly seeking "repentance." 18. **For**—The fact that we are not under the law, but under a higher, and that the last dispensation, the Gospel, with its glorious privileges, is the reason why especially the Hebrew Christians should "look diligently," &c. (v. 15, 16). **are not come**—Greek, "have not come near to." Alluding to Deuteronomy 4. 11, "Ye came near and stood under the mountain; and the mountain burned with fire . . . with darkness, clouds, and thick darkness." "In your coming near unto God, it has not been to," &c. **the mount**—The oldest MSS. and Vulgate omit "the mount." But still, "the mount" must be supplied from v. 22. **that might be touched**—palpable and material. Not that any save Moses was allowed to touch it (Exodus 19. 12, 13). The Hebrews drew near to the material Mount Sinai with material bodies; we, to the spiritual mount in the spirit. The "darkness" was that formed by the clouds hanging round the mount; the "tempest" accompanied the thunder. 19. **trumpet**—to rouse attention, and herald God's approach (Exodus 19. 16). **entreated that the word should not be spoken**—lit., "that speech should not be added to them;" not that they refused to hear the word of God, but they wished that God should not Himself speak, but employ Moses as His mediating spokesman. "The voice of words" was the Decalogue, spoken by God himself, a voice issuing forth, without any form being seen; after which "He added no more" (Deuteronomy 5. 22). 20. **that which was commanded**—"the Interdict." [TITTMANN.] A stern interdictory mandate is meant. **And**—rather, "Even if a beast (much more a man) touch," &c. or thrust through with a dart—Omitted in the oldest MSS. The full interdict in Exodus 19. 12, 13 is abbreviated here; the beast alone being put for "whether man or beast;" the stoning which applies to the human offender, alone being specified, the beast's punishment, viz., the being thrice

through with a dart, being left to be understood. 21. *the sight*—the vision of God's majesty. *quake*—Greek, "I am in trembling;" "fear" affected his mind; "trembling," his body. Moses is not recorded in Exodus to have used these words. But Paul, by inspiration, supplies (cf. Acts 20. 35; 2 Timothy 3. 8) this detail. We read in Deuteronomy 9. 19, LXX., of somewhat like words used by Moses after breaking the two tables, through fear of God's anger at the people's sin in making the golden calves. He doubtless similarly "feared" in hearing the ten commandments spoken by the voice of Jehovah. 22. *are come*—Greek, "have come near unto" (cf. Deuteronomy 4. 11). Not merely, ye shall come, but, ye have already come. *Mount Zion*—antitypical Zion, the heavenly Jerusalem, of which the spiritual invisible Church (of which the first foundation was laid in literal Zion, John 12. 15; 1 Peter 2. 6) is now the earnest; and of which the restored literal Jerusalem hereafter shall be the earthly representative, to be succeeded by the everlasting and "new Jerusalem, coming down from God out of heaven" (Revelation 21. 2-27; cf. ch. 11. 10). 22, 23. *to an innumerable company of angels, to the general assembly and Church*—The city of God having been mentioned, the mention of its citizens follows. Believers being like the angels (Job 1. 6; 38. 7), "sons of God," are so their "equals" (Luke 20. 36); and, being reconciled through Christ, are adopted into God's great and blessed family. For the full completion of this we pray (Matthew 6. 10). *English Version* arrangement is opposed (1.) by "and" always beginning each new member of the whole sentence; (2.) "general assembly and Church," form a kind of tautology; (3.) "general assembly," or rather, "festal full assembly," "the jubilant full company" (such as were the Olympic games, celebrated with joyous singing, dancing, &c.), applies better to the angels above, ever hymning God's praises, than to the Church, of which a considerable part is now militant on earth. *Translate* therefore, "To myriads (ten thousands, cf. Deuteronomy 33. 2; Psalm 68. 17; Daniel 7. 10; Jude 14; namely), the full festal assembly of angels, and the Church of the first-born." Angels and saints together constitute the *ten thousands*. Cf. "all angels, all nations" Matthew 25. 31, 32. Messiah is pre-eminently "the First-born," or "First-begotten" (ch. 1. 6), and all believers become so by adoption. Cf. the type, Leviticus 3. 12, 45, 50; 1 Peter 1. 18. As the kingly and priestly succession was in the first-born, and as Israel was God's "first-born" (Exodus 4. 22; cf. 13. 2), and a "kingdom of priests" to God (Exodus 19. 6), so believers (Revelation 1. 6), *written in heaven*—enrolled as citizens there. All those who at the coming of "God the Judge of all" (which clause therefore naturally follows), shall be found "written in heaven," i. e., in the *Lamb's book of life*. Though still fighting the good fight on earth, still, in respect to your destiny, and present life of faith which substantiates things hoped for, ye are already members of the heavenly citizenship. "We are one citizenship with angels; to which it is said in the psalm, *Glorious things are spoken of thee, thou city of God*." [AUGUSTINE.] I think ALFORD wrong in restricting "the Church of the first-born written in heaven," to those militant on earth; it is rather, all those who at the Judge's coming shall be found written in heaven (the true patent of heavenly nobility; contrast "written in the earth," Jeremiah 17. 13, and Esau's profane sale of his birth-right, v. 16); these all, from the beginning to the end of the world, forming one Church to which every believer is already come. The first-born of Israel were "written" in a roll (Numbers 3. 40). *the spirits of just men made perfect*—at the resurrection, when the "JUDGE" shall appear, and believers' bliss shall be consummated by the union of the glorified body with the spirit; the great hope of the New Testament (Romans 8. 23-25; 1 Thessalonians 4. 16). The place of this clause after "the JUDGE OF ALL," is my objection to BENGEL and ALFORD's explanation, the sons of the just in their separate state perfected. Cf. (Note) ch. 11. 39, 40, to which he refers here, and which I think confirms my view; those heretofore spirits, but now to be perfected by being clothed upon with the body. Still the phrase, "spirits of just men

made perfect," not merely "just men made perfect," may favour the reference to the happy spirits in their separate state. The Greek is not "the perfected spirits," but "the spirits of the perfected just." In no other passage are the just said to be perfected before the resurrection, and the completion of the full number of the elect (Revelation 6. 11); I think, therefore, "spirits of the just," may here be used to express the just whose predominant element in their perfected state shall be spirit. So spirit and spirits are used of a man or men in the body, under the influence of the spirit the opposite of flesh (John 3. 6). The resurrection bodies of the saints shall be bodies in which the spirit shall altogether preponderate over the animal soul (Note, 1 Corinthians 15. 44). 24. *new*—Not the usual term (*kaine*) applied to the Christian covenant (ch. 9. 15), which would mean new as different from, and superseding the old; but Greek *neai*, recent, lately established, having the freshness of youth, as opposed to age. The mention of Jesus, the Perfecter of our faith (v. 2), and Himself perfected through sufferings and death, in His resurrection and ascension (ch. 2. 10; 5. 9), is naturally suggested by the mention of "the just made perfect" at their resurrection (cf. ch. 7. 22). Paul uses "Jesus," dwelling here on Him as the Person realized as our loving friend, not merely in His official character as the Christ. *and to the blood of sprinkling*—here enumerated as distinct from "Jesus." BENGEL reasonably argues as follows: His blood was entirely "poured out" of His body by the various ways in which it was shed, His bloody sweat, the crown of thorns, the scourging, the nails, and after death the spear, just as the blood was entirely poured out and extravasated from the animal sacrifices of the law. It was incorruptible (1 Peter 1. 18, 19). No Scripture states it was again put into the Lord's body. At His ascension, as our great High Priest, He entered the heavenly holiest place "by His own blood" (not after shedding His blood, nor with the blood in His body, but), carrying it separately from his body (cf. the type, ch. 9. 7, 12, 25; 13. 11). Paul does not say, By the efficacy of His blood, but, "By His own proper blood" (ch. 9. 12); not MATERIAL blood, but "the blood of Him who, through the eternal Spirit, offered Himself without spot unto God" (ch. 9. 14). So in ch. 10. 29, the Son of God and the blood of the covenant wherewith (the professor) was sanctified, are mentioned separately. Also in ch. 13. 12, 20; also cf. ch. 10. 19, with 21. So in the Lord's Supper (1 Corinthians 10. 16; 11. 24-26), the body and blood are separately represented. The blood itself, therefore, continues still in heaven before God, the perpetual ransom-price of "the eternal covenant" (ch. 13. 20). Once for all Christ sprinkled the blood peculiarly for us at His ascension (ch. 9. 12). But it is called "the blood of sprinkling," on account also of its continued use in heaven, and in the consciences of the saints on earth (ch. 9. 14; 10. 22; Isaiah 52. 15). This sprinkling is analogous to the sprinkled blood of the Passover. Cf. Revelation 5. 6, "In the midst of the throne, a Lamb as it had been slain." His glorified body does not require meat, nor the circulation of the blood. His blood introduced into heaven took away the dragon's right to accuse. Thus Rome's theory of concomitancy of the blood with the body, the excuse for giving only the bread to the laity, fails to the ground. The mention of "the blood of sprinkling" naturally follows the mention of the "covenant," which could not be consecrated without blood (ch. 9. 18, 22). *speakech better things than that of Abel*—viz., than the sprinkling (the best MSS. read the article masculine, which refers to "sprinkling," not to "blood," which last is neuter) of blood by Abel in his sacrifice spake. This comparison between two things of the same kind (viz., Christ's sacrifice, and Abel's sacrifice) is more natural, than between two things different in kind and in results (viz., Christ's sacrifice, and Abel's own blood [ALFORD], which was not a sacrifice at all), cf. ch. 11. 4; Genesis 4. 4. This accords with the whole tenor of the Epistle, and of this passage in particular (v. 18-22), which is to show the superiority of Christ's sacrifice and the new covenant, to the Old Testament sacrifices (of which Abel's is the first recorded. it, moreover, was testified to by God as acceptable to Him above Cain's), cf. ch. 9. and 10. The word "better" implies

superiority to something that is good: but Abel's *own* blood was not at all good for the purpose for which Christ's blood was efficacious; nay, it cried for vengeance. To ARCHBISHOP MAGEE, HAMMOND, and KNATCHBULL. BENGEL takes "the blood of Abel" as put for *all* the blood shed on earth crying for vengeance, and greatly increasing the other cries raised by sin in the world; counteracted by the blood of Christ calmly speaking in heaven for us, and from heaven to us. I prefer MAGEE's view. Be this as it may, to deny that Christ's atonement is truly a propitiation, overthrows Christ's priesthood, makes the sacrifices of Moses' law an unmeaning mummery, and represents Cain's sacrifice as good as that of Abel. 25. *refuse not*—through unbelief. *him that speaketh*—God in Christ. As the *blood of sprinkling* is represented as *speaking* to God for us, v. 24; so here God is represented as speaking to us (ch. 1. 1, 2). His word now is the prelude of the last "shaking" of all things (v. 27). The same word which is heard in the Gospel *from heaven*, will shake heaven and earth (v. 26). *who refused him*—Greek, "refusing as they did." Their seemingly submissive entreaty that the word should not be spoken to them by God any more (v. 19), covered over refractory hearts, as their subsequent deeds showed (ch. 3. 16). *that spake*—*revealing with oracular warnings His Divine will*: so the Greek. *if we turn away*—Greek, "we who turn away." The word implies greater refractoriness than "refused," or "declined." *Him that speaketh from heaven*—God, by His Son in the Gospel, speaking from His heavenly throne. Hence, in Christ's preaching frequent mention is made of "the kingdom of the heavens" (Greek, Matthew 3. 2). In the giving of the law God spake on earth (*viz.*, Mount Sinai) by angels (ch. 2. 2; cf. ch. 1. 2). In Exodus 20. 22, when God says, "I talked with you *from heaven*," this passage in Hebrews shows that not the highest heavens, but the visible heavens, the clouds and darkness, are meant, out of which God by angels proclaimed the law on Sinai. 26. *then shook*—when He gave the law on Sinai. *now*—under the Gospel. *promised*—the announcement of His coming to break up the present order of things, is to the ungodly a terror, to the godly a promise, the fulfilment of which they look for with joyful hope. *Yet once more*—Cf. my *Notes*, Haggai 2. 6, 21, 22, both which passages are condensed into one here. The shaking began at the first coming of Messiah; it will be completed at His second coming, prodigies in the world of nature accompanying the overthrow of all kingdoms that oppose Messiah. The *Hebrew* is *lit.*, "it is yet one little," *i. e.*, a single brief space till the series of movements begins ending in the advent of Messiah. Not merely the earth, as at the establishment of the Sinaitic covenant, but heaven also is to be shaken. The two advents of Messiah are regarded as one, the complete shaking belonging to the second advent, of which the presage was given in the shakings at the first advent: the convulsions connected with the overthrow of Jerusalem shadowing forth those about to be at the overthrow of all the God-opposed kingdoms by the coming Messiah. 27. *this word, Yet once more*—So Paul, by the Spirit, sanctions the LXX. rendering of Haggai 2. 6, giving an additional feature to the prophecy in the *Hebrew*, as rendered in *English Version*, not merely that it shall be *in a little while*, but that it is to be "once more" as the final act. The stress of his argument is on the "ONCE." *Once for all: once and for ever*. "In saying 'once more,' the Spirit implies that something has already passed, and something else shall be which is to remain, and is no more to be changed to something else; for the *once* is exclusive, *i. e.*, *not many times*." [ESTIUS.] *those things that are shaken*—the heaven and the earth. As the shaking is to be *total*, so shall the removal be, making way for the better things that are unremovable. Cf. the Jewish economy (the type of the whole present order of things) giving way to the new and abiding covenant: the forerunner of the everlasting state of bliss. *as of things . . . made*—*viz.*, of this present visible creation: cf. 2 Corinthians 5. 1; and ch. 9. 11, "made with hands . . . of this creation," *i. e.*, things so made at creation that they would not remain

of themselves, but be removed. The new abiding heaven and earth are also *made* by God, but they are of a higher nature than the material creation, being made to partake of the Divine nature of Him who is *not made*: so in this relation, as one with the uncreated God, they are regarded as not of the same class as the *things made*. The things *made* in the former sense do *not remain*; the things of the new heaven and earth, like the uncreated God, "shall **REMAIN** before God" (Isaiah 66. 22). The Spirit, the seed of the new and heavenly being, not only of the believer's soul, but also of the future body, is an *uncreated* and immortal principle. 28. *receiving*—as we do, in prospect and sure hope, also in the possession of the Spirit the first-fruits. This is our privilege as Christians. **let us have grace**—"let us have thankfulness." [ALFORD after CHRYSOSTOM.] But (1.) this translation is according to classical Greek, not Paul's phraseology for "to be thankful." (2.) "To God" would have been in that case added. (3.) "Whereby we may serve God," suits the *English Version* "grace" (*i. e.*, Gospel grace, the work of the Spirit, producing faith exhibited in *servicing God*), but does not suit "thankfulness." **acceptably**—Greek, "well-pleasingly." **reverence and godly fear**—The oldest MSS. read, "reverent caution and fear." *Reverent caution* (same Greek as in ch. 5. 7; see *Note* there) lest we should offend God, who is of purer eyes than to behold iniquity. *Fear* lest we should bring destruction on ourselves. 29. Greek, "For even:" "for also:" introducing an *additional* solemn incentive to diligence. Quoted from Deuteronomy 4. 24. **our God**—in whom we hope, is also to be feared. He is love; yet there is another side of his character, God has *wrath* against sin (ch. 10. 27, 31).

CHAPTER XIII.

Ver. 1-25. EXHORTATION TO VARIOUS GRACES, ESPECIALLY CONSTANCY IN FAITH, FOLLOWING JESUS AMIDST REPROACHES. CONCLUSION, WITH PIECES OF INTELLIGENCE AND SALUTATIONS. 1. **brotherly love**—a distinct special manifestation of "charity" or "love" (2 Peter 1. 7). The Church of Jerusalem, to which in part this Epistle was addressed, was distinguished by this grace, we know from Acts (cf. ch. 6. 10; 10. 32-34; 12. 12, 13). **continue**—*charity* will itself *continue*. See that it *continue with you*. 2. Two manifestations of "brotherly love," *hospitality*, and *care for those in bonds*. **Be not forgetful**—Implying it was a duty which they all recognized, but which they might forget to act on (v. 3, 7, 16). The enemies of Christianity themselves have noticed the practice of this virtue among Christians. [JULIAN, *Ep.* 49.] **entertained angels unawares**—Abraham and Lot did so (Genesis 18. 2; 19. 1). To obviate the natural distrust felt of strangers, Paul says, an unknown guest may be better than he looks: he may be unexpectedly found to be as much a *messenger* of God for good, as the angels (whose name means *messenger*) are; nay more, if a Christian, he represents Christ Himself. There is a play on the same Greek word, *Be not forgetful* and *unaware*; let *not* the duty of hospitality to strangers *escape* you; for, by entertaining strangers, it has *escaped* the entertainers that they were entertaining angels. Not unconscious and forgetful of the duty, they have unconsciously brought on themselves the blessing. 3. **Remember**—in prayers and acts of kindness. **bound with them**—by virtue of the unity of the members in the body under one Head, Christ (1 Corinthians 12. 26). **suffer adversity**—Greek, "are in evil state." **being yourselves also in the body**—and so liable to the adversities incident to the natural body, which ought to dispose you the more to sympathize with them, not knowing how soon your own turn of suffering may come. "One experiences adversity almost his whole life, as Jacob; another in youth, as Joseph; another in manhood, as Job; another in old age." [BENGEL.] 4. *is*—*translate*, "Let marriage be treated as honourable:" as v. 5 also is an exhortation. **in all**—"in the case of all men:" "among all." "To avoid fornication let EVERY MAN have his own wife" (1 Corinthians 7. 2). Judaism and Gnosticism combined were soon about to throw discredit on marriage. The venerable Paphnutius, in the Council of Nice, quoted

this verse for the justification of the married state. If one does not himself marry, he should not prevent others from doing so. Others, especially Romanists, *translate*, "In all *things*," as in v. 18. But the warning being against lasciviousness, the contrast to "*whoremongers and adulterers*" in the parallel clause, requires the "In all" in this clause to refer to *persons*. **the bed undefiled**—*translate*, as *Greek* requires "undefiled" to be a *predicate*, not an epithet, "And let the bed *be* undefiled." **God will judge**—Most whoremongers escape the notice of human tribunals; but God takes particular cognizance of those whom man does not punish. Gay immoralities will then be regarded in a very different light from what they are now. **5. conversation**—"manner of life." The love of filthy lust and the love of filthy lucre follow one another as closely akin, both alienating the heart from the Creator to the creature. **such things as ye have**—*lit.*, "present things" (Philippians 4. 11). **I will never leave thee, nor forsake thee**—A promise tantamount to this was given to Jacob (Genesis 28. 15), to Israel (Deuteronomy 31. 6, 8), to Joshua (Joshua 1. 5), to Solomon (1 Chronicles 28. 20). It is therefore like a Divine adage. What was said to them, extends also to us. He will neither withdraw His *presence* ("never leave thee") nor His *help* ("nor forsake thee"). [BENGEL.] **6. may**—rather as *Greek*, expressing confidence actually realized, "So that we boldly (confidently) *say*" (Psalm 56. 4. 11; 118. 6). Punctuate as both the *Hebrew* and the *Greek* require, "And (so) I will not fear: what (then) shall man do unto me?" **7. Remember**—so as to imitate: not to *invoke* in prayer, as Rome teaches. **have the rule**—rather, "who have *had* the rule over you:" your spiritual leaders. **who**—*Greek*, "the which:" such persons as. **who have spoken unto you**—"spake" (so the *Greek* aorist means) during their lifetime. This Epistle was among those later written, when many of the heads of the Jerusalem Church had passed away. **whose faith**—even unto death: probably death by martyrdom, as in the case of the instances of *faith* in ch. 11. 35. Stephen, James the brother of our Lord and bishop of Jerusalem, as well as James the brother of John (Acts 12. 2), in the Palestinian Church, which Paul addresses, suffered martyrdom. **considering**—*Greek*, "looking up to," "diligently contemplating all over," as an artist would a model. **the end**—the termination, at death. The *Greek* is used of *decease* (Luke 9. 31; 2 Peter 1. 15). **of their conversation**—"manner of life:" "religious walk" (Galatians 1. 13; Ephesians 4. 22; 1 Timothy 4. 12; James 3. 13). *Considering* how they manifested the soundness of their faith by their holy *walk*, which they maintained even to the end of that *walk* (their death by martyrdom). **9.** This verse is not, as some read it, in apposition with "the end of their conversation" (v. 8), but forms the transition. "Jesus Christ, yesterday and to-day (is) the same, and (shall be the same) unto the ages" (*i. e.*, unto all ages). The *Jesus Christ* (the full name being given, to mark with affectionate solemnity both His *person* and His *office*) who supported your spiritual *rulers* through life even unto their *end* "yesterday" (in times past), being at once "the Author and the Finisher of their faith" (ch. 12. 2), remains still the same Jesus Christ "to-day," ready to help you also, if like them you walk by "faith" in Him. Cf. "this same Jesus," Acts 1. 11. He who *yesterday* (proverbial for the past time) suffered and died, is *to-day* in glory (Revelation 1. 18). "As night comes between yesterday and to-day, and yet night itself is swallowed up by *yesterday* and *to-day* so the *suffering* did not so interrupt the glory of Jesus Christ which was of yesterday, and that which is to-day, as not to continue to be the same. He is the same *yesterday*, before He came into the world, and *to-day*, in heaven. *Yesterday* in the time of our predecessors, and *to-day* in our age." [BENGEL.] So the doctrine is the *same*, not variable: this verse thus forms the transition between v. 7 and 9. He is always "the same" (ch. 1. 12). The same in the Old and in New Testament. **9. about**—rather, as oldest MSS. read, "carried *aside*;" *viz.*, cf. Ephesians 4. 14. **divers**—differing from the one faith in the one and the same Jesus Christ, as taught by them who had the rule over you (v. 7). **strange**—foreign to the truth.

doctrines—"teachings." **established with grace; not with meats**—not with observances of Jewish distinctions between clean and unclean meats, to which ascetic Judaizers added in Christian times the rejection of some meats, and the use of others: noticed also by *Paul* in 1 Corinthians 8. 8, 13; 6. 13. Romans 14. 17, an exact parallel to this verse: these are some of the "divers and strange doctrines" of the previous sentence. Christ's body offered once for all for us, is our true spiritual "meat" to "eat" (v. 10), "the stay and the staff of bread" (Isaiah 3. 1), the mean of all "grace." **which have not profited**—*Greek* "in which they who walked were not profited;" *viz.*, in respect to justification, perfect cleansing of the conscience, and sanctification. Cf. on "walked," Acts 21. 21; *viz.*, with superstitious scrupulosity, as though the worship of God in itself consisted in such legal observances. **10.** Christianity and Judaism are so totally distinct, that "they who serve the (Jewish) tabernacle," have no right to eat our spiritual Gospel meat, *viz.*, the Jewish priests, and those who follow their guidance in serving the ceremonial ordinance. He says, "Serve the tabernacle," not "serve *in* the tabernacle." Contrast with this servile worship ours, **an altar**—the cross of Christ, whereon His body was offered. The Lord's table represents this altar, the cross; as the bread and wine represent the sacrifice offered on it. Our meat, which we by faith spiritually eat, is the flesh of Christ, in contrast to the typical ceremonial meats. The two cannot be combined (Galatians 5. 2). That not a literal eating of the sacrifice of Christ is meant in the Lord's Supper, but a spiritual is meant, appears from comparing v. 9 with 10, "with **GRACE**, not with **MEATS**." **11, 12.** For just as "the bodies of those beasts whose blood is brought into the sanctuary by, &c., are burned without the camp," so "Jesus also that, &c., suffered without the gate" of ceremonial Judaism, of which His crucifixion outside the gate of Jerusalem is a type. **for**—reason why they who serve the tabernacle, are excluded from share in Christ; because His sacrifice is not like one of those sacrifices in which they had a share but answers to one which was "wholly burned" outside (the *Greek* is "burnt completely," "consumed by burning"), and which consequently they could not eat of. Leviticus 6. 30, gives the general rule, "No sin offering where of any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire." The sin offerings are twofold, the *outward*, whose blood was sprinkled on the outward altar, and of whose bodies the priests might eat, and the *inward*, the reverse. **the sanctuary**—here the *Holy of holies*, into which the blood of the sin offering was brought on the day of atonement. **without the camp**—in which were the tabernacle and Levitical priests and legal worshippers, during Israel's journey through the wilderness; replaced afterwards by Jerusalem (containing the temple), outside of whose walls Jesus was crucified. **12. Wherefore Jesus**—In order that the Antitype might fulfil the type. **sanctify**—Though not brought into the temple "sanctuary" (v. 11) His blood has been brought into the heavenly sanctuary, and "sanctifies the people" (ch. 2. 11, 17), by cleansing them from sin, and consecrating them to God. **his own**—not blood of animals. **without the gate**—of Jerusalem; as if unworthy of the society of the covenant people. The fiery ordeal of His *suffering* on the cross, answers to the *burning* of the victims; thereby His mere fleshly life was completely destroyed, as their bodies were; the second part of His offering was His carrying His blood into the heavenly holiest before God at His ascension, that it should be a perpetual atonement for the world's sin. **13. therefore**—this "therefore" breathes the deliberate fortitude of believers. [BENGEL.] **without the camp**—"outside the legal polity" [THEODORET] of Judaism (cf. v. 11). "Faith considers Jerusalem itself as a *camp*, not a *city*." [BENGEL.] He contrasts with the Jews, who serve an earthly sanctuary, the Christians to whom the altar in heaven stands open, whilst it is closed against the Jews. As Jesus suffered without the gate, so spiritually must those who desire to belong to Him, withdraw from the

earthly Jerusalem and its sanctuary, as from this world in general. There is a reference to Exodus 33. 7, when the tabernacle was moved *without the camp*, which had become polluted by the people's idolatry of the golden calves; so that "every one who sought the Lord went out unto the tabernacle of the congregation (as Moses called the tabernacle outside the camp), which was without the camp;" a lively type of what the Hebrews should do, *viz.*, come out of the carnal worship of the earthly Jerusalem: to worship God in Christ in spirit, and of what we all ought to do, *viz.*, come out from all carnalism, worldly formalism, and mere sensuous worship, and know Jesus in His spiritual power apart from worldliness, seeing that "we have no continuing city" (v. 14). **bearing**—as Simon of Cyrene did. **his reproach**—the reproach which He bore, and which all His people bear with Him. **13. here—on earth.** Those Hebrews who clung to the earthly sanctuary are representatives of all who cling to this earth. The earthly Jerusalem proved to be no "abiding city," having been destroyed shortly after this Epistle was written, and with it fell the Jewish civil and religious polity; a type of the whole of our present earthly order of things soon to perish. **one to come**—(Ch. 2. 5; 11. 10, 14, 16; 12. 22; Philippians 3. 20.) **15.** As the "altar" was mentioned in v. 10, so the "sacrifices" here (cf. 1 Peter 2. 5, *viz.*, *praise and doing good*, v. 16). Cf. Psalm 119. 108; Romans 12. 1. **By him**—as the Mediator of our prayers and praises (John 14. 13, 14); not by Jewish observances (Psalm 50. 14, 23; 69. 30, 31; 107. 22; 116. 17). It was an old saying of the rabbis, "At a future time all sacrifices shall cease, but praises shall not cease." **praise**—for salvation. **continually**—not merely at fixed seasons, as those on which the legal sacrifices were offered, but throughout all our lives. **fruit of our lips**—(Isaiah 57. 19; Hosea 14. 2.) **giving thanks**—Greek, "confessing." **BEN-GEL** remarks, the Hebrew, *Todah*, is beautifully emphatic. It literally means *acknowledgment or confession*. In praising a creature, we may easily exceed the truth; but in praising God we have only to go on *confessing* what He really is to us. Hence it is impossible to exceed the truth, and here is *genuine praise*. **16. But**—But the sacrifice of praise with the lips (v. 15) is not enough; there must be also *doing good* (beneficence) and communicating (*i. e.*, imparting a share of your means, Galatians 6. 6) to the needy. **with such**—and not mere ritualistic sacrifices. **17. Obey them that have the rule over you**—(Cf. v. 7, 24.) This threefold mention of the *rulers* is peculiar to this Epistle. In other Epistles Paul includes the *rulers* in his exhortations. But here the address is limited to the *general body of the Church*, in contrast to the *rulers* to whom they are charged to yield reverent submission. Now this is just what might be expected when the apostle of the Gentiles was writing to the Palestine Christians, among whom James and the eleven apostles had exercised a more immediate authority. It was important he should not seem to set himself in opposition to their guides, but rather strengthen their hands; he claims no authority directly or indirectly over these rulers themselves. [BIRKS.] "Remember" your deceased rulers (v. 7): "Obey" your living rulers; nay, more, not only *obey* in cases where no sacrifice of self is required, and where you are *persuaded* they are right (so the Greek, for "obey"), but "*submit yourselves*" as a matter of dutiful *yielding*, when your judgment and natural will incline you in an opposite direction. **they**—on their part; so the Greek. As they do their part, so do you yours. So Paul exhorts, 1 Thessalonians 5. 12, 13. **watch**—"are vigilant" (Greek). **for**—Greek, "in behalf of." **must give account**—The strongest stimulus to *watchfulness* (Mark 13. 34-37). CHRYSOSTOM was deeply struck with these words, as he tells us, *De Sacerdotio*, B. 6, "The fear of this threat continually agitates my soul." **do it**—"watch for your soul's eternal salvation." It is a perilous responsibility for a man to have to give account for others' deeds, who is not sufficient for his own. [ESTIUS, from AQUINAS.] I wonder whether it be possible that any of the rulers should be saved. [CHRYSOSTOM.] Cf. Paul's address to the elders, Acts 20. 28. 1 Corinthians 1. 1-5, where also he connects ministers' responsibility

with the account to be hereafter given (cf. 1 Peter 5. 4). **with joy**—at your obedience; anticipating, too, that you shall be their "joy" in the day of giving account (Philippians 4. 1). **not with grief**—at your disobedience; apprehending also that in the day of account you may be among the lost, instead of being their crown of rejoicing. In giving account, the stewards are liable to blame if aught be lost to the Master. "Mitigate their toil by every office of attention and respect, that with alacrity, rather than with grief, they may fulfil their duty, arduous enough in itself, even though no unpleasantness be added on your part." [GROTIUS.] **that—Grief** in your pastors is *unprofitable for you*, for it weakens their spiritual power; nay, more, "the *groans* (so the Greek for 'grief') of other creatures are heard; how much more of pastors!" [BENGEL.] so God will be provoked to avenge on you their "groaning" (Greek). If they must render God an account of their negligence, so must you for your ingratitude to them. [GROTIUS.] **18. Pray for us**—Paul usually requests the Church's intercessions for him in closing his Epistles, just as he begins with assuring them of his having them at heart in his prayers (but in this Epistle not till v. 20, 21), Romans 15. 30. "Us," includes both himself and his companions; he passes to himself alone, v. 19. **we trust we have a good conscience**—in spite of your former jealousies, and the charges of my Jewish enemies at Jerusalem, which have been the occasion of my imprisonment at Rome. In refutation of the Jews' aspersions, he asserts in the same language as here his own *conscientiousness* before God and man, Acts 23. 1-8; 24. 16, 20, 21 (wherein he virtually implies, that his reply to Ananias was not sinful impatience; for, indeed, it was a prophecy which he was inspired at the moment to utter, and which was fulfilled soon after). **we trust**—Greek, "we are persuaded," in the oldest MSS. Good conscience produces confidence, where the Holy Spirit rules the conscience (Romans 9. 1). **honestly**—"in a good way." The same Greek word as "good conscience." *Lit.*, *rightly, becomingly*. **19. the rather**—Greek, "*I the more abundantly beseech you.*" **to do this**—to pray for me. **that I may be restored to you**—(Philemon 22.) It is here first in the letter he mentions himself, in a way so unobtrusive, as not to prejudice his Hebrew readers against him, which would have been the result had he commenced this as his other Epistles with authoritatively announcing his name and apostolic commission. **20. Concluding prayer. God of peace**—So Paul, Romans 15. 33; 16. 20; 2 Corinthians 13. 11; Philippians 4. 9; 1 Thessalonians 5. 23; 2 Thessalonians 3. 16. The Judaizing of the Hebrews was calculated to sow seeds of discord among them, of disobedience to their pastors (v. 17), and of alienation towards Paul. *The God of peace* by giving unity of true doctrine, will unite them in mutual love. **brought again from the dead**—Greek, "brought up," &c.: God brought the Shepherd; the Shepherd shall bring the flock. Here only in the Epistle he mentions the resurrection. He would not conclude without mentioning the connecting link between the two truths mainly discussed; the *one perfect sacrifice* and the *continual priestly intercession*—the depth of His humiliation and the height of His glory—the "altar" of the cross and the ascension to the heavenly Holy of holies. **great**—(Ch. 4. 14.) **Shepherd of the sheep**—A title familiar to his Hebrew readers, from their Old Testament (Isaiah 63. 11; LXX.): primarily *Moses*, antitypically *Christ*: already compared together, ch. 3. 2-7. The transition is natural from their earthly pastors (v. 17), to the Chief Pastor, as in 1 Peter 5. 1-4. Cf. Ezekiel 34. 23 and Jesus' own words, John 10. 2, 11, 14. **through the blood**—Greek, "in," *in virtue of* the blood (ch. 2. 9); it was because of His bloody death for us, that the Father raised and crowned Him with glory. The "blood" was the seal of the everlasting covenant entered into between the Father and Son; *in virtue of the Son's blood*, first Christ was raised, then Christ's people shall be so (Zechariah 9. 11, seemingly referred to here; Acts 26. 28). **everlasting**—the *everlastingness* of the covenant necessitated the resurrection. This clause, "the blood of the everlasting covenant," is a summary retro-

JAMES.

spect of the Epistle (cf. ch. 9, 12). **Lord Jesus**—the title marking His person and His Lordship over us. But v. 21, "through Jesus Christ." His office, as the Anointed of the Spirit, making Him the medium of communicating the Spirit to us, the holy unction flowing down from the Head on the members (cf. Acts 2.36). **21. Make you perfect**—properly said of healing a reut; join you together in perfect harmony. [BENGEL.] **to do his will, working in you**—(Ch. 10.36)—rather as Greek, "doing in you." Whatever good we do, God does in us. **well-pleasing in his sight**—(Isaiah 53.10 Ephesians 5.10.) **through Jesus Christ**—"God doing (working) in you that, &c., through Jesus Christ" (Philippians 1.11). **to whom**—to Christ. He closes as he began (ch. 1.), with giving glory to Christ. **22. suffer the word**—The Hebrews not being the section of the Church assigned to Paul (but the Gentiles), he uses gentle entreaty, rather than authoritative command. **few words**—compared with what might be said on so important a subject. *Few*, in an Epistle which is more of a treatise than an Epistle (cf. 1 Peter 5.12). On the seeming inconsistency with Galatians 6.11, cf. *Note* there. **23. our brother Timothy**—So Paul, 1 Corinthians 4.17; 2 Corinthians 1.1; Colossians 1.1; 1 Thessalonians 3.2. **is set at liberty**—from prison. So Aristarchus was imprisoned with Paul. BIRKS translates, "dismissed," "sent away," viz., on a mission to Greece, as Paul promised (Philip-

pians 2.19). However, some kind of previous detention is implied before his being let go to Philippi. Paul, though now at large, was still in Italy, whence he sends the salutations of Italian Christians (v. 24), waiting for Timothy to join him, so as to start for Jerusalem: we know from 1 Timothy 1.3, he and Timothy were together at Ephesus after his departing from Italy eastward. He probably left Timothy there and went to Philippi as he had promised. Paul implies that if Timothy shall not come shortly he will start on his journey to the Hebrews at once. **24. all**—The Scriptures are intended for all, young and old not merely for ministers. Cf. the different classes addressed, "wives," Ephesians 5.22; little children, 1 John 2.18; "all," 1 Peter 3.8; 5.5. He says here "all," for the Hebrews whom he addresses were not all in one place though the Jerusalem Hebrews are chiefly addressed. **They of Italy**—not merely the brethren at Rome, but of other places in Italy. **25. Paul's** characteristic salutation in every one of his other thirteen Epistles, as he says himself, 1 Corinthians 16.21, 23; Colossians 4.18; 2 Thessalonians 3.17. It is found in no Epistle written by any other apostle in Paul's lifetime. It is used in Revelation 22.21, written subsequently, and in CLEMENT OF ROME. Being known to be his badge, it is not used by others in his lifetime. The Greek here is, "The grace (viz., of our Lord Jesus Christ) be with you all."

THE GENERAL EPISTLE OF

J A M E S.

INTRODUCTION.

THIS is called by EUSEBIUS (*Ecclesiastical History*, 2.23, about the year A. D. 330) the first of the Catholic Epistles, i. e. the Epistles intended for general circulation, as distinguished from St. Paul's Epistles, which were addressed to particular churches or individuals. In the oldest MSS. of the New Testament extant, they stand before the Epistles of St. Paul. Of them, two only are mentioned by EUSEBIUS as *universally acknowledged* ("Homologoumena"), viz., the First Epistle of St. Peter, and the First Epistle of St. John. All, however, are found in every existing MS. of the whole New Testament.

It is not to be wondered at that Epistles not addressed to particular churches (and particularly one like that of St. James, addressed to the Israelite believers scattered abroad) should be for a time less known. The first mention of St. James' Epistle by name occurs early in the third century, in ORIGEN (*Comment.* on John 1.19.4.306, who was born about 185, and died 254 A. D.). CLEMENS ROMANUS (First Epistle to the Corinthians, ch. 10., cf. James 2.21, 22; ch. 11., cf. James 2.25; Hebrews 11.31) quotes it. So also the Shepherd of Hermas quotes ch. 4.7. IRENÆUS (*Hæreses*, 4.16.2) is thought to refer to ch. 2.23. CLEMENS ALEXANDRINUS commented on it, according to CASSIODORUS. EPHREM SYRUS (*Opp. Græc.* 3.51) quotes ch. 5.1. An especially strong proof of its authenticity is afforded by its forming part of the old Syriac version, which contains no other of the *disputed books* ("Antilegomena," EUSEBIUS, 3.25), except the Epistle to the Hebrews. None of the Latin fathers before the fourth century quote it; but soon after the Council of Nice it was admitted as canonical both by the East and West churches, and specified as such in the Councils of Hippo and Carthage (A. D. 397). This is just what we might expect; a writing known only partially at first, when subsequently it obtained a wider circulation, and the proofs were better known of its having been recognized in apostolic churches, having in them men endowed with the discernment of spirits, which qualified them for discriminating between inspired and uninspired writings, was universally accepted. Though doubted for a time, at last the disputed books (St. James, 2 Peter, 2 and 3 John, Jude, and Revelation) were universally and undoublingly accepted, so that no argument for the Old Testament Apocrypha can be drawn from their case: as to the Jewish Church had no doubt; it was known not to be inspired.

Luther's objection to it ("an Epistle of straw, and destitute of an evangelic character") was due to his mistaken idea that it (ch. 2.) opposes the doctrine of justification by faith, and not by works, taught by St. Paul. But the two apostles, whilst looking at justification from distinct stand-points, perfectly harmonize and mutually complement the definitions of one another. Faith precedes love and the works of love; but without them it is dead. St. Paul regards faith in the justification of the sinner before God; St. James, in the justification of the believer evidently before men. The error which James meets was the Jewish notion that their possession and knowledge of the law of God would justify them, even though they disobeyed it (cf. ch. 1.22 with Romans 2.17-25). Ch. 1.3 and 4.1, 12 seem plainly to allude to Romans 5.3; 6.13; 7.23; 14.4. Also the tenor of ch. 2., on "justification," seems to allude to St. Paul's teaching so as to correct false Jewish notions of a different kind from those which he combated, though not unnoticed by him also (Romans 2.17, &c.).

St. Paul (Galatians 2.9) arranges the names "James, Cephas, John," in the order in which their Epistles stand. The St. James who wrote this Epistle (according to most ancient writers) is called (Galatians 1.19), "the Lord's brother." He was son of Alpheus or Cleopas (Luke 24.13-18) and Mary, sister of the Virgin Mary. Cf. Mark 15.40 with John 19.25 which seems to identify the mother of James the Less with the wife of Cleopas, not with the Virgin Mary Cleopas' wife's sister. Cleopas is the Hebrew, Alpheus the Greek mode of writing the same name. Many, however,

as HEGESIPPUS [EUSEBIUS, *Ecclesiastical History*], distinguish "the Lord's brother" from the son of Alphaeus. But the Gospel according to the Hebrews, quoted by JEROME, represents James, *the Lord's brother*, as present at the institution of the Eucharist, and therefore identical with the apostle James. So the Apocryphal Gospel of James. In Acts, James who is put foremost in Jerusalem after the death of James, the son of Zebedee, is not distinguished from James, the son of Alphaeus. He is not mentioned as one of the Lord's brethren in Acts 1.14; but as one of the "apostles" (Galatians 1.19). He is called "the Less" (*lit., the little*, Mark 15.40), to distinguish him from James, the son of Zebedee. ALFORD considers James, the brother of the Lord, the author of the Epistle, to have been the eldest of the sons of Joseph and Mary, after Jesus (cf. Matthew 13.55), and that James the son of Alphaeus is distinguished from him by *the latter* being called "the Less," *i. e.*, junior. His arguments against the Lord's brother, the bishop of Jerusalem, being the apostle, are, (1.) The Lord's brethren did not believe on Jesus at a time when the apostles had been already called (John 7.3, 5), therefore none of the Lord's brethren could be among the apostles (but it does not follow from John 7.3 that *no one* of them believed); (2.) the apostles' commission was to preach the Gospel *everywhere*, not to be bishops in a particular locality (but it is unlikely that one not an apostle should be bishop of Jerusalem, to whom even apostles yield deference, Acts 15.13, 19; Galatians 1.19; 2.9, 12. The Saviour's last command to the apostles collectively to *preach the Gospel everywhere*, is not inconsistent with each having a particular sphere of labour in which he should be a missionary bishop, as Peter is said to have been at Antioch).

He was surnamed "the Just." It needed peculiar wisdom so to preach the Gospel as not to disparage the law. As bishop of Jerusalem writing to the twelve tribes, he sets forth the Gospel in its aspect of relation to the law, which the Jews so revered. As St. Paul's Epistles are a commentary on the doctrines flowing from the death and resurrection of Christ, so St. James' Epistle has a close connection with His teaching during His life on earth, especially His Sermon on the Mount. In both, the law is represented as fulfilled in love: the very language is palpably similar (cf. ch. 1.2 with Matthew 5.12; ch. 1.4 with Matthew 5.48; ch. 1.5; 5.15 with Matthew 7.7-11; ch. 6.13 with Matthew 5.7, and 6.14, 15; ch. 2.10 with Matthew 5.19; ch. 4.4 with Matthew 6.24; ch. 4.11 with Matthew 7.1, 2; ch. 5.2 with Matthew 6.18). The whole spirit of this Epistle breathes the same Gospel-righteousness which the Sermon on the Mount inculcates as the highest realization of the law. St. James' own character as "the Just," or *legally righteous*, disposed him to this coincidence (cf. ch. 1.20; 2.10; 3.18 with Matthew 5.20). It also fitted him for presiding over a Church still zealous for the law (Acts 21.18-24; Galatians 2.12). If any could win the Jews to the Gospel, he was most likely who presented a pattern of Old Testament righteousness, combined with evangelical faith (cf. also ch. 2.8 with Matthew 5.44, 48). Practice, not profession, is the test of obedience (cf. ch. 2.17; 4.17 with Matthew 7.21-23). Sins of the tongue, however lightly regarded by the world, are an offence against the law of love (cf. ch. 1.26; 3.2-18 with Matthew 5.22; also any swearing, ch. 5.12; cf. Matthew 5.33-37).

The absence of the apostolic benediction in this Epistle is probably due to its being addressed, not merely to the believing, but also indirectly to unbelieving, Israelites. To the former he commends humility, patience, and prayer; to the latter he addresses awful warnings (ch. 5.7-11; 4.9; 5.1-6).

St. James was martyred at the Passover. This Epistle was probably written just before it. The destruction of Jerusalem foretold in it (ch. 5.1, &c.), ensued a year after his martyrdom, 69 A. D. HEGESIPPUS (quoted in EUSEBIUS, 2.23) narrates that he was set on a pinnacle of the temple by the scribes and Pharisees, who begged him to restrain the people who were in large numbers embracing Christianity. "Tell us," said they in the presence of the people gathered at the feast, "which is the door of Jesus?" St. James replied with a loud voice, "Why ask ye me concerning Jesus the Son of man? He sitteth at the right hand of power, and will come again on the clouds of heaven." Many thereupon cried, Hosanna to the Son of David. But St. James was cast down headlong by the Pharisees; and praying, "Father, forgive them, for they know not what they do," he was stoned and beaten to death with a fuller's club. The Jews, we know from Acts, were exasperated at St. Paul's rescue from their hands, and therefore determined to wreak their vengeance on St. James. The publication of his Epistle to the dispersed Israelites, to whom it was probably carried by those who came up to the periodical feasts, made him obnoxious to them, especially to the higher classes, because it foretold the woes soon about to fall on them and their country. Their taunting question, "Which is the door of Jesus?" (*i. e.*, by what door will He come when He returns?), alludes to his prophecy, "the coming of the Lord draweth nigh . . . behold the Judge standeth before the door" (ch. 5.8, 9). Hebrews 13.7 probably refers to the martyrdom of James, who had been so long bishop over the Jewish Christians at Jerusalem, "Remember them which have (rather, 'had') the rule (spiritually) over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

His inspiration as an apostle is expressly referred to in Acts 15.19, 25, "*My sentence is,*" &c.: "It seemed good to the Holy Ghost and to us," &c. His episcopal authority is implied in the deference paid to him by St. Peter and St. Paul (Acts 12.17; 21.18; Galatians 1.19; 2.9). The Lord had appeared specially to him after the resurrection (1 Corinthians 15.7). St. Peter in his First Epistle (universally from the first received as canonical) tacitly confirms the inspiration of St. James' Epistle, by incorporating with his own inspired writings no less than ten passages from St. James. The "apostle of the circumcision," St. Peter, and the first bishop of Jerusalem, would naturally have much in common. Cf. ch. 1.1 with 1 Peter 1.1; ch. 1.2 with 1 Peter 1.6; 4.12, 13; ch. 1.11 with 1 Peter 1.24; ch. 1.18 with 1 Peter 1.3; ch. 2.7 with 1 Peter 4.14; ch. 3.13 with 1 Peter 2.12; ch. 4.1 with 1 Peter 2.11; ch. 4.6 with 1 Peter 3.5, 6; ch. 4.7 with 1 Peter 5.6, 9; ch. 4.10 with 1 Peter 5.6; ch. 5.20 with 1 Peter 4.6. Its being written in the purest Greek shows it was intended not only for the Jews at Jerusalem, but also for the Hellenistic, *i. e.*, Greek-speaking, Jews.

The style is close, curt, and sententious, gnome following after gnome. An Hebraic character pervades the Epistle, as appears in the occasional poetic parallelisms (ch. 3.1-12). Cf. ch. 2.2, "Assembly," *Margin, synagogue*. The images are analogical arguments, combining at once logic and poetry. Eloquence and persuasiveness are prominent characteristics.

The similarity to Matthew, the most Hebrew of the Gospels, is just what we might expect from the bishop of Jerusalem writing to Israelites. In it the higher spirit of Christianity is seen putting the Jewish law in its proper place. The law is enforced in its everlasting spirit, not in the letter for which the Jews were so zealous. The doctrines of grace, the distinguishing features of St. Paul's teaching to the Hellenists and Gentiles, are less prominent as being already taught by that apostle. St. James complements Paul's teaching, and shows to the Jewish Christians who still kept the legal ordinances down to the fall of Jerusalem, the spiritual principle of the law, *viz.*, love manifested in obedience. To sketch "the perfect man" *continuing* in the Gospel law of liberty, is his theme.

CHAPTER 1

Ver. 1-27. INSCRIPTION: EXHORTATION ON HEARING, SPEAKING, AND WRATH. The last subject is discussed in ch. 3, 13 to 4, 17. 1. **James**—an apostle of the circumcision, with Peter and John; James in Jerusalem, Palestine, and Syria; Peter in Babylon and the East; John in Ephesus and Asia Minor. St. Peter addresses the dispersed *Jews of Pontus, Galatia, and Cappadocia*; St. James, the *Israelites of the twelve tribes scattered abroad*. **servant of God**—not that he was not an *apostle*; for Paul, an apostle, also calls himself so; but as addressing the Israelites generally, including even indirectly the unbelieving, he in humility omits the title “apostle;” so Paul in writing to the Hebrews; similarly Jude, an apostle, in his General Epistle. **Jesus Christ**—not mentioned again save in ch. 2, 1; not at all in his speeches (Acts 15, 14, 15, and 21, 20, 21), lest his introducing the name of Jesus oftener should seem to arise from vanity, as being “the Lord’s brother.” [BENGEL.] His teaching being practical, rather than doctrinal, required less frequent mention of Christ’s name. **scattered abroad**—*lit.*, which are in the dispersion. The dispersion of the Israelites, and their connection with Jerusalem as a centre of religion, was a divinely-ordered means of propagating Christianity. The pilgrim troops of the law became caravans of the Gospel. [WORDS-WORTH.] **greeting**—found in no other Christian letter, but in James and the Jerusalem Synod’s Epistle to the Gentile churches; an undesigned coincidence and mark of genuineness. In the original Greek (*chairein*) for “greeting,” there is a connection with the “joy” to which they are exhorted amidst their existing distresses from poverty and consequent oppression. Cf. Romans 15, 26, which alludes to their poverty. 2. **My brethren**—a phrase often found in St. James, marking community of nation and of faith. **all joy**—cause for the highest joy. [GROTIUS.] Nothing but joy. [PISCATOR.] Count all “divers temptations” to be *each* matter of joy. [BENGEL.] **fall into**—unexpectedly, so as to be *encompassed* by them (so the original Greek). **temptations**—not in the limited sense of allurements to sin, but *trials* or distresses of any kind which test and purify the Christian character. Cf. “tempt,” *i. e.*, try, Genesis 22, 1. Some of those to whom St. James writes were “sick,” or otherwise “afflicted” (ch. 5, 13). Every possible trial to the child of God is a masterpiece of strategy of the Captain of his salvation for his good. 3. **the trying**—the *testing* or *proving* of your faith, *viz.*, by “divers temptations.” Cf. Romans 5, 3, “tribulation” worketh patience, and patience *experience* (in the original *dokime*, akin to *dokimion*, “trying,” here; there it is *experience*: here the “trying” or *testing*, whence *experience* flows). **patience**—the original implies more; *persevering endurance* and *continuance* (cf. Luke 8, 15). 4. Let endurance have a perfect *work* (taken out of the previous “worketh patience” or endurance), *i. e.*, have its *full effect*, by showing the most perfect degree of endurance, *viz.*, “joy in bearing the cross” [MENOCHIVS], and enduring to the end (Matthew 10, 22). [CALVIN.] **ye may be perfect**—fully developed in all the attributes of a Christian character. For this there is required “joy” [BENGEL], as part of the “perfect work” of probation. The work of God in a man *is* the man. If God’s teachings by patience have had a perfect work in you, *you* are perfect. [ALFORD.] **entire**—that which has all its parts complete, *wanting* no integral part; 1 Thessalonians 5, 23, “your whole (*lit.*, ‘entire’) spirit, soul, and body;” as “perfect” implies *without a blemish in its parts*. 5. *English Version* omits “But,” which the Greek has, and which is important. “But (as *this perfect entireness wanting nothing* is no easy attainment) if any,” &c. **lack**—rather, as the Greek word is repeated after St. James’ manner, from v. 4, “*wanting* nothing,” *translate*, “If any of you *want* wisdom,” *viz.*, the wisdom whereby ye may “count it all joy when ye fall into divers temptations,” and “let patience have her perfect work.” This “wisdom” is shown in its effects in detail, ch. 3, 17. The highest wisdom, which governs patience alike in poverty and riches, is described v. 9, 10. **ask**—(Ch. 4, 2.) **liberally**—to the Greek is rendered by *English Version*. It is rendered

with simplicity. Romans 12, 8. God gives without adding aught which may take off from the graciousness of the gift. [ALFORD.] God requires the same “simplicity” in His children (“eye . . . single,” Matthew 6, 22, *lit.*, *simple*). **upbraideth not**—an illustration of God’s giving *simply*. He gives to the humble suppliant without upbraiding him with his past sin and ingratitude, or his future abuse of God’s goodness. The Jews pray, “Let me not have need of the gifts of men, whose gifts are few, but their upbraidings manifold; but give me out of thy large and full hand.” Cf. Solomon’s prayer for “wisdom,” and God’s gift above what he asked, though God foresaw his future abuse of His goodness would deserve very differently. St. James has before his eye the Sermon on the Mount (see my *Introduction*). God hears every true prayer, and grants either the thing asked, or else something better than it; as a good physician consults for his patient’s good better by denying something which the latter asks not for his good, than by conceding a temporary gratification to his hurt. 6. **ask in faith**—*i. e.*, the persuasion that God can and will give. St. James begins and ends with *faith*. In the middle of the Epistle he removes the hindrances to faith, and shows its true character. [BENGEL.] **wavering**—between belief and unbelief. Cf. the case of the Israelites, who seemed to partly believe in God’s power, but leant more to unbelief by “limiting” it. On the other hand, cf. Acts 10, 20; Romans 4, 20 (“*staggered not* . . . through unbelief,” *lit.*, as here, “*wavered not*”) Timothy 2, 8. **like a wave of the sea**—Isaiah 57, 20; Ephesians 4, 14, where the same Greek word occurs for “tossed to and fro,” as is here *translated*, “driven with the wind.” **driven with the wind**—from without, **tossed**—from within, by its own instability. [BENGEL.] At one time cast on the shore of faith and hope, at another rolled back into the abyss of unbelief; at one time raised to the height of worldly pride, at another tossed in the sands of despair and affliction. [WIESINGER.] 7. **For**—Resumed from “for” in v. 6. **that man**—such a wavering self-deceiver. **think**—Real *faith* is something more than a mere *thinking* or *surmise*. **anything**—*viz.*, of the things that he prays for: he does receive many things from God, food, raiment, &c., but these are the general gifts of His providence: of the things specially granted in answer to prayer, the waverer shall not receive “anything,” much less wisdom. 8. **double-minded**—*lit.*, *double-souled*, the one soul directed towards God, the other to something else. The Greek favours ALFORD’S translation, “He (the waverer, v. 6) is a man double-minded, unstable,” &c.; or better, BEZA’S. The words in this v. 8 are in apposition with “that man,” v. 7; thus the “is,” which is not in the original, will not need to be supplied, “A man double-minded, unstable in all his ways!” The word for “double-minded” is found here and ch. 4, 8, for the first time in Greek literature. It is not a *hypocrite* that is meant, but a *fickle*, “wavering” man, as the context shows. It is opposed to the *single eye* (Matthew 6, 22). 9, 10. *Translate*, “But let the brother,” &c., *i. e.*, the best remedy against *double-mindedness* is that Christian *simplicity* of spirit whereby the “brother,” low in outward circumstances, may “rejoice” (answering to v. 2) “in that he is exalted,” *viz.*, by being accounted a son and heir of God, his very sufferings being a pledge of his coming glory and crown (v. 12), and the rich may rejoice “in that he is made low,” by being stripped of his goods for Christ’s sake [MENOCHIVS]; or in that he is made, by sanctified trials, lowly in spirit, which is true matter for rejoicing. [GOMARUS.] The design of the Epistle is to reduce all things to an equable footing (ch. 2, 1; 5, 13). The “low” rather than the “rich,” is here called “the brother.” [BENGEL.] So far as one is merely “rich” in worldly goods, “he shall pass away;” in so far as his predominant character is that of a “brother,” he “abideth for ever” (1 John 2, 17). This view meets all ALFORD’S objections to regarding “the rich” here as a “brother” at all. To avoid making the rich a brother, he *translates*, “But the rich glories in his humiliation,” *viz.*, in that which is really his debasement (his rich state, Philipians 3, 19), just as the low is told to rejoice in what is really his exaltation

(his lowly state). **11.** Taken from Isaiah 40, 6-8. **heat-ratner**, "the hot wind" from the (east or) south, which scorches vegetation (Luke 12, 55). The "burning heat" of the sun is not at its rising, but rather at noon; whereas the scorching *Kadim* wind is often at sunrise (Jonah 4, 8). [MIDDLETON, *Greek Article*.] Matthew 20, 12 uses the Greek word for "heat." Isaiah 40, 7, "*Bloweth upon it*," seems to answer to "the hot wind" here. **grace of the fashion**—i. e., of the external appearance. **in his ways**—referring to the burdensome extent of the rich man's desires. [BENGEL.] Cf. "his ways," i. e., his course of life, v. 8. **12. Blessed**—Cf. the beatitudes in the Sermon on the Mount, Matthew 5, 4, 10, 11. **endureth temptation**—not the "falling into divers temptations" (v. 2) is the matter for "joy," but the *enduring* of temptation "unto the end." Cf. Job 5, 17. **when he is tried**—*lit.*, when he has become tested or approved, when he has passed through the "trying" (v. 3), his "faith" having finally gained the victory. **the crown**—not in allusion to the crown or garland given to winners in the games; for this, though a natural allusion for St. Paul in writing to the heathen, among whom such games existed, would be less appropriate for St. James in addressing the Jewish Christians, who regarded Gentile usages with aversion. **of life**—"life" constitutes the crown, *lit.*, the life, the only true life, the highest and eternal life. The crown implies a *kingdom* (Psalm 21, 3). **the Lord**—not found in the best MSS. and versions. The believer's heart fills up the omission, without the name needing to be mentioned. The "faithful One who promised" (Hebrews 10, 23). **to them that love him**—In 2 Timothy 4, 8, "the crown of righteousness to them that love His appearing." Love produces patient *endurance*: none attest their love more than they who suffer for Him. **13. when . . . tempted**—tried by *solicitation to evil*. Herebefore the "temptation" meant was that of *probation by afflictions*. Let no one fancy that God lays upon him an inevitable necessity of sinning. God does not send trials on you in order to make you worse, but to make you better (v. 16, 17). Therefore do not sink under the pressure of evils (1 Corinthians 10, 13). **of God**—by agency proceeding from God. The Greek is not "tempted by," but, "from God," implying indirect agency. **cannot be tempted with evil**, &c.—"Neither do any of our sins tempt God to entice us to worse things, nor does He tempt any of His own accord" (*lit.*, of Himself: cf. the antithesis, v. 18, "Of His own will He begat us" to holiness, so far is He from tempting us of His own will). [BENGEL.] God is said in Genesis 22, 1 to have "tempted Abraham;" but there the *tempting* meant is that of *trying or proving*, not that of seducement. ALFORD translates according to the ordinary sense of the Greek, "God is unversed in evil." But as this gives a less likely sense, *English Version* probably gives the true sense; for ecclesiastical Greek often uses words in new senses, as the exigencies of the new truths to be taught required. **14.** Every man, when tempted, is so through being drawn away of (again here, as in v. 13, the Greek for "of" expresses the actual source, rather than the agent of temptation) his own lust. The cause of sin is in ourselves. Even Satan's suggestions do not endanger us before they are made *our own*. Each one has his own peculiar (so the Greek) lust, arising from his own temperament and habit. Lust flows from the original birth-sin in man, inherited from Adam. **drawn away**—the beginning step in temptation: drawn away from truth and virtue. **enticed**—*lit.*, taken with a bait, as fish are. The further progress: the man allowing himself (as the Greek middle voice implies) to be enticed to evil. [BENGEL.] "Lust" is here personified as the harlot that allures the man. **15.** The guilty union is committed by the will embracing the temptress. "Lust," the harlot, then, "brings forth sin," viz., of that kind to which the temptation inclines. Then the particular sin (so the Greek implies), "when it is completed, brings forth death," with which it was all along pregnant. [ALFORD.] This "death" stands in striking contrast to the "crown of life" (v. 12) which "patience" or *endurance* ends in, when it has its "perfect work" (v. 4). He who will fight Satan with Satan's own weapons, must not wonder if he finds

himself overmatched. Nip sin in the bud of lust. **16.** Do not err in attributing to God temptation to evil; nay (as he proceeds to show), "every good," all that is good on earth, comes from God. **17. gift . . . gift**—Not the same words in Greek: the first, *the act of giving*, or the gift in its initiatory stage; the second, *the thing given, the boon, when perfected*. As the "good gift" stands in contrast to "sin" in its initiatory stage (v. 15), so the "perfect boon" is in contrast to "sin when it is finished," bringing forth death (2 Peter 1, 3). **from above**—(Cf. ch. 3, 15.) **Father of lights**—Creator of the lights in heaven (cf. Job 38, 28 [ALFORD]; Genesis 1, 20, 21; Hebrews 12, 9). This accords with the reference to the changes in the light of the heavenly bodies alluded to in the end of the verse. Also Father of the spiritual lights in the kingdom of grace and glory. [BENGEL.] These were typified by the supernatural lights on the breastplate of the high priest, the Urim. As "God is light, and in Him is no darkness at all" (1 John 1, 5), He cannot in any way be the Author of sin (v. 13), which is darkness (John 3, 19). **no variableness . . . shadow of turning**—(Malachi 3, 6.) None of the alternations of light and shadow which the physical "lights" undergo, and which even the spiritual lights are liable to, as compared with God. "Shadow of turning," *lit.*, the dark shadow-mark cast from one of the heavenly bodies, arising from its turning or revolution, e. g., when the moon is eclipsed by the shadow of the earth, and the sun by the body of the moon. BENGEL makes a climax, "no variation—not even the shadow of a turning:" the former denoting a change in the understanding; the latter, in the will. **18.** (John 1, 13.) The believer's regeneration is the highest example of nothing but good proceeding from God. **Of his own will**—Of his own good pleasure (which shows that it is God's essential nature to do good, not evil), not induced by any external cause. **begat he us**—spiritually: a once-for-all accomplished act (1 Peter 1, 3, 23). In contrast to "lust when it hath conceived, bringeth forth sin, and sin . . . death" (v. 15). Life follows naturally in connection with light (v. 17). **word of truth**—the Gospel. The objective mean, as faith is the appropriating mean of regeneration by the Holy Spirit as the efficient agent. **a kind of first-fruits**—Christ is, in respect to the resurrection, "the first-fruits" (1 Corinthians 15, 20, 23): believers, in respect to regeneration, are, as it were, first-fruits (image from the consecration of the first-born of man, cattle, and fruits to God; familiar to the Jews addressed), i. e., they are the first of God's regenerated creatures, and the pledge of the ultimate regeneration of the creation. Romans 8, 19, 23, where also the Spirit, the Divine agent of the believer's regeneration, is termed "the first-fruits," i. e., the earnest that the regeneration now begun in the soul, shall at last extend to the body too, and to the lower parts of creation. Of all God's visible creatures, believers are the noblest part, and like the legal "first-fruits," sanctify the rest; for this reason they are much tried now. **19. Wherefore**—as your evil is of yourselves, but your good from God. However, the oldest MSS. and versions read thus: "YE KNOW IT (so Ephesians 5, 5; Hebrews 12, 17), my beloved brethren; BUT (consequently) let every man be swift to hear," i. e., docile in receiving "the word of truth" (v. 18, 21). The true method of hearing is treated of v. 21-27, and ch. 2. **slow to speak**—(Proverbs 10, 19; 17, 27, 28; Ecclesiastes 5, 2.) A good way of escaping one kind of temptation arising from ourselves (v. 13). Slow to speak authoritatively as a master or teacher of others (cf. ch. 3, 1): a common Jewish fault, slow also to speak such hasty things of God, as in v. 13. Two ears are given to us, the rabbis observe, but only one tongue: the ears are open and exposed, whereas the tongue is walled in behind the teeth. **slow to wrath**—(Ch. 3, 13, 14; 4, 5.) Slow in becoming heated by debate another Jewish fault (Romans 2, 8), to which much speaking tends. TITTMANN thinks not so much "wrath" is meant, as an indignant feeling of *restlessness* under the calamities to which the whole of human life is exposed. This accords with the "divers temptations" in v. 2. **Hastiness** of temper hinders hearing God's word; so Naaman, 2 Kings 5, 11; Luke 4, 23. **20.** Man's angry zeal in de-

rating, as if jealous for the honour of God's righteousness, is far from working that which is really righteousness in God's sight. True "righteousness is sown in peace," not in wrath (ch. 3. 18). The oldest and best reading means "worketh," i. e., *practiseth* not: the received reading is "worketh," *produceth* not. **21. lay apart—once for all** (so the *Greek*): as a filthy garment. Cf. Joshua's filthy garments, Zechariah 3. 3, 5; Revelation 7. 14. "Filthiness" is cleansed away by hearing the word (John 15. 3). **superfluity of naughtiness—excess** (for instance, the *imperate* spirit implied in "wrath," v. 19, 20), which arises from *malice* (our natural, *evil disposition* towards one another). 1 Peter 2. 1 has the very same words in the *Greek*. So "malice" is the translation, Ephesians 4. 31; Colossians 3. 8. "*Faulty excess*" [BENGEL] is not strong enough. Superfluous excess in *speaking* is also reprobated as "coming of evil" (the *Greek* is akin to the word for *naughtiness* here) in the Sermon on the Mount (Matthew 5. 37), with which St. James' Epistles is so connected. **with meekness—in mildness** towards one another [ALFORD], the opposite to "wrath" (v. 20): answering to "as new-born babes" (1 Peter 2. 2). *Meekness*, I think, includes also a childlike, *docile, humble*, as well as an uncontentious spirit (Psalm 25. 9; 45. 4; Isaiah 66. 2; Matthew 5. 5; 11. 28-30; 18. 3, 4; contrast Romans 2. 8). On "receive," applied to ground receiving seed, cf. Mark 4. 20. Contrast Acts 17. 11; 1 Thessalonians 1. 6 with 2 Thessalonians 2. 10. **engrafted word**—The Gospel word, whose proper attribute is to be *engrafted* by the Holy Spirit, so as to be livingly incorporated with the believer, as the fruitful shoot is with the wild natural stock on which it is engrafted. The law came to man only from without, and admonished him of his duty. The Gospel is *engrafted inwardly*, and so fulfils the ultimate design of the law (Deuteronomy 6. 6; 11. 18; Psalm 119. 11). ALFORD translates, "The implanted word," referring to the *parable* of the sower (Matthew 13). I prefer *English Version*. **able to save**—a strong incentive to correct our dulness in hearing the word: that word which we hear so carelessly, is able (instrumentally) to save us. [CALVIN.] **souls**—your true selves, for the "body" is now liable to sickness and death; but the soul being now saved, both soul and body at last shall be so (ch. 5. 15, 20). **22. Qualification of the precept, "Be swift to hear."** "Be ye doers . . . not hearers only:" not merely "Do the word," but "*Be doers*" systematically and continually, as if this was your regular business. St. James here again refers to the Sermon on the Mount (Matthew 7. 21-29). **deceiving your own selves**—by the logical fallacy (the *Greek* implies this) that the mere hearing is all that is needed. **23. For**—the logical self-deceit (v. 22) illustrated. **not a doer—more lit., "a not-doer."** [ALFORD.] The true disciple, say the rabbis, learns in order that he may do, not in order that he may merely know or teach. **his natural face—lit., the countenance of his birth:** the face he was born with. As a man may behold his *natural* face in a mirror, so the hearer may perceive his *moral* visage in God's word. This faithful portraiture of man's soul in Scripture, is the strongest proof of the truth of the latter. In it, too, we see mirrored God's glory, as well as our natural vileness. **24. beholdeth—more lit., "he contemplated himself and hath gone his way,"** i. e., no sooner has he contemplated his image than he is gone his way (v. 11). "Contemplate" answers to hearing the word: "goeth his way," to relaxing the attention after hearing—letting the mind go elsewhere, and the interest of the thing heard pass away; then *forgetfulness* follows [ALFORD] (cf. Ezekiel 33. 31). "Contemplate" here, and v. 23, implies that, though cursory, yet some knowledge of one's self, at least for the time, is imparted in hearing the word (1 Corinthians 14. 24). **and . . . and**—the repetition expresses hastiness joined with levity. [BENGEL.] **forgetteth what manner of man he was**—In the mirror. Forgetfulness is no excuse (v. 25; 2 Peter 1. 9). **25. looketh into—lit., stoopeth down to take a close look into.** Peers into: stronger than "beholdeth," or "contemplated," v. 24. A blessed curiosity if it be efficacious in bearing fruit. [BENGEL.] **perfect law of liberty**—the Gospel-rule of life, perfect and

perfecting (as shown in the Sermon on the Mount, Matthew 5. 48), and making us truly walk at liberty (Psalm 119. 32, *Church of England Prayer Book Version*). Christians are to aim at a higher standard of holiness than was generally understood under the law. The *principle* of love takes the place of the letter of the law, so that by the Spirit they are free from the yoke of sin, and free to obey by spontaneous instinct (ch. 2. 8, 10, 12; John 8. 31-38; 15. 14, 15; cf. 1 Corinthians 7. 22; Galatians 5. 1, 13; 1 Peter 2. 16). The law is thus *not made void*, but *fulfilled*. **continueth therein**—contrasted with "goeth his way," v. 24: continues both *looking into* the mirror of God's word, and doing its precepts. **doer of the work**—rather, "a doer of work" [ALFORD], an actual worker. **blessed in his deed**—rather, "in his doing;" in the very doing there is blessedness (Psalm 19. 11). **26, 27. An example of doing work.** **religious . . . religion**—the *Greek* expresses the *external service* or exercise of religion, "godliness" being the internal soul of it. "If any man *think himself to be* (so the *Greek*) religious, i. e., *observant of the offices of religion*, let him know these consist not so much in outward observances, as in such acts of mercy and humble piety (Micah 6. 7, 8) as *visiting the fatherless*, &c., and *keeping one's self unspotted from the world*" (Matthew 23. 23). St. James does not mean that these *offices* are the great essentials, or sum total of religion; but that, whereas the law-service was merely ceremonial, the very *services* of the Gospel consist in acts of mercy and holiness, and it has light for its *garment*, its very *robe* being righteousness. [TRENCH.] The *Greek* word is only found in Acts 26. 5. "After the strictest sect of our religion I lived a Pharisee." Colossians 2. 18, "*Worshipping of angels*." **bridleth not . . . tongue**—Discretion in speech is better than fluency of speech (cf. ch. 3. 2, 3). Cf. Psalm 39. 1. God alone can enable us to do so. St. James, in treating of the law, naturally notices this sin. For they who are free from grosser sins, and even bear the outward show of sanctity, will often exalt themselves by detracting others under the pretence of zeal, whilst their real motive is love of evil-speaking. [CALVIN.] **heart**—it and the tongue act and react on one another. **27. Pure . . . and undefiled**—"Pure" is that love which has in it *no foreign admixture*, as self-deceit and hypocrisy. "Undefiled" is the means of its being "pure." [TITTMANN.] "Pure" expresses the *positive*, "undefiled" the *negative* side of religious service; just as *visiting the fatherless and widow* is the active, *keeping himself unspotted from the world*, the passive side of religious duty. This is the nobler shape that our religious exercises take, instead of the ceremonial offices of the law. **before God and the Father—lit., "before Him who is (our) God and Father."** God is so called to imply that if we would be like our Father, it is not by fasting, &c., for He does none of these things, but in being "merciful as our Father is merciful." [CHRYSOSTOM.] **visit—in sympathy and kind offices to alleviate their distresses, the fatherless**—whose "Father" is God (Psalm 68. 5); peculiarly helpless. **and**—not in the *Greek*; so close is the connection between active works of mercy to others, and the maintenance of personal unworldliness of spirit, word, and deed; no copula therefore is needed. Religion in its rise interests us about *ourselves*; in its progress, about our *fellow-creatures*; in its highest stage, about the honour of *God*. **keep himself**—with jealous watchfulness, at the same time praying and depending on God as alone able to keep us (John 17. 15; Jude 24).

CHAPTER II.

Ver. 1-26. THE SIN OF RESPECT OF PERSONS: DEAD, UNWORKING FAITH SAVES NO MAN. **1-13.** St. James illustrates "the perfect law of liberty" (ch. 1. 25) in one particular instance of a sin against it, concluding with a reference again to that law (v. 12, 13). **1. brethren**—the equality of all Christians as "brethren," forms the groundwork of the admonition. **the faith of . . . Christ**—i. e., the Christian faith. St. James grounds Christian practice on Christian faith. **the Lord of glory**—So 1 Corinthians 2. 8. As all believers, alike rich and poor.

derive all their glory from their union with Him, "the Lord of glory," not from external advantages of worldly fortune, the sin in question is peculiarly inconsistent with His "faith." **BENGEL**, making no ellipsis of the Lord, explains "glory" as in apposition with Christ who is THE GLORY (Luke 2. 32); the true Shekinah glory of the temple (Romans 9. 4). *English Version* is simpler. The glory of Christ resting on the poor believer should make him be regarded as highly by "brethren" as his richer brother; nay, more so, if the poor believer has more of Christ's spirit than the rich brother. **with respect of persons**—*lit.*, "in respectings of persons;" in the practice of partial preferences of persons in various ways and on various occasions. **2. assembly**—*lit.*, *synagogue*; this, the latest honourable use, and the only Christian use of the term in the New Testament, occurs in St. James' Epistle, the apostle who maintained to the latest possible moment the bonds between the Jewish synagogue and the Christian Church. Soon the continued resistance of the truth by the Jews led Christians to leave the term to them exclusively (Revelation 3. 9). The "synagogue" implies a mere *assembly* or congregation not necessarily united by any common tie. "Church," a people bound together by mutual ties and laws, though often it may happen that the members are not assembled. [**TRENCH** and **VITRINGA**.] Partly from St. James' Hebrew tendencies, partly from the Jewish Christian churches retaining most of the Jewish forms, this term "synagogue" is used here instead of the Christian term "Church" (*ecclesia*, derived from a root, "called out," implying the union of its members in spiritual bonds, independent of space, and called out into separation from the world); an undesigned coincidence and mark of truth. The people in the Jewish synagogue sat according to their rank, those of the same trade together. The introduction of this custom into Jewish Christian places of worship is here reprobated by St. James. Christian churches were built like the synagogues, the holy table in the east end of the former, as the ark was in the latter; the *desk* and *pulpit* were the chief articles of furniture in both alike. This shows the error of comparing the Church to the temple, and the ministry to the priesthood; the temple is represented by the whole body of worshippers; the church building was formed on the model of the synagogue. See **VITRINGA**, *Synagogue*. **3, 3**. "If there chance to have come." [**ALFORD**.] **goodly apparel** . . . **gay clothing**—As the Greek is the same in both, *translate* both alike, "gay," or "splendid clothing." **have respect to him**, &c.—though ye know not who he is, when perhaps he may be a heathen. It was the office of the deacons to direct to a seat the members of the congregation. [**CLEMENT**, *Constitution*, 2. 57, 58.] **unto him**—Not in the best MSS. Thus "thou" becomes more demonstratively emphatic. **here**—near the speaker. **there**—at a distance from where the good seats are. **under my footstool**—not literally so; but on the ground, down by my footstool. The poor man must either *stand*, or if he sits, *sit* in a degrading position. The speaker has a footstool as well as a good seat. **4. Are ye not . . . partial**—*lit.*, *Have ye not made distinctions or differences* (so as to prefer one to another)? So in Jude 22. **in yourselves**—in your minds, *i. e.*, according to your carnal inclination. [**GROTIUS**.] **are become judges of evil thoughts**—The Greek words for "judges" and for "partial," are akin in sound and meaning. A similar translation ought therefore to be given to both. Thus, either for "judges," &c., *translate*, "distinguishers of (*i. e.*, according to your) evil thoughts;" or, do ye not partially judge between men, and are become evilly-thinking judges (Mark 7. 21)? The "evil thoughts" are in the judges themselves; as in Luke 18. 6, the Greek, "judge of injustice," is translated, "unjust judge." **ALFORD** and **WAHL** translate, "Did ye not doubt" (respecting your faith, which is inconsistent with the distinctions made by you between rich and poor)? For the Greek constantly means *doubt* in all the New Testament. So in ch. 1. 6, "wavering." Matthew 11. 21; Acts 10. 20; Romans 4. 20, "staggered not." The same play on the same kindred words occurs in the Greek of Romans 14. 10, 23, *indoe* . . . *doubteth*. The same blame

of being a judge, when one ought to be an obeyer, or the law is found ch. 4. 11. **5. Hearken**—St. James brings to trial the self-constituted "judges" (v. 4). **poor of this world**—The best MSS. read, "those poor in respect to the world." In contrast to "the rich in this world" (1 Timothy 6. 17). Not of course *all* the poor; but the poor, as a class, furnish more believers than the rich as a class. The rich, if a believer, renounces riches as his portion; the poor, if an unbeliever, neglects that which is the peculiar advantage of poverty (Matthew 5. 3; 1 Corinthians 1. 26, 27, 28). **rich in faith**—their riches consist in faith. Luke 12. 21, "Rich toward God." 1 Timothy 6. 18, "Rich in good works" (Revelation 2. 9; cf. 2 Corinthians 8. 9). Christ's poverty is the source of the believer's riches. **kingdom . . . promised**—(Luke 12. 32; 1 Corinthians 2. 9; 2 Timothy 4. 8.) **6. The world's judgment of the poor contrasted with God's.** **ye**—Christians, from whom better things might have been expected; there is no marvel that men of the world do so. **despised**—*lit.*, *dishonoured*. To dishonour the poor is to dishonour those whom God honours, and so to invert the order of God. [**CALVIN**.] **rich**—as a class. **oppress**—*lit.*, *abuse their power against you*. **draw you**—*translate*, "is it not they (those very persons whom ye partially prefer, v. 1-4) that drag you" (*viz.*, with violence). [**ALFORD**.] **before . . . judgment-seats**—Instituting persecutions for religion, as well as oppressive lawsuits, against you. **7. "Is it not they that blaspheme?"** &c., as in v. 6. [**ALFORD**.] Rich heathen must here chiefly be meant; for none others would directly blaspheme the name of Christ. Only indirectly rich Christians can be meant, who, by their inconsistency, caused His name to be blasphemed; so Ezekiel 36. 21, 22; Romans 2. 24. Besides, there were few rich Jewish Christians at Jerusalem (Romans 15. 26). They who dishonour God's name by willful and habitual sin, "take (or bear) the Lord's name in vain" (cf. Proverbs 30. 9, with Exodus 20. 7). **that worthy name**—which is "good before the Lord's saints" (Psalm 52. 9; 51. 6); which ye pray may be "hallowed" (Matthew 6. 9), and "by which ye are called," *lit.*, *which was invoked* (or called upon) by you (cf. Genesis 48. 16; Isaiah 4. 1, *Margin*; Acts 15. 17), so that at your baptism "into the name" (so the Greek, Matthew 28. 19) of Christ, ye became Christ's people (1 Corinthians 3. 23). **8. The Greek** may be translated, "If, however, ye fulfil," &c., *i. e.*, as **ALFORD**, after **ESTIUS**, explains, "Still I do not say, hate the rich (for their oppressions) and drive them from your assemblies; if you choose to observe the royal law, &c., well and good; but respect of persons is a breach of that law." I think the translation is, "If in very deed (or indeed on the one hand) ye fulfil the royal law, &c., ye do well, but if (on the other hand) ye respect persons, ye practise sin." The Jewish Christians boasted of, and rested in, the "law" (Acts 15. 1; 21. 18-24; Romans 2. 17; Galatians 2. 12). To this the "indeed" alludes. "(Ye rest in the law); if indeed (then) ye fulfil it, ye do well; but if," &c. **royal**—the law that is king of all laws, being the sum and essence of the ten commandments. The great King, God, is love; His law is the royal law of love, and that law, like Himself, reigns supreme. He "is no respecter of persons;" therefore to respect persons is at variance with Him and His royal law, which is at once a law of love and of liberty (v. 12). The law is the "whole;" "the (particular) Scripture" (Leviticus 19. 18) quoted is a part. To break a part is to break the whole (v. 10). **ye do well**—being "blessed in your deed" ("doing," *Margin*) as a doer, not a forgetful hearer of the law (ch. 1. 25). **9. Respect of persons** violates the command to love all alike "as thyself." **ye commit sin**—*lit.*, "ye work sin," Matthew 7. 23, to which the reference here is probably, as in ch. 1. 22. Your works are sin, whatever boast of the law ye make in words (*Note*, v. 8). **convicted**—Old English for "convicted." **as transgressors**—not merely of this or that particular command, but of the whole absolutely. **10. The best MSS. read**, "Whosoever shall have kept the whole law, and yet shall have offended (*lit.*, *stumbled*; not so strong as 'fall,' Romans 11. 11) in one (point; here, the respecting of persons), is (hereby) become guilty of all." The law is one seamless garment which is rent if you cut it into a part; or a musical harmony which

is spoiled if there be one discordant note [TIRINUS]; or a golden chain whose completeness is broken if you break one link. [GATAKER.] You thus break *the whole law*, though not the whole of the law, because you offend against *love*, which is the fulfilling of the law. If any part of a man be leprous, the whole man is judged to be a leper. God requires perfect, not partial, obedience. We are not to choose out parts of the law to keep, which suit our whim, whilst we neglect others. 11. He is One who gave the *whole law*; therefore, they who violate His will in one point, violate it all. [BENGEL.] The law and its Author *alike* have a complete unity. *kill . . . adultery*—selected as being the most glaring cases of violation of duty towards one's neighbour. 12. Summing up of the previous reasonings. *speak*—Referring back to ch. 1. 19, 26; the fuller discussion of the topic is given ch. 3. *judged by the law of liberty*—(ch. 1. 25)—*i. e.*, the Gospel law of love, which is not a law of external constraint, but of internal, free, instinctive inclination. The law of liberty, through God's mercy, frees us from the curse of the law, that henceforth we should be free to love and obey willingly. If we will not in turn practice the law of love to our neighbour, that law of grace condemns us still more heavily than the old law, which spake nothing but wrath to him who offended in the least particular (v. 13). Cf. Matthew 18. 32-35; John 12. 48; Revelation 6. 16, "Wrath of the (merciful) Lamb." 13. The converse of "Blessed are the merciful, for they shall obtain mercy" (Matthew 5. 7). *Translate*, "The judgment (which is coming on all of us) shall be without mercy to him who hath showed no mercy." It shall be such toward every one as every one shall have been. [BENGEL.] "Mercy" here corresponds to "love," v. 8. *mercy rejoiceth against judgment*—Mercy, so far from fearing judgment in the case of its followers, actually *glorifieth against it*, knowing that it cannot condemn them. Not that *their* mercy is the ground of their acquittal, but the mercy of God in Christ towards them, producing mercy on their part towards their fellow-men, makes them to *triumph over judgment*, which all in themselves otherwise deserve. 14. St. James here, passing from the particular case of "mercy" or "love" violated by "respect of persons," notwithstanding profession of the "faith of our Lord Jesus" (v. 1), combats the Jewish tendency (transplanted into their Christianity) to substitute a lifeless, inoperative acquaintance with the letter of the law, for change of heart to practical holiness, as if justification could be thereby attained (Romans 2. 3, 13, 23). It seems hardly likely but that St. James had seen St. Paul's Epistles, considering that he uses the same phrases and examples (cf. v. 21, 23, 25, with Romans 4. 3; Hebrews 11. 17, 31; and v. 14, 24, with Romans 3. 28; Galatians 2. 16). Whether St. James individually designed it or not, the Holy Spirit by him combats not St. Paul, but those who abuse St. Paul's doctrine. The teaching of both alike is inspired, and is therefore to be received without wrestling of words; but each has a different class to deal with; St. Paul, self-justiciaries; St. James, Antinomian advocates of a mere notional faith. St. Paul urged as strongly as St. James the need of works as evidences of faith, especially in the later Epistles, when many were abusing the doctrine of faith (Titus 2. 14; 3. 8). "Believing and doing are blood relatives." [RUTHERFORD.] *What doth it profit—lit.*, "What is the profit?" though a man say—St. James' expression is not "If a man have faith," but "If a man say he hath faith;" referring to a mere profession of faith, such as was usually made at baptism. Simon Magus so "believed and was baptized," and yet had "neither part nor lot in this matter," for his "heart," as his words and works evinced, was not right in the sight of God. ALFORD wrongly denies that "say" is emphatic. The illustration, v. 16, proves it is: "If one of you say" to a naked brother, "Be ye warmed, notwithstanding ye give not those things needful." The inoperative profession of sympathy answering to the inoperative profession of faith. *can faith save him*—rather, "can such a faith (*lit.*, *the faith*) save him?" the faith you pretend to; the empty name of boasted faith, contrasted with true fruit-producing faith. So that which self-

deceivers claim is called "wisdom," though not true wisdom, ch. 3. 15. The "him" also in the *Greek* is emphatic; the particular man who professes faith without having the works which evidence its vitality. 15. The *Greek* is, "*But if*," &c.: the "but" taking up the argument against such a one as "said he had faith, and yet had not works," which are its fruits. *a brother, &c.—a fellow-Christian*, to whom we are specially bound to give help independent of our general obligation to help all our fellow-creatures. *be*—The *Greek* implies, "*be found*, on your access to them." 16. The habit of receiving passively sentimental impressions from sights of woe without carrying them out into active habits only hardens the heart *one of you*—St. James brings home the case to his hearers individually. *Depart in peace*—as if all their wants were satisfied by the mere words addressed to them. The same words in the mouth of Christ, whose faith they said they had, were accompanied by efficient deeds of love. *be . . . warmed*—with clothing, instead of being as heretofore "naked" (v. 15; Job 31. 20). *filled*—instead of being "destitute of food" (Matthew 15. 37). *what doth it profit*—concluding with the same question as at the beginning, v. 14. Just retribution: kind professions unaccompanied with corresponding acts, as they are of no "profit" to the needy object of them, so are of no profit to the professor himself. So faith consisting in mere profession is unacceptable to God, the object of faith, and profitless to the possessor. 17. *faith . . . being alone*—ALFORD joins "is dead in itself." So BENGEL, "If the works which living faith produces have no existence, it is a proof that faith itself (*lit.*, *in respect to itself*) has no existence, *i. e.*, that what one boasts of as faith, is dead." "Faith" is said to be "dead in itself," because when it has works it is *alive*, and it is discerned to be so, not in respect to its works, but in respect to itself. *English Version*, if retained, must not be understood to mean that faith can exist "alone" (*i. e.*, severed from works), but thus: Even so *presumed* faith, if it have not works, is dead, being by itself "alone," *i. e.*, severed from works of charity; just as the body would be "dead" if alone, *i. e.*, severed from the spirit (v. 26). See ESTRUS. 18. "*But some one will say*:" so the *Greek*. This verse continues the argument from v. 14, 16. One may say he has faith though he have not works. Suppose one were to say to a naked brother, "Be warmed," without giving him needful clothing. "*But some one* (entertaining right views of the need of faith having works joined to it) will say" (in opposition to the "say" of the professor), &c. *show me thy faith without thy works*—If thou canst; but thou canst not show, *i. e.*, manifest or evidence thy alleged (v. 14, "say") faith without works. "Show" does not mean here to *prove* to me, but *exhibit to me*. Faith is unseen save by God. To show faith to man works in some form or other are needed: we are justified judicially by God (Romans 8. 33); meritoriously, by Christ (Isaiah 53. 11); mediately, by faith (Romans 5. 1); evidently, by works. The question here is not as to the ground on which believers are justified, but about the demonstration of their faith: so in the case of Abraham. In Genesis 22. 1 it is written, God did tempt Abraham, *i. e.*, put to the test of demonstration the reality of his faith, not for the satisfaction of God, who already knew it well, but to demonstrate it before men. The offering of Isaac at that time, quoted here, v. 21, formed no part of the ground of his justification, for he was justified previously on his simply believing in the promise of spiritual heirs, *i. e.*, believers, numerous as the stars. He was then justified: that justification was *showed* or manifested by his offering Isaac forty years after. That work of faith demonstrated, but did not contribute to his justification. The tree shows its life by its fruits, but it was alive before either fruits or even leaves appeared. 19. *Thou*—emphatic. Thou self-deceiving claimant to faith without works. *that there is one God*—rather, "that God be one!" God's existence, however, is also asserted. The fundamental article of the creed of Jews and Christians alike, and the point of faith on which especially the former boasted themselves, as distinguishing them from the

gentiles, and hence adduced by St. James here. **thou doest well**—so far good. But unless thy faith goes farther than an assent to this truth, "the evil spirits (*lit.*, *demons*: 'Devil' is the term restricted to *Satan*, their head) believe" so far in common with thee, "and (so far from being saved by such a faith) shudder" (so the *Greek*), Matthew 8. 29; Luke 4. 34; 2 Peter 2. 4; Jude 6; Revelation 20. 10. Their faith only adds to their torment at the thought of having to meet Him who is to consign them to their just doom: so thine (Hebrews 10. 26, 27, it is not the faith of love, but of fear, that hath torment, 1 John 4. 18). **20. wilt thou know**—"Vain" men are not *willing* to know, since they have no wish to *do* the will of God. St. James beseeches such a one to lay aside his perverse *unwillingness* to know what is palpable to all who are willing to do. **vain**—who deceivest thyself with a delusive hope, resting on an unreal faith. **without works**—The *Greek* implies *separate from the works* [ALFORD] which ought to flow from it if it were real. **is dead**—Some of the best MSS. read, "is idle," *i. e.*, unavailing to effect what you hope, *viz.*, to save you. **21. Abraham . . . justified by works**—*evidentially*, and *before men* (see *Note*, v. 18). In v. 23, St. James, like St. Paul, recognizes the Scripture truth, that it was his *faith* that was counted to Abraham for righteousness in his justification before God. **when he had offered**—rather, "when he offered" [ALFORD], *i. e.*, brought as an offering at the altar; not implying that he actually offered him. **22. Or, "thou seest." how**—rather, *that*. In the two clauses which follow, emphasize "faith" in the former, and "works" in the latter, to see the sense. [BENGEL.] **faith wrought with his works**—for it was *by faith* he offered his son. *Lit.*, "was working (at the time) with his works." **by works was faith made perfect**—not was *vivified*, but attained its *fully-consummated development*, and is *shown to be real*. So "my strength is made perfect in weakness," *i. e.*, *exerts itself most perfectly*, shows how great it is [CAMERON]: so 1 John 4. 17; Hebrews 2. 10; 5. 9. The germ really, from the first, contains in it the full-grown tree, but its perfection is not attained till it is matured fully. So ch. 1. 4, "Let patience have her perfect work," *i. e.*, have its *full effect* by showing the most perfect degree of endurance, "that ye may be perfect," *i. e.*, *fully developed* in the exhibition of the Christian character. ALFORD explains, "Received its realization, was entirely exemplified and filled up." So St. Paul, Philippians 2. 12, "Work out your own salvation:" the salvation was already in germ theirs in their free justification through faith. It needed to be *worked out* still to fully-developed perfection in their life. **23. Scripture was fulfilled**—Genesis 15. 6, quoted by St. Paul, as realized in Abraham's justification *by faith*; but by St. James, as realized subsequently in Abraham's *work* of offering Isaac, which, he says, *justified* him. Plainly, then, St. James must mean by *works* the same thing as St. Paul means by *faith*, only that he speaks of faith at its manifested development, whereas St. Paul speaks of it in its germ. Abraham's offering of Isaac was not a mere act of obedience, but an act of faith. Isaac was the subject of the promises of God, that in him Abraham's seed should be called. The same God calls on Abraham to slay the subject of His own promise, when as yet there was no seed in whom those predictions could be realized. Hence St. James' saying that Abraham was justified by *such a work*, is equivalent to saying, as St. Paul does, that he was justified by faith itself; for it was in fact *faith expressed in action*, as in other cases saving faith is expressed in words. So St. Paul states as the mean of salvation *faith expressed*. The "Scripture" would not be "fulfilled," as St. James says it was, but contradicted by any interpretation which makes man's *works* justify him before God: for that Scripture makes no mention of works at all, but says that Abraham's *belief* was counted to him for righteousness. God, in the first instance, "justifies the *ungodly*" through faith; subsequently the believer is justified *before the world* as righteous through faith manifested in words and works (cf. Matthew 25. 35-40 "the righteous," 40). The best authorities read *But*

Abraham believed," &c. and he was called the *Friend of God*—He was not so *called* in his lifetime, though he *was* so even then from the time of his justification; but he *was called* so, being recognized as such by all on the ground of his works of faith. "He was the *friend* (in an active sense), the *lover of God*, in reference to his works; and (in a passive sense) *loved by God* in reference to his justification by works. Both senses are united in John 15. 14, 15." [BENGEL.] **24. not justified by faith only**—*i. e.*, by "faith without (*separated from*; *severed from*) works." Its proper fruits (*Note*, v. 20). Faith to justify must, from the first, include obedience in germ (to be developed subsequently), though the former alone is the ground of justification. The scion must be grafted on the stock that it may live; it must bring forth fruit to prove that it does live. **25.** It is clear from the nature of Rahab's act, that it is not quoted to prove justification by works as such. She *believed* assuredly what her other countrymen disbelieved, and this in the face of every improbability that an unwelcome few would conquer well-armed numbers. In this belief she hid the spies at the risk of her life. Hence, Hebrews 11. 31 names this as an example of *faith*, rather than of obedience. "By *faith* the harlot Rahab perished not with them that *believed* not." If an instance of obedience were wanting, St. Paul and St. James would hardly have quoted a woman of previously bad character, rather than the many moral and pious patriarchs. But as an example of free grace justifying men through an *operative*, as opposed to a mere verbal *faith*, none could be more suitable than a saved "harlot." As Abraham was an instance of an illustrious man and the father of the Jews, so Rahab is quoted as a woman, and one of abandoned character, and a Gentile, showing that justifying faith has been manifested in those of every class. The nature of the works alleged is such as to prove that St. James uses them only as *evidences of faith*, as contrasted with a mere verbal profession: not works of charity and piety, but works the value of which consisted solely in their being proofs of faith: they were faith expressed in act, synonymous with *faith* itself. **messengers—spies, had received . . . had sent**—rather, "received . . . thrust them forth" (in haste and fear). [ALFORD.] **by another way**—from that whereby they entered her house, *viz.*, through the window of her house on the wall, and thence to the mountain. **26.** Faith is a spiritual thing: works are material. Hence we might expect *faith* to answer to the *spirit*, *works* to the *body*. But St. James reverses this. He therefore does not mean that faith in all cases answers to the body; but the *form of faith* without the *working reality* answers to the *body* without the *animating spirit*. It does not follow that *living faith* derives its life from works, as the body derives its life from the animating spirit.

CHAPTER III.

Ver. 1-18. DANGER OF EAGERNESS TO TEACH, AND OF AN UNBRIDLED TONGUE: TRUE WISDOM SHOWN BY UNCONTENTIOUS MEKKNESS. **1. be not—*lit.*, become not**: taking the office too hastily, and of your own accord. **many**—The office is a noble one; but few are fit for it. Few govern the tongue well (v. 2), and only such as can govern it are fit for the office; therefore, "teachers" ought not to be many. **masters**—rather, "teachers." The Jews were especially prone to this presumption. The idea that faith (so called) without works (ch. 2.) was all that is required, prompted "many" to set up as "teachers," as has been the case in all ages of the Church. At first all were allowed to teach in turns. Even their inspired gifts did not prevent liability to abuse, as St. James here implies: much more is this so when self-constituted teachers have no such miraculous gifts. **knowing**—as all might know. **we . . . greater condemnation**—St. James in a humble, conciliatory spirit, includes himself: if we teachers abuse the office, we shall receive greater condemnation than those who are mere hearers (cf. Luke 12. 42-46). CALVIN, like *English Version*, translates, "Masters" *i. e.*, self-constituted censors and reprovers of others. Ch. 4. 12 accords with this view. **2. all**—The *Greek* implies

all without exception:" even the apostles. **offend not**—*lit.*, *stumbleth not*: is void of offence or *slip* in word: in which respect one is especially tried who sets up to be a "teacher." **3. Behold**—The best authorities read, "but *it*," *i. e.*, *Now whensoever* (in the case) of horses (such is the emphatic position of "horses" in the *Greek*) we put the bits (so *lit.*, *the customary* bits) into their mouths that they may obey us, we turn about *also* their whole body. This is to illustrate how *man* turns about his whole body with the little tongue. "The same applies to the pen, which is the substitute for the tongue among the absent." [BENGEL.] **4. Not only animals, but even ships. the governor listeth**—*lit.*, *the impulse of the steersman pleaseth*. The feeling which moves the tongue corresponds with this. **5. boasteth great things**—There is *great* moment in what the careless think "little" things. [BENGEL.] Cf. "a world," "the course of nature," "hell," v. 6, which illustrate how the little tongue's great words produce great mischief. **how great a matter a little fire kindleth**—The best MSS. read, "*how little* a fire kindleth how great a," &c. ALFORD, for "matter," translates, "forest." But GROTIUS translates as *English Version*, "material for burning:" a pile of fuel. **6. Translate**, "The tongue, that world of iniquity, is a fire." As man's little world is an image of the greater world, the universe, so the tongue is an image of the former. [BENGEL.] **so**—Omitted in the oldest authorities. **is**—*lit.*, *is constituted*. "The tongue is (constituted), among the members, the one which defileth," &c. (*viz.*, as fire defiles with its smoke). **course of nature**—"the orb (cycle) of creation." **setteth on fire . . . is set on fire**—habitually and continually. Whilst a man inflames others, he passes out of his own power, being consumed in the flame himself. **of hell**—*i. e.*, of the devil. *Greek*, "Gehenna;" found here only and in Matthew 5. 22. St. James has much in common with the Sermon on the Mount (Proverbs 16. 27). **7. every kind**—rather, "every nature" (*i. e.*, natural disposition and characteristic power). **of beasts**—*i. e.*, quadrupeds of every disposition; as distinguished from the three other classes of creation, "birds, creeping things (the *Greek* includes not merely serpents, as *English Version*), and things in the sea." **is tamed, and hath been**—is continually being tamed, and hath been so long ago. **of mankind**—rather, "by the nature of man;" man's characteristic power taming that of the inferior animals. The dative in the *Greek* may imply, "Hath suffered itself to be brought into tame subjection to the nature of men." So it shall be in the millennial world; even now man, by gentle firmness, may tame the inferior animal, and even elevate its nature. **8. no man**—*lit.*, *no one of men*: neither can a man control his neighbours, nor even his own tongue. Hence the truth of v. 2 appears. **unruly evil**—The *Greek* implies that it is at once *restless* and *incapable of restraint*. Nay, though nature has hedged it in with a double barrier of the lips and teeth, it bursts from its barriers to assail and ruin men. [ESTIUS.] **deadly**—*lit.*, *death-bearing*. **9. God**—The oldest authorities read, "Lord." "Him who is Lord and Father." The uncommonness of the application of "Lord" to the Father, doubtless caused the change in modern texts to "God" (ch. 1. 27). But as Messiah is called "Father," Isaiah 9. 6, so God the Father is called by the Son's title, "Lord;" showing the unity of the Godhead. "Father" implies His *paternal* love; "Lord," His dominion. **men, which**—not "men *who*;" for what is meant is not particular men, but men *generically*. [ALFORD.] **are made after . . . similitude of God**—Though in a great measure man has lost the *likeness* of God in which he was originally made, yet enough of it still remains to show what once it was, and what in regenerated and restored man it shall be. We ought to reverence this remnant and earnest of what man shall be in ourselves and in others. "Absalom has fallen from his father's favour, but the people still recognize him to be the king's son." [BENGEL.] Man resembles in humanity the Son of man, "the express image of His person" (Hebrews 1. 3), cf. Genesis 1. 26; 1 John 4. 20. In the passage, Genesis 1. 26, "image" and "likeness" are distinct: "image," according to the Alexandrians, was something in which

men were created, being common to all, and continuing to man after the fall, while the "likeness" was something toward which man was created, to strive after and attain it: the former marks man's physical and intellectual, the latter his moral pre-eminence. **10. The tongue, saith Æsop**, is at once the best and the worst of things. So in a fable, a man with the same breath blows hot and cold. "Life and death are in the power of the tongue" (cf. Psalm 62. 4). **brethren**—an appeal to their consciences by their *brotherhood* in Christ. **ought not so to be**—a mild appeal, leaving it to themselves to understand that such conduct deserves the most severe reprobation. **11. fountain**—an image of the *heart*: as the *aperture* (so the *Greek* for "place" is *lit.*) of the fountain is an image of man's *mouth*. The image here is appropriate to the scene of the Epistle, Palestine, wherein salt and bitter springs are found. Though "sweet" springs are sometimes found near, yet "sweet and bitter" (water) do not flow "at the same place" (*aperture*). Grace can make the same mouth that "sent forth the bitter" once, send forth the sweet for the time to come: as the wood (typical of Christ's cross) changed Marah's bitter water into sweet. **12. Transition from the mouth to the heart. Can the fig tree, &c.**—Implying that it is an *impossibility*: as before in v. 10 he had said it "*ought not so to be*." St. James does not, as Matthew 7. 16, 17, make the question, "Do men gather figs of thistles?" His argument is, No tree "can" bring forth fruit *inconsistent with its nature*, as *e. g.*, the fig tree, olive berries: so if a man speaks bitterly, and afterwards speaks good words, the latter must be so only seemingly, and in hypocrisy, they *cannot* be real. **so can no fountain . . . salt . . . and fresh**—The oldest authorities read "Neither can a salt (water spring) yield fresh." So the mouth that emits cursing, cannot really emit also blessing. **13. Who**—(Cf. Psalm 34. 12, 13.) All wish to appear "wise:" few are so. **show**—"by works," and not merely by profession, referring to ch. 2. 18. **out of a good conversation his works**—by general "good conduct" manifested in *particular* "works." "Wisdom" and "knowledge," without these being "shown," are as dead as faith would be without works. [ALFORD.] **with meekness of wisdom**—with the meekness inseparable from true wisdom. **14. if ye have**—as is the case (this is implied in the *Greek* indicative). **bitter**—Ephesians 4. 31, "bitterness." **envying**—rather, "emulation," or *lit.*, *zeal*: kindly, generous emulation, or zeal, is not condemned, but that which is "bitter." [BENGEL.] **strife**—rather, "*rivalry*." **in your hearts**—from which flow your words and deeds, as from a fountain. **glory not, and lie not against the truth**—to *boast of your wisdom* is virtually a lying against the truth (the gospel), whilst your lives belie your glorying. Ver. 15; ch. 1. 18, "The word of truth." Romans 2. 17, 23, speaks similarly of the same contentious Jewish Christians. **15. This wisdom**—in which ye "glory," as if ye were "wise" (v. 13, 14). **descendeth not from above**—*lit.*, "*is not one descending*," &c.: "from the Father of lights" (true illumination and wisdom), ch. 1. 17; through "the Spirit of truth," John 15. 26. **earthly**—opposed to *heavenly*. Distinct from "earthy," 1 Corinthians 15. 47. *Earthly* is what is *IN* the earth; *earthy*, what is *OF* the earth. **sensual**—*lit.*, *animal-like*: the wisdom of the "natural" (the same *Greek*) man, not born again of God: "not having the Spirit" (Jude 19). **devilish**—in its origin (from "hell," v. 6; not from God, the Giver of true wisdom, ch. 1. 5), and also in its character, which accords with its origin. Earthly, sensual, and devilish, answer to the three spiritual foes of man, the world, the flesh, and the devil. **16. envying**—So *English Version* translates the *Greek*, which usually means "zeal," "emulation," in Romans 13. 13. "The envious man stands in his own light. He thinks his candle cannot shine in the presence of another's sun. He aims directly at men, obliquely at God, who makes men to differ." **strife**—rivalry. [ALFORD.] **confusion**—*lit.*, *tumultuous anarchy*: both in society (translated "commotions," Luke 21. 9; "tumults," 2 Corinthians 6. 5), and in the individual mind; in contrast to the "peaceable" composure of true "wisdom," v. 17. St. James does not honour such effects of this earthly wisdom with the name

"fruit," as he does in the case of the wisdom from above. Ver. 18; of Galatians 5. 19-22, "*Works of the flesh . . . fruit of the Spirit.*" 17. *first pure—lit., chaste, sanctified*; pure from all that is "earthly, sensual (animal), devilish" (v. 15). This is put, "*first of all*," before "peaceable," because there is an unholy peace with the world which makes no distinction between clean and unclean. Cf. "undefiled" and "unspotted from the world," ch. 1. 27; 4. 4, 8, "purify . . . hearts;" 1 Peter 1. 22, "*purified . . . souls*" (the same Greek). Ministers must not preach before a purifying change of heart, "Peace," where there is no peace. Seven (the perfect number) characteristic peculiarities of true wisdom are enumerated. *Purity* or *sanctity* is put first, because it has respect both to God and to ourselves; the six that follow regard our fellow-men. Our first concern is to have in ourselves sanctity; our second, to be at peace with men. *gentle*—"forbearing;" making allowances for others; lenient towards neighbours, as to the DUTIES they owe us. *easy to be entreated—lit., easily persuaded*, tractable; not harsh as to a neighbour's FAULTS. *full of mercy*—as to a neighbour's MISERIES. *full of . . . good fruits*—contrasted with "every evil work," v. 16. *without partiality*—recurring to the warning against partial "respect to persons," ch. 2. 1, 4, 9. ALFORD translates as the Greek is translated, ch. 1. 6, "wavering," "*without doubting.*" But thus there would be an epithet referring to one's self inserted amidst those referring to one's conduct towards others. English Version is therefore better. *without hypocrisy*—Not as ALFORD explains from ch. 1. 22, 28, "Without deceiving yourselves" with the name without the reality of religion. For it must refer, like the rest of the six epithets, to our relations to others; our peaceableness and mercy towards others must be "without dissimulation." 18. "The peaceable fruit of righteousness." He says *righteousness*, because it is itself the true wisdom. As in the case of the earthly wisdom, after the characteristic description came its results; so in this verse, in the case of the heavenly wisdom. There the results were present; here, future. *fruit . . . sown*—Cf. Psalm 97. 11; Isaiah 61. 3, "trees of righteousness." Anticipatory, i.e., the seed whose "fruit," viz., "righteousness," shall be ultimately reaped, is now "sown in peace." "Righteousness," now in germ, when fully developed as "fruit" shall be itself the everlasting reward of the righteous. As "sowing in peace" (cf. "*sown in dishonour*," 1 Corinthians 15. 43) produces the "fruit of righteousness," so conversely "the work" and "effect of righteousness" is "peace." of them that make peace—"by (implying also that it is for them, and to their good) them that work peace." They, and they alone, are "blessed." "Peacemakers," not merely they who reconcile others, but who *work peace*. "Cultivate peace." [ESTRUS.] Those truly wise towards God, whilst peaceable and tolerant towards their neighbours, yet make it their chief concern to sow righteousness, not cloaking men's sins, but reproving them with such peaceable moderation as to be the physicians, rather than the executioners, of sinners. [CALVIN.]

CHAPTER IV.

Ver. 1-17. AGAINST FIGHTINGS AND THEIR SOURCE; WORLDLY LUSTS; UNCHARITABLE JUDGMENTS, AND PRESUMPTUOUS RECKONING ON THE FUTURE. 1. *whence*—The cause of quarrels is often sought in external circumstances, whereas internal lusts are the true origin. *vars, &c.*—contrasted with the "peace" of heavenly wisdom. "Fightings" are the active carrying on of "wars." The best authorities have a second "whence" before "fightings." Tumults marked the era before the destruction of Jerusalem when St. James wrote. He indirectly alludes to these. The members are the first seat of war; thence it passes to conflict between man and man, nation and nation. *come they not, &c.*—an appeal to their conscience. *lusts—lit., pleasures, i.e., the lusts which prompt you to "desire"* (Note, v. 2) *pleasures*; whence you seek self at the cost of your neighbour, and hence flow "fightings. *that war*—"campaign, as an army of soldiers engaged within" [ALFORD] the soul; tumultuously war

against the interests of your fellow-men, whilst lusting to advance self. But whilst warring thus against others they (without his knowledge) war against the soul of the man himself, and against the Spirit; therefore they must be "mortified" by the Christian. 2. *Ye lust*—A different Greek word from that in v. 1. "Ye desire;" *lit., ye set your mind or heart on an object. have not*—The lust of desire does not ensure the actual possession. Hence "ye kill" (not as Margin, without any old authority, "envy") to ensure possession. Not probably in the case of professing Christians of that day in a literal sense, but "kill and envy" 'as the Greek for "desire to have" should be translated, i.e., harass and oppress through envy. [DRUSIUS.] Cf. Zechariah 11. 5, "slay;" *through envy, hate*, and desire to get out of your way, and so are "murderers" in God's eyes. [ESTRUS.] If literal murder [ALFORD] were meant, I do not think it would occur so early in the series; nor had Christians then as yet reached so open criminality. In the Spirit's application of the passage to all ages, literal killing is included, flowing from the desire to possess: so David and Ahab. There is a climax: "Ye desire," the individual lust for an object; "ye kill and envy," the feeling and action of individuals against individuals; "ye fight and war," the action of many against many. *ye have not, because ye ask not*—God promises to those who pray, not to those who fight. The petition of the lustful, murderous, and contentious is not recognized by God as *prayer*. If ye prayed, there would be no "wars and fightings." Thus this last clause is an answer to the question, v. 1, "Whence come wars and fightings?" 3. Some of them are supposed to say in objection, But we do "ask" (pray), cf. v. 2. St. James replies, It is not enough to ask for good things, but we must ask with a good spirit and intention. "Ye ask amiss, that ye may consume it (your object of prayer) upon (lit., in) your lusts" (*lit., pleasures*); not that ye may have the things you need for the service of God. Contrast ch. 1. 5 with Matthew 6. 81, 32. If ye prayed aright, all your proper wants would be supplied; the improper cravings which produce "wars and fightings" would then cease. Even believers' prayers are often best answered when their desires are most opposed. 4. The oldest MSS. omit "adulterers and," and read simply, "Ye adulteresses." God is the rightful husband; the men of the world are regarded collectively as one *adulteress*, and individually as *adulteresses*. *the world*—in so far as the men of it and their motives and acts are aliens to God, e.g., its selfish "lusts" (v. 3), and covetous and ambitious "wars and fightings" (v. 1). *enmity*—not merely "inimical;" a state of enmity, and that enmity itself. Cf. 1 John 2. 15, "love . . . the world . . . the love of the Father." *whosoever . . . will be*—The Greek is emphatic, "shall be resolved to be." Whether he succeed or not, if his wish be to be the friend of the world, he *renders himself, becomes* (so the Greek for "is") by the very fact, "the enemy of God." Contrast "Abraham the friend of God." 5. *in vain*—No word of Scripture can be so. The quotation here, as in Ephesians 5. 14, seems to be not so much from a particular passage as one gathered by St. James under inspiration from the general tenor of such passages in both the Old and New Testaments, as Numbers 14. 29; Proverbs 21. 10; Galatians 5. 17. *spirit that dwelleth in us*—Other MSS. read, "That God hath made to dwell in us" (viz., at Pentecost). If so translated, "Does the (Holy) Spirit that God hath placed in us lust to (towards) envy" (viz., as ye do in your worldly "wars and fightings")? Certainly not; ye are therefore walking in the flesh, not in the Spirit, whilst ye thus *lust towards, i.e., with envy* against one another. The friendship of the world tends to breed *envy*; the Spirit produces very different fruit. ALFORD attributes the epithet "with envy," in the unwarrantable sense of *jealously*, to the Holy Spirit: "The Spirit *jealously* desires us for His own." In English Version the sense is, "the (natural) spirit that hath its dwelling in us lusts with (*lit., to, or towards*) envy." Ye lust, and because ye have not what ye lust after (v. 1, 2), ye envy your neighbour who has, and so the *spirit of envy* leads you on to "fight." St. James also here refers to ch. 3. 14, 16. 6. *But—Nay, rather. he*—God. *giveth wars*

grace—over-increasing grace; the farther ye depart from *“envy.”* [BENGEL.] *he saith*—The same God who causes His spirit to dwell in believers (v. 5), by the Spirit also speaks in Scripture. The quotation here is probably from Proverbs 3. 34; as probably Proverbs 21. 10 was generally referred to in v. 5. In *Hebrew* it is “scorneth the scorn-ers,” *viz.*, those who think “Scripture speaketh in vain.” *resisteth*—*lit.*, *setteth Himself in array against*; even as they, like Pharaoh, set themselves against Him. God repays sinners in their own coin. “Pride” is the mother of “envy” (v. 5); it is peculiarly satanic, for by it Satan fell. *the proud*—The *Greek* means in derivation one who *shows himself above* his fellows, and so lifts himself against God. *the humble*—the unenvious, uncovetous, and unambitious as to the world. Contrast v. 4. 7. *Submit to . . . God*—so ye shall be among “the humble,” v. 6; also v. 10; 1 Peter 5. 6. *Resist . . . devil*—Under his banner *pride* and *envy* are enlisted in the world; resist his temptations to these. Faith, humble prayers, and heavenly wisdom, are the weapons of resistance. The language is taken from warfare. “Submit” as a good soldier puts himself in complete subjection to his captain. “Resist,” stand bravely against. *he will flee*—*translate*, “he shall flee.” For it is a promise of God, not a mere assurance from man to man. [ALFORD.] He shall flee worsted as he did from Christ. 8. *Draw nigh to God*—So “cleave unto Him,” Deuteronomy 30. 20, *viz.*, by prayerfully (v. 2, 3) “resisting Satan,” who would oppose our access to God. *he will draw nigh*—propitious. *Cleanse . . . hands*—the outward instruments of action. None but the clean-handed can ascend into the hill of the Lord (justified through Christ, who alone was perfectly so, and as such “ascended” thither). *purify . . . hearts*—*lit.*, *make chaste* of your spiritual *adultery* (v. 4, *i. e.*, worldliness; *your hearts*: the inward source of all impurity. *double-minded*—divided between God and the world. The *double-minded* is at fault in *heart*; the sinner in his *hands* likewise. 9. *Be afflicted*, &c.—*lit.*, *Endure misery*, *i. e.*, mourn over your wretchedness through sin. *Repent with deep sorrow* instead of your present laughter. A blessed *mourning*. Contrast Isaiah 22. 12, 13; Luke 6. 25. St. James does not add here, as in ch. 5. 1, “howl,” where he foretells the *doom of the impenitent* at the coming destruction of Jerusalem. *heaviness*—*lit.*, *falling of the countenance*, casting down of the eyes. 10. *in the sight of the Lord*—as continually in the presence of Him who alone is worthy to be exalted: recognizing His presence in all your ways, the truest incentive to *humility*. The tree, to grow upwards, must strike its roots deep downwards; so man, to be exalted, must have his mind deep-rooted in humility. In 1 Peter 5. 8, it is, Humble yourselves under the mighty hand of God, *viz.*, in his dealings of Providence: a distinct thought from that here. *lift you up*—in part in this world, fully in the world to come. 11. Having mentioned sins of the tongue (ch. 3.), he shows here that *evil-speaking* flows from the same spirit of exalting self at the expense of one's neighbour as caused the “fightings” reprobated in this chapter (v. 1). *Speak not evil*—*lit.*, *Speak not against* one another. *brethren*—implying the inconsistency of such depreciatory speaking of one another in *brethren*. *speaketh evil of the law*—for the law in commanding, “Love thy neighbour as thyself” (ch. 2. 8), virtually condemns evil-speaking and judging. [ESTIUS.] Those who superciliously condemn the acts and words of others which do not please themselves, thus aiming at the reputation of sanctity, put their own moroseness in the place of the law, and claim to themselves a power of censuring above the law of God, condemning what the law permits. [CALVIN.] Such a one acts as though the law could not perform its own office of *judging*, but he must fly upon the office. [BENGEL.] This is the last mention of the law in the New Testament. ALFORD rightly takes the “law” to be the old moral law applied in its comprehensive spiritual fulness by Christ: “the law of liberty.” *if thou judge the law*, thou art not a doer . . . but a judge—Setting aside the Christian brotherhood as all alike called to be *doers* of the law, in subjection to it, such a one arrogates the office of a *judge*. 12. *There is one lawgiver*—The

best authorities read in addition, “And judge.” *Trans-late*, “There is One (alone) who is (at once) Lawgiver and Judge, (namely) He who is able to save and destroy.” Im-plying, God alone is Lawgiver and therefore Judge, since it is He alone who can execute His judgments; our in-ability in this respect shows our presumption in trying to act as judges, as though we were God. *who art thou?* &c.—The order in the *Greek* is emphatic, “But (inserted in oldest MSS.) thou, who art thou that?” &c. How rashly arrogant in judging thy fellows, and wresting from God the office which belongs to Him over thee and THEM alike! *another*—The oldest authorities read, “thy neighbour.” 13. *Go to now*—“Come now!” said to ex-cite attention. *ye that say*—“boasting of the morrow.” *To-day or to-morrow*—as if ye had the free choice of either day as a certainty. Others read, “To-day and to-morrow.” *such a city*—*lit.*, *this the city* (*viz.*, the one pres-ent to the mind of the speaker). *This city here*, *continue . . . a year*—rather, “spend one year.” Their language implies that when this one year is out, they purpose sim-ilarly settling plans for years to come. [BENGEL.] *buy and sell*—Their plans for the future are all worldly. 14. *what*—*lit.*, *of what nature* is your life? *i. e.*, how evanes-cent it is. *It is even*—Some oldest authorities read, “For ye are.” BENGEL, with other old authorities, reads, “For it shall be,” the future referring to the “morrow” (v. 13-15). The former expresses, “Ye yourselves are transi-tory:” so everything of yours, even your life, must par-take of the same transitoriness. Received text has no old authority. *and then vanisheth away*—“afterwards vanishing as it came;” *lit.*, *afterwards* (as it appeared) so *vanishing*. [ALFORD.] 15. *Lit.*, “instead of your saying,” &c. This refers to “ye that say” (v. 13). *we shall live*—The best MSS. read, “We shall both live and do,” &c. The boasters spoke as if *life*, *action*, and the particular kind of action were in their power, whereas all three depend en-tirely on the will of the Lord. 16. *now—as it is*, *rejoice in . . . boastings*—“ye boast in arrogant presumptions,” *viz.*, vain confident fancies that the future is certain to you (v. 13). *rejoicing*—boasting. [BENGEL.] 17. The gen-eral principle illustrated by the particular example just discussed is here stated: knowledge without practice is imputed to a man as great and presumptuous sin. St. James reverts to the principle with which he started. Nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate, if not em-bodied in practice. As we will not act except we feel, so if we will not act out our feelings, we shall soon cease to feel

CHAPTER V.

Ver. 1-20. WOES COMING ON THE WICKED RICH: BELIEVERS SHOULD BE PATIENT UNTO THE LORD'S COMING. VARIOUS EXHORTATIONS. 1. *Go to now*—Come now. A phrase to call solemn attention. *ye rich*—who have neglected the true enjoyment of riches, which consists in doing good. St. James intends this address to rich Jewish unbelievers, not so much for themselves, as for the saints, that they may bear with patience the violence of the rich (v. 7), knowing that God will speedily avenge them on their oppressors. [BENGEL.] *miseries that shall come*—*lit.*, “that are coming upon you” unexpectedly and swiftly, *viz.*, at the coming of the Lord (v. 7); primarily, at the destruction of Jerusalem; finally, at His visible coming to judge the world. 2. *corrupted—about to be de-stroyed* through God's curse on your oppression, whereby your riches are accumulated (v. 4). CALVIN thinks the sense is, Your riches perish without being of any use either to others or even to yourselves, for instance, your garments which are moth-eaten in your chests. *garments . . . moth-eaten*—Referring to Matthew 6. 19, 20. 3. *is can-kered*—“rusted through.” [ALFORD.] *rust . . . witness against you*—in the day of judgment, *viz.*, that your riches were of no profit to any, lying unemployed and so contracting rust. *shall eat your flesh*—The rust which once ate your riches, shall then gnaw your con-science, accompanied with punishment which shall prey upon your bodies for ever. *as . . . Are*—not with the

slow process of *rusting*, but with the swiftness of consuming *fire*. for the last days—ye have heaped together, not treasures as ye suppose (cf. Luke 12. 19), but wrath against the last days, viz., the coming judgment of the Lord. ALFORD translates more *lit.*, "In these last days (before the coming judgment) ye laid up (worldly) treasure" to no profit, instead of repenting and seeking salvation (see note, v. 5). 4. *Behold*—calling attention to their coming doom as no vain threat. labourers—*lit.*, *workmen*. of you kept back—So *English Version* rightly. Not as ALFORD, "crieth out from you." The "keeping back of the hire" was, on the part of the rich, virtually an act of "fraud," because the poor labourers were not immediately paid. The phrase is therefore not, "kept back by you," but "of you;" the latter implying *virtual*, rather than overt fraud. St. James refers to Deuteronomy 24. 14, 15, "At this day . . . give his hire, neither shall the sun go down upon it, lest he cry against thee unto the Lord, and it be sin unto thee." Many sins "cry" to heaven for vengeance which men tacitly take no account of, as unchastity and injustice. [BENGEL.] Sins peculiarly offensive to God are said to "cry" to Him. The rich ought to have given freely to the poor; their not doing so was sin. A still greater sin was their not paying their debts. Their greatest sin was not paying them to the poor, whose wages is their all. cries of them—a double cry: both that of the hire abstractly, and that of the labourers hired. the Lord of Sabaoth—Here only in the New Testament. In Romans 9. 29 it is a quotation. It is suited to the Jewish tone of the Epistle. It reminds the rich who think the poor have no protector, that the Lord of the whole hosts in heaven and earth is the guardian and avenger of the latter. He is identical with the "coming Lord" Jesus (v. 7). 5. *Translate*, "Ye have luxuriated . . . and wantoned." The former expresses *luxurious effeminacy*; the latter, *wantonness* and *prodigality*. Their luxury was at the expense of the defrauded poor (v. 4). on the earth—the same earth which has been the scene of your wantonness, shall be the scene of the judgment coming on you: Instead of earthly delights ye shall have punishments. nourished . . . hearts—*i. e.*, glutted your bodies like beasts to the full extent of your hearts' desire; ye live to eat, not eat to live. as in a day of slaughter—The oldest authorities omit "as." Ye are like beasts which eat to their hearts' content on the very day of their approaching slaughter, unconscious it is near. The phrase answers to "the last days," v. 3, which favours ALFORD'S translation there, "in," not "for." 6. Ye have condemned . . . the just—The *Greek* aorist expresses, "Ye are accustomed to condemn, &c., the just." Their condemnation of Christ, "the Just," is foremost in St. James' mind. But all the innocent blood shed, and to be shed, is included, the Holy Spirit comprehending St. James himself, called "the Just," who was slain in a tumult. See my *Introduction*. This gives a peculiar appropriateness to the expression in this verse, the same "as the righteous (*just*) man" (v. 16). The justice or righteousness of Jesus and His people is what peculiarly provoked the ungodly great men of the world. he doth not resist you—The very patience of the Just one is abused by the wicked as an incentive to boldness in violent persecution, as if they may do as they please with impunity. God doth "resist the proud" (ch. 4. 6); but Jesus as man, "as a sheep is dumb before the shearers, so He opened not His mouth:" so His people are meek under persecution. The day will come when God will resist (*lit.*, *set Himself in array against*) His foes and theirs. 7. Be patient therefore—as judgment is so near (v. 1. 3), ye may well afford to be "patient" after the example of the *unresisting Just one* (v. 6). brethren—contrasted with the "rich" oppressors, v. 1-6. unto the coming of the Lord—Christ, when the trial of your patience shall cease. husbandman waiteth for—*i. e.*, patiently bears toils and delays through hope of the harvest at last. Its "preciousness" (cf. Psalm 126. 6, "precious seed") will more than compensate for all the past. Cf. the same image, Galatians 6. 3, 9. hath long patience for it—"over it," *in respect to it*. until he receive—"until it receive," [ALFORD.] Even if *English Version* be re-

tained, the receiving of the early and latter rains is not to be understood as the object of his hope, but the harvest for which those rains are the necessary preliminary. The early rain fell at sowing-time, about November or December; the latter rain, about March or April, to mature the grain for harvest. The latter rain that shall precede the coming spiritual harvest, will probably be another Pentecost-like effusion of the Holy Ghost. 8. coming . . draweth nigh—The *Greek* expresses present time and a settled state. 1 Peter 4. 7, "Is at hand." We are to live in a continued state of expectancy of the Lord's coming, as an event *always* nigh. Nothing can more "stablish the heart" amidst present troubles than the realized expectation of His speedy coming. 9. Grudge not—rather "Murmur not;" "grumble not." The *Greek* is *lit.*, "groan;" a half-suppressed murmur of impatience and harsh judgment, not uttered aloud or freely. Having exhorted them to patience in bearing wrongs from the wicked, he now exhorts them to a forbearing spirit as to the offences given by brethren. Christians, who bear the former patiently, sometimes are impatient at the latter, though much less grievous. lest . . . condemned—The best MS. authorities read, "judged." St. James refers to Matthew 7. 1, "Judge not lest ye be judged." To "murmur against one another" is virtually to *judge*, and so to become liable to be *judged*. Judge . . . before the door—Referring to Matthew 24. 33. The *Greek* is the same in both passages, and so ought to be translated here as there, "doors," plural. The phrase means "near at hand" (Genesis 4. 7, which in the oldest interpretations [the Targums of Jonathan and Jerusalem] is explained, "thy sin is reserved unto the judgment of the world to come." Cf. "the everlasting doors" (Psalm 24. 7, whence He shall come forth). The Lord's coming to destroy Jerusalem is primarily referred to; and ultimately, His coming again visibly to judgment. 10. example of suffering affliction—rather, simply, "of affliction," *lit.*, "evil treatment," the prophets—who were especially persecuted, and therefore were especially "blessed." 11. count them happy (Matthew 5. 10.) which endure—The oldest authorities read, "Which have endured," which suits the sense better than *English Version*: "Those who in past days, like the prophets and Job, have endured trials." Such, not those who "have lived in pleasure and been wanton on the earth" (v. 5), are "happy." patience—rather, "endurance," answering to "endure;" the *Greek* words similarly corresponding. Distinct from the *Greek* word for "patience," v. 10. The same word ought to be translated, "endurance," ch. 1. 3. He here reverts to the subject which he began with. Job—this passage shows the history of him is concerning a real, not an imaginary person; otherwise his case could not be quoted as an example at all. Though he showed much of impatience, yet he always returned to this, that he committed himself wholly to God, and at last showed a perfect spirit of enduring submission. and have seen—(with the eyes of your mind.) ALFORD translates from the old and genuine reading, "see also," &c. The old reading is, however, capable of being translated as *English Version*. the end of the Lord—the end which the Lord gave. If Job had much to "endure," remember also Job's happy "end." Hence, learn, though much tried, to "endure to the end." that—ALFORD, &c., translates, "inasmuch as," "for." pitiful . . . of tender mercy—the former refers to the feeling; the latter, to the act. His pity is shown in not laying on the patient endurer more trials than he is able to bear; His mercy, in His giving a happy "end" to the trials. [BENGEL.] 12. But above all—as swearing is utterly alien to the Christian meek "endurance" just recommended. swear not—through impatience, to which trials may tempt you (v. 10, 11). In contrast to this stands the proper use of the tongue, v. 13. St. James here refers to Matthew 5. 34, &c. let your yea be yea—do not use oaths in your every-day conversation, but let a simple affirmative or denial be deemed enough to establish your word. condemnation—*lit.*, *judgment*, viz., of "the Judge" who "standeth before the doors" (v. 9). 13. afflicted—referring to the "suffering affliction" (v. 9).

1 PETER.

let him pray—not “swear” in rash impatience. merry—joyous in mind. sing psalms—of praise. St. Paul and Silas sang psalms even in affliction. 14. let him call for the elders—not some one of the elders, as Roman Catholics interpret it, to justify their usage in extreme unction. The prayers of the elders over the sick would be much the same as though the whole Church which they represent should pray. [BENGEL.] anointing him with oil—the usage which Christ committed to His apostles was afterwards continued with laying on of hands, as a token of the highest faculty of medicine in the Church, just as we find in 1 Corinthians 12. 2 the Church’s highest judicial function. Now that the miraculous gift of healing has been withdrawn for the most part, to use the sign where the reality is wanting would be unmeaning superstition. Cf. other apostolic usages now discontinued rightly, 1 Corinthians 11. 4-15; 16. 20. “Let them use oil who can by their prayers obtain recovery for the sick: let those who cannot do this, abstain from using the empty sign.” [WHITAKER.] Romish extreme unction is administered to those whose life is despaired of, to heal the soul, whereas St. James’ unction was to heal the body. CARDINAL CAJETAN (*Commentary*) admits that St. James cannot refer to extreme unction. Oil in the East, and especially among the Jews (see the Talmud, *Jerusalem and Babylon*), was much used as a curative agent. It was also a sign of the Divine grace. Hence it was an appropriate sign in performing miraculous cures. in the name of the Lord—by whom alone the miracle was performed: men were but the instruments. 15. prayer—He does not say *the oil* shall save: it is but the symbol. save—plainly not as Rome says, “save” the soul, but heal “the sick:” as the words, “the Lord shall raise him up,” prove. So the same *Greek* is translated, “made (thee) whole,” Matthew 9. 21, 22. and if . . . sins—for not all who are sick are so because of some special sins. Here a case is supposed of one visited with sickness for special sins. have committed—*lit.*, be in a state of *having committed* sins, i. e., be under the consequences of sins committed. they—rather, *it*: his having committed sins shall be forgiven him. The connection of sin and sickness is implied in Isaiah 38. 24; Matthew 9. 2-5; John 5. 14. The absolution of the sick, retained in the Church of England, refers to the sins which the sick man confesses (v. 16) and repents of, whereby outward scandal has been given to the Church and the cause of religion; not to sins in their relation to God, the only Judge. 16. The oldest authorities read, “Confess, THEREFORE,” &c. Not only in the particular case of sickness, but universally confess. faults—your falls and offences, in relation to one another. The word is not the same as sins. Matthew 5. 23, 24; Luke 17. 4, illustrate the precept here. one to another—not to the priest, as Rome insists. The Church of England recommends in certain cases. Rome compels confession in all cases. Confession is desirable in the case of (1.) *wrong* done to a neighbour; (2) when under a troubled conscience we ask counsel of a godly minister or friend as to how we may obtain God’s forgiveness and strength to sin no more, or when we desire their intercessory prayers for us (“Pray for one another”); “Confession may be made to any one who can pray” [BENGEL]; (3.) open confession of sin before the Church and the world, in token of penitence. Not auricular confession. that ye may be healed—of your bodily sicknesses. Also

that, if your sickness be the punishment of sin, the latter being forgiven on intercessory prayer, “ye may be healed” of the former. Also, that ye may be healed spiritually. effectual—intense and fervent, not “wavering” (ch. 1. 6). [BEZA.] “When energized” by the Spirit, as those were who performed miracles. [HAMMOND.] This suits the collocation of the Greek words and the sense well. A righteous man’s prayer is always heard generally, but his particular request for the healing of another was then likely to be granted when he was one possessing a special charism of the Spirit. ALFORD translates, “Avail-eth much in its working.” The “righteous” is one himself careful to avoid “faults,” and showing his faith by works (ch. 2. 24). 17. Elias . . . like passions as we—therefore it cannot be said that he was so raised above us as to afford no example applicable to common mortals like ourselves. prayed earnestly—*lit.*, prayed with prayer: Hebraism for *prayed intensely*. Cf. Luke 22. 15, “With desire I have desired,” i. e., earnestly desired. ALFORD is wrong in saying, Elias’ prayer that it might not rain “is not even hinted at in the Old Testament history.” In 1 Kings 17. 1 it is plainly implied, “As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” His prophecy of the fact was according to a Divine intimation given to him in answer to prayer. In jealousy for God’s honour (1 Kings 19. 10), and being of one mind with God in his abhorrence of apostasy, he prayed that the national idolatry should be punished with a national judgment, drought; and on Israel’s profession of repentance he prayed for the removal of the visitation, as is implied in 1 Kings 18. 39-42; cf. Luke 4. 25. three years, &c.—Cf. 1 Kings 18. 1, “The third year,” viz., from Elijah’s going to Zarephath; the prophecy (v. 1) was probably about five or six months previously. 18. prayed . . . and—i. e., and so. Mark the connection between the prayer and its accomplishment. her fruit—her usual and due fruit, heretofore withheld on account of sin. Three and a half years is the time also that the two witnesses prophesy who “have power to shut and open heaven that it rain not.” 19. The blessing of reclaiming an erring sinner by the mutual consent and intercessory prayer just recommended. do err—more *lit.*, “be led astray.” the truth—the Gospel doctrine and precepts. one—*lit.*, any; as “any” before. Every one ought to seek the salvation of every one. [BENGEL.] 20. Let him [the converted] know—for his comfort, and the encouragement of others to do likewise. shall save—Future. The salvation of the one so converted shall be manifested hereafter. shall hide a multitude of sins—not his own, but the sins of the converted. The *Greek* verb in the middle voice requires this. Proverbs 10. 12 refers to charity “covering” the sins of others before men; St. James to one’s effecting by the conversion of another that that other’s sins be covered before God, viz., with Christ’s atonement. He effects this by making the convert partaker in the Christian covenant for the remission of all sins. Though this hiding of sins was included in the previous “shall save,” St. James expresses it to mark in detail the greatness of the blessing conferred on the penitent through the converter’s instrumentality, and to incite others to the same good deed.

THE FIRST EPISTLE GENERAL OF

PETER.

INTRODUCTION.

ITS GENUINENESS is attested by 2 Peter 3. 1. on the authority of 2 Peter, see the Introduction. Also by POLYDORUS DE MUSEBIVS, 4. 14), who, in writing to the Philippians, quotes many passages: in ch. 2. he quotes 1 Peter 1. 13, 21, and

1 PETER.

2. 9; in *en. 5.*, 1 Peter 2. 11. EUSEBIUS says of PAPIAS, *Ecclesiastical History*, 3. 39, that he, too, quotes Peter's First Epistle. IRENÆUS (*Hæreses*, 4. 9. 2) expressly mentions it; and in 4. 16. 5, 1 Peter 2. 16. CLEMENT OF ALEXANDRIA, *Stromata*, 1. 3., p. 544, quotes 1 Peter 2. 11, 12, 15, 16; and p. 562, 1 Peter 1. 21, 22; and 4., p. 584, 1 Peter 3. 14-17; and p. 585, 1 Peter 4. 12-14. ORIGEN (in EUSEBIUS, *Ecclesiastical History*, 6. 25) mentions this Epistle; in *Homily 7*, on Joshua, vol. 11., p. 63 he mentions both Epistles; and *Comment.* on Psalm 3., and on John, he mentions 1 Peter 3. 18-21. TERTULLIAN, *Scorp.*, c. 12, quotes expressly 1 Peter 2. 20, 21; and ch. 14., 1 Peter 2. 13, 17. EUSEBIUS states it as the opinion of those before him that this was among the universally acknowledged Epistles. The *Peshito Syriac Version* contains it. The fragment of the canon called MURATORI's omits it. Excepting this, and the Panlician heretics, who rejected it, all ancient testimony is on its side. The *internal evidence* is equally strong. The author calls himself the apostle Peter, ch. 1. 1, and "a witness of Christ's sufferings," and an "elder," ch. 5. 1. The energy of the style harmonizes with the warmth of Peter's character; and, as ERASMUS says, this Epistle is full of apostolic dignity and authority, and is worthy of the leader among the apostles.

PETER'S PERSONAL HISTORY.—Simon, or Simeon, was a native of Bethsaida on the Sea of Galilee, son of Jonas or John. With his father and his brother Andrew he carried on trade as a fisherman at Capernaum, his subsequent place of abode. He was a married man, and tradition represents his wife's name as *Concordia* or *Perpetua*. CLEMENS ALEXANDRINUS says that she suffered martyrdom, her husband encouraging her to be faithful unto death, "Remember, dear, our Lord." His wife's mother was restored from a fever by Christ. He was brought to Jesus by his brother Andrew, who had been a disciple of John the Baptist, but was pointed to the Saviour as "the Lamb of God" by his master. Jesus, on first beholding him, gave him the name by which chiefly he is known, indicative of his subsequent character and work in the Church, "Peter" (*Greek*) or "Cephas" (Aramaic), *a stone*. He did not join our Lord finally until a subsequent period. The leading incidents in his apostolic life are well known: his walking on the troubled waters to meet Jesus, but sinking through doubting; his bold and clear acknowledgment of the Divine person and office of Jesus, notwithstanding the difficulties in the way of such belief, whence he was then also designated as *the stone*, or *rock*; but his rebuke of his Lord when announcing what was so unpalatable to carnal prejudices, Christ's coming passion and death; his passing from one extreme to the opposite, in reference to Christ's offer to wash his feet; his self-confident assertion that he would never forsake his Lord, whatever others might do, followed by his base denial of Christ thrice with curses; his deep penitence; Christ's full forgiveness and prophecy of his faithfulness unto death, after he had received from him a profession of "love" as often repeated as his previous denial. These incidents illustrate his character as zealous, pious, and ardently attached to the Lord, but at the same time impulsive in feeling, rather than calmly and continuously steadfast. Prompt in action, and ready to avow his convictions boldly, he was hasty in judgment, precipitate, and too self-confident in the assertion of his own steadfastness; the result was that, though he abounded in animal courage, his moral courage was too easily overcome by fear of man's opinion. A wonderful change was wrought in him by his restoration after his fall, through the grace of his risen Lord. His zeal and ardour became sanctified, being chastened by a spirit of unaffected humility. His love to the Lord was, if possible, increased, whilst his mode of manifesting it now was in doing and suffering for His name, rather than in loud protestations. Thus, when imprisoned and tried before the Sanhedrim for preaching Christ, he boldly avowed his determination to continue to do so. He is well called "the mouth of the apostles." His faithfulness led to his apprehension by Herod Agrippa, with a view to his execution, from which, however, he was delivered by the angel of the Lord.

After the ascension he took the lead in the Church; and on the descent of the Holy Spirit at Pentecost, he exercised the designed power of "the keys" of Christ's kingdom, by opening the door of the Church, in preaching, for the admission of thousands of Israelites; and still more so in opening (in obedience to a special revelation) an entrance to the "devout" (i. e., Jewish proselyte from heathendom) Gentile, Cornelius: the forerunner of the harvest gathered in from idolatrous Gentiles at Antioch. This explains in what sense Christ used as to him the words, "Upon this rock I will build my Church," viz., on the preaching of Christ, the true "Rock," by connection with whom only he was given the designation: a title shared in common on the same grounds by the rest of the apostles, as the first founders of the Church on Christ, "the chief corner-stone." A name is often given in Hebrew, not that the person is actually the thing itself, but has some special relation to it; as Elijah means *Mighty Jehovah*, so Simon is called Peter "the rock," not that he is so, save by connection with Jesus, the only true Rock (Isaiah 28. 16; 1 Corinthians 3. 11). As subsequently he identified himself with "Satan," and is therefore called so, in the same way, by his clear confession of Christ, the Rock, he became identified with Him, and is accordingly so called. It is certain that there is no instance on record of Peter's having ever claimed or exercised supremacy; on the contrary, he is represented as sent by the apostles at Jerusalem to confirm the Samaritans baptized by Philip the deacon; again at the council of Jerusalem, not he, but James the president, or leading bishop in the Church of that city, pronounced the authoritative decision: Acts 15. 19, "My sentence is," &c. A kind of primacy, doubtless (though certainly not supremacy), was given him on the ground of his age, and prominent earnestness, and boldness in taking the lead on many important occasions. Hence he is called "first" in enumerating the apostles. Hence, too, arise the phrases, "Peter and the Eleven," "Peter and the rest of the apostles;" and Paul, in going up to Jerusalem after his conversion, went to see Peter in particular.

Once only he again betrayed the same spirit of vacillation through fear of man's reproach which had caused his denial of his Lord. Though at the Jerusalem council he advocated the exemption of Gentile converts from the ceremonial observances of the law, yet he, after having associated in closest intercourse with the Gentiles at Antioch, withdrew from them, through dread of the prejudices of his Jewish brethren who came from James, and timidly dissembled his conviction of the religious equality of Jew and Gentile; for this Paul openly withstood and rebuked him: a plain refutation of his alleged *supremacy* and *infallibility* (except where specially inspired, as in writing his Epistles). In all other cases he showed himself to be, indeed, as Paul calls him, "a pillar." Subsequently we find him in "Babylon," whence he wrote this First Epistle to the Israelite believers of the dispersion, and the Gentile Christians united in Christ, in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

JEROME (*De Scriptorum Ecclesiasticorum*, 1.) states that "Peter, after having been bishop of Antioch, and after having preached to the believers of the circumcision in Pontus, &c. [plainly inferred from ch. 1. 1], in the second year of Claudius went to Rome to refute Simon Magus, and for twenty-five years there held the episcopal chair, down to the last year of Nero, i. e., the 14th, by whom he was crucified with his head downwards, declaring himself unworthy to be crucified as his Lord, and was buried in the Vatican, near the triumphal way." EUSEBIUS, *Chron. Ann.* 3, also asserts his epis-

apostle at Antioch; his assertion that Peter founded that Church contradicts Acts 11. 19-22. His journey to Rome to oppose Simon Magus arose from JUSTIN's story of the statue found at Rome (really the statue of the Sabine god, *Semo Sancus*, or Hercules, mistaken as if Simon Magus were worshipped by that name, "Simoni Deo Sancto;" found in the Tiber in 1574, or on an island in the Tiber in 1662), combined with the account, Acts 8. 9-24. The twenty-five years' bishopric is chronologically impossible, as it would make Peter, at the interview with Paul at Antioch, to have been then for some years bishop of Rome! His crucifixion is certain from Christ's prophecy, John 21. 18, 19. DIONYSIUS OF CORINTH (in EUSEBIUS, *Ecclesiastical History*, 2. 25) asserted in an epistle to the Romans that Paul and Peter planted both the Roman and Corinthian churches, and endured martyrdom in Italy at the same time. So TERTULLIAN, *Contra Marcion*, 4. 5, and *Præscriptio Hæreticorum*, c. 36, 38. Also CAIUS, the presbyter of Rome, in EUSEBIUS, *Ecclesiastical History*, 2. 25, asserts that some memorials of their martyrdom were to be seen at Rome on the road to Ostia. So EUSEBIUS, *Ecclesiastical History*, 2. 25, and *Demonstratio Evangelicæ*, 3. 116. So LACTANTIUS, *De Mortibus Persecutorum*, c. 2. Many of the details are palpably false; whether the whole be so or not is dubious, considering the tendency to concentrate at Rome events of interest. [ALFORD.] What is certain is, that Peter was not there before the writing of the Epistle to the Romans (58 A. D.), otherwise he must have been mentioned in it; nor during Paul's first imprisonment at Rome, otherwise he would have been mentioned in some one of Paul's many other Epistles written from Rome; nor during Paul's second imprisonment, at least when he was writing the Second Epistle to Timothy, just before his martyrdom. He may have gone to Rome after Paul's death, and, as common tradition represents, been imprisoned in the Mamertine dungeon, and crucified on the Janiculum, on the eminence of St. Pietro in Montorio, and his remains deposited under the great altar in the centre of the famous basilica of St. Peter. AMBROSE, *Ep.* 23. Ed. Paris, 1586, p. 1022, relates that St. Peter, not long before his death, being overcome by the solicitations of his fellow-Christians to save himself, was flying from Rome when he was met by our Lord, and on asking, "Lord, whither goest thou?" received the answer, "I go to be crucified afresh." On this he returned and joyfully went to martyrdom. The church called "Domine quo vadis," on the Appian Way, commemorates the legend. It is not unlikely that the whole tradition is built on the connection which existed between Paul and Peter. As Paul, "the apostle of the uncircumcision," wrote Epistles to Galatia, Ephesus, and Colosse, and to Philemon at Colosse, making the Gentile Christians the persons prominently addressed, and the Jewish Christians subordinately so; so, *vice versa*, Peter, "the apostle of the circumcision," addressed the same churches, the Jewish Christians in them primarily, and the Gentile Christians also, secondarily.

TO WHOM HE ADDRESSES THIS EPISTLE.—The heading, ch. 1. 1, "to the elect strangers (spiritually pilgrims) of the dispersion" (Greek), clearly marks the Christians of the Jewish dispersion as prominently addressed, but still including also Gentile Christians as grafted into the Christian Jewish stock by adoption and faith, and so being part of the true Israel, ch. 1. 14; 2. 9, 10; 3. 6; and 4. 3, clearly prove this. Thus he, the apostle of the circumcision, sought to unite in one Christ Jew and Gentile, promoting thereby the same work and doctrine as Paul the apostle of the uncircumcision. The provinces are named by Peter in the heading in the order proceeding from north-east to south and west. Pontus was the country of the Christian Jew Aquila. To Galatia Paul paid two visits, founding and confirming churches. Crescens, his companion, went there about the time of Paul's last imprisonment, just before his martyrdom. Antiochia was subsequently its ecclesiastical metropolis. Men of Cappadocia, as well as of "Pontus" and "Asia," were among the hearers of Peter's effective sermon on the Pentecost whereon the Spirit descended on the Church; these probably brought home to their native land the first tidings of the Gospel. Proconsular "Asia" included Mysia, Lydia, Caria, Phrygia, Pisidia, and Lycaonia. In Lycaonia were the churches of Iconium, founded by Paul and Barnabas; of Lystra, Timothy's birth-place, where Paul was stoned at the instigation of the Jews; and of Derbe, the birth-place of Galus, or Calus. In Pisidia was Antioch, where Paul was the instrument of converting many, but was driven out by the Jews. In Caria was Miletus, containing doubtless a Christian Church. In Phrygia, Paul preached both times when visiting Galatia in its neighbourhood, and in it were the churches of Laodicea, Hierapolis, and Colosse, of which last Church Philemon and Onesimus were members, and Archippus and Epaphras leaders. In Lydia was the Philadelphian Church, favourably noticed Revelation 3. 7, &c.; that of Sardis, the capital, and of Thyatira, and of Ephesus, founded by Paul, and a scene of the labours of Aquila and Priscilla and Apollos, and subsequently of more than two whole years' labour of Paul again, and subsequently censured for falling from its first love in Revelation 2. 4. Smyrna of Ionia was in the same quarter, and as one of the seven churches receives unqualified praise. In Mysia was Pergamos. Troas, too, is known as the scene of Paul's preaching and raising Eutychus to life, and of his subsequently staying for a time with Carpus. Of "Bithynia," no Church is expressly named in Scripture elsewhere. When Paul at an earlier period "assayed to go into Bithynia," the Spirit suffered him not. But afterwards, we infer from ch. 1. 1, the Spirit did impart the Gospel to that country, possibly by Peter's ministry. In government, these several churches, it appears from this Epistle (ch. 5. 1, 2, "feed," &c.), were much in the same state as when Paul addressed the Ephesian "elders" at Miletus (Acts 20. 17, 28, "feed") in very similar language; elders or presbyter-bishops ruled, whilst the apostles exercised the general superintendence. They were exposed to persecutions, though apparently not systematic, but rather annoyances and reproach arising from their not joining their heathen neighbours in riotous living, into which, however, some of them were in danger of falling. The evils which existed among themselves, and which are therefore reprov'd, were ambition and lucre-seeking on the part of the presbyters (ch. 5. 2, 3), evil thoughts and words among the members in general, and a want of sympathy and generosity towards one another.

HIS OBJECT seems to be, by the prospect of their heavenly portion and by Christ's example, to afford consolation to the persecuted, and prepare them for a greater approaching ordeal, and to exhort all, husbands, wives, servants, presbyters and people, to a due discharge of relative duties, so as to give no handle to the enemy to reproach Christianity, but rather to win them to it, and so to establish them in "the true grace of God wherein they stand" (ch. 5. 12). See, however, note there, on the oldest reading. ALFORD rightly argues, that "exhorting and testifying" there, refer to Peter's exhortations throughout the Epistle grounded on testimony which he bears to the Gospel truth, already well known to his readers by the teaching of Paul in those churches. They were already introduced into (so the Greek, ch. 5. 12) this grace of God as their safe standing-ground. Cf. 1 Corinthians 15. 1, "I declare unto you the Gospel wherein ye stand." Therefore he does not, in this Epistle, set forth a complete statement of this Gospel doctrine of grace, but falls back on it as already known. Cf. ch. 1. 8, 18, "Ye know;" 3. 15; 2 Peter 3. 1. Not that Peter servilely copies the style and mode of teaching of Paul, but as an independent witness in his own style attests the same truths. We may divide the Epistle into (I.) The inscription (ch. 1. 1, 2). (II.) The stirring-up of a pure feeling in believers as born

again of God. By the motive of *hope* to which God has regenerated us (v. 3-12); bringing forth the fruit of *faith*, considering the costly price paid for our redemption from sin (v. 14-21). Being purified by the Spirit unto *love* of the brethren as begotten of God's eternal word, as spiritual priest-kings, to whom alone Christ is precious (v. 22, ch. 2, 10); after Christ's example in suffering, maintaining a good *conversation* in every relation (v. 10, ch. 3, 14), and a good *profession* of faith as having in view Christ's once-offered sacrifice, and His future coming to judgment (v. 15, ch. 4, 11); and exhibiting *patience* in *adversity*, as looking for future glorification with Christ, (1.) in general as Christians, v. 12-19; (2.) each in his own sphere, ch. 5, 1-11. "The title 'Beloved' marks the separation of the second part from the first, ch. 2, 11; and of the third part from the second," ch. 4, 12. [BENGEL.] (III.) The conclusion.

TIME AND PLACE OF WRITING.—It was plainly before the open and *systematic* persecution of the later years of Nero had begun. That this Epistle was written after Paul's Epistles, even those written during his imprisonment at Rome, ending in A. D. 63, appears from the acquaintance which Peter in this Epistle shows he has with them. Cf. ch. 2, 12 with 1 Timothy 2, 2-4; 2, 18 with Ephesians 6, 5; 1, 2 with Ephesians 1, 4-7; 1, 3 with Ephesians 1, 3; 1, 14 with Romans 12, 2; 2, 6-10 with Romans 9, 32, 33; 2, 13 with Romans 13, 1-4; 2, 16 with Galatians 5, 13; 2, 18 with Ephesians 6, 5; 3, 1 with Ephesians 5, 22; 3, 9 with Romans 12, 17; 4, 9 with Philippians 2, 14 and Romans 12, 13 and Hebrews 13, 2; 4, 10 with Romans 12, 6-8; 5, 1 with Romans 8, 18; 5, 5 with Ephesians 5, 21; Philippians 2, 3, 5-8; 5, 8 with 1 Thessalonians 5, 6; 5, 14 with 1 Corinthians 16, 20. Moreover, in ch. 5, 12, Mark is mentioned as with Peter in Babylon. This must have been after Colossians 4, 10 (A. D. 61-63), when Mark was with Paul at Rome, but intending to go to Asia Minor. Again, in 2 Timothy 4, 11 (A. D. 67 or 68), Mark was in or near Ephesus, in Asia Minor, and Timothy is told to bring him to Rome. So that it is likely it was after this, *viz.*, after Paul's martyrdom, that Mark joined Peter, and consequently that this Epistle was written. It is not likely that Peter would have entrenched on Paul's field of labour, the churches of Asia Minor, *during Paul's lifetime*. The death of the apostle of the circumcision, and the consequent need of some one to follow up his teachings, probably gave occasion to the testimony given by Peter to the same churches, collectively addressed, in behalf of the same truth. The relation in which the Pauline Gentile churches stood towards the apostles at Jerusalem favours this view. Even the Gentile Christians would naturally look to the spiritual fathers of the Church at Jerusalem, the centre whence the Gospel had emanated to them, for counsel wherewith to meet the pretensions of Judaizing Christians and heretics; and Peter, always prominent among the apostles in Jerusalem, would even when elsewhere feel a deep interest in them, especially when they were by death bereft of Paul's guidance. BIRKS, *Horæ Evangelicæ*, suggests that false teachers may have appealed from Paul's doctrine to that of James and Peter. Peter then would naturally write to confirm the doctrines of grace, and tacitly show there was no difference between his teaching and Paul's. BIRKS prefers dating the Epistle A. D. 58, after Paul's second visit to Galatia, when Silvanus was with him, and so could not have been with Peter (A. D. 54), and before his imprisonment at Rome, when Mark was with him, and so could not have been with Peter (A. D. 62); perhaps when Paul was detained at Caesarea, and so debarred from personal intercourse with those churches. I prefer the view previously stated. This sets aside the tradition that Paul and Peter suffered martyrdom together at Rome. ORIGEN and EUSEBIUS' statement that Peter visited the churches of Asia in person seems very probable.

The **PLACE** of writing was doubtless Babylon on the Euphrates (ch. 5, 13). It is most improbable that in the midst of writing matter-of-fact communications and salutations in a remarkably plain Epistle, the symbolical language of prophecy (*viz.*, "Babylon" for Rome) should be used. JOSEPHUS, *Antiquities*, 15, 2, 2; 3, 1, states that there was a *great multitude of Jews* in the Chaldean Babylon; it is therefore likely that "the apostle of the circumcision" would at some time or other visit them. Some have maintained that the Babylon meant was in Egypt, for that Mark preached in and around Alexandria after Peter's death, and therefore it is likely he did so along with that apostle in the same region previously. But no mention elsewhere in *Scripture* is made of this Egyptian Babylon, but only of the Chaldean one. And though towards the close of Caligula's reign a persecution drove the Jews thence to Seleucia, and a plague five years after still further thinned their numbers, yet this does not preclude their return and multiplication during the twenty years that elapsed between the plague and the writing of the Epistle. Moreover, the order in which the countries are enumerated, from north-east to south and west, is such as would be adopted by one writing from the Oriental Babylon on the Euphrates, not from Egypt or Rome. Indeed, COSMAS INDICOPLEUSTES, in the sixth century, understood the Babylon meant to be *outside* the Roman empire. *Silvanus*, Paul's companion, became subsequently Peter's, and was the carrier of this Epistle.

STYLE.—Fervour and practical truth, rather than logical reasoning, are the characteristics of this Epistle, as they were of its energetic, warm-hearted writer. His familiarity with Paul's Epistles shown in the language accords with what we should expect from the fact of Paul's having "communicated the Gospel which he preached among the Gentiles" (as revealed specially to him) to Peter among others "of reputation." Individualities occur, such as baptism, "the answer of a good conscience toward God" (ch. 4, 21); "consciousness of God" (*Greek*), ch. 2, 19, as a motive for enduring sufferings; "living hope" (ch. 1, 3); "an inheritance incorruptible, undefiled, and that fadeth not away" (ch. 1, 4); "kiss of charity" (ch. 5, 14). Christ is viewed less in relation to His past sufferings than as at present exalted and hereafter to be manifested in all His majesty. *Glory* and *hope* are prominent features in this Epistle (ch. 1, 8), so much so that WEISS entitles him "the apostle of hope." The realization of future bliss as near causes him to regard believers as but "strangers" and "sojourners" here. Chastened fervour, deep humility, and ardent love appear, just as we should expect from one who had been so graciously restored after his grievous fall. "Being converted," he truly does "strengthen his brethren." His fervour shows itself in often repeating the same thought in similar words.

In some passages he shows familiarity with the Epistle of James, the apostle of especial weight with the Jewish legalizing party, whose inspiration he thus confirms (cf. ch. 1, 6, 7 with James 1, 2, 3; 1, 24 with James 1, 10; 2, 1 with James 1, 21; 4, 8 with James 5, 20, both quoting Proverbs 10, 12; 5, 5 with James 4, 6, both quoting Proverbs 3, 34). In most of these cases Old Testament quotations are the common ground of both. "Strong susceptibility to outward impressions, liveliness of feeling, dexterity in handling subjects, dispose natures like that of Peter to repeat afresh the thoughts of others." [STEIGER.]

The diction of this Epistle and of his speeches in Acts is very similar: an undesigned coincidence, and so a mark of genuineness (cf. ch. 2, 7 with Acts 4, 11; 1, 12 with Acts 5, 32; 2, 24 with Acts 5, 30; 10, 39; 5, 1 with Acts 2, 32; 3, 15; 1, 14 with Acts 3, 18; 10, 43; 1, 21 with Acts 3, 15; 10, 40; 4, 5 with Acts 10, 42; 2, 24 with Acts 3, 19, 28).

There is, too, a recurrence to the language of the Lord at the last interview after His resurrection, recorded in John 21. Cf. "the Shepherd . . . of . . . souls," ch. 2, 25; "Feed the flock of God," "the chief Shepherd," ch. 5, 2, 4, with John 21, 15-17; "Feed my sheep . . . lambs;" also "Whom . . . ye love," ch. 1, 8; 2, 7, with John 21, 15-17; "Lovest thou me?"

1 PETER I.

and 2 Peter 1, 14, with John 21, 18, 19. WIESINGER well says, "He who in loving impatience cast himself into the sea to meet the Lord, is also the man who most earnestly testifies to the hope of his return; he who dated his own faith from the sufferings of his Master, is never weary in holding up the suffering form of the Lord before his readers to comfort and stimulate them; he before whom the death of a martyr is in assured expectation, is the man who, in the greatest variety of aspects, sets forth the duty, as well as the consolation, of suffering for Christ; as a rock of the Church he grounds his readers against the storm of present tribulation on the true Rock of ages."

CHAPTER I.

Ver. 1-25. ADDRESS TO THE ELECTED OF THE GODHEAD: THANKSGIVING FOR THE LIVING HOPE TO WHICH WE ARE BEGOTTEN, PRODUCING JOY AMIDST SUFFERINGS: THIS SALVATION AN OBJECT OF DEEPEST INTEREST TO PROPHETS AND TO ANGELS: ITS COSTLY PRICE A MOTIVE TO HOLINESS AND LOVE, AS WE ARE BORN AGAIN OF THE EVER-ABIDING WORD OF GOD. 1. *Peter*—Greek form of *Cephas*, *man of rock*, an apostle of Jesus Christ—"He who preaches otherwise than as a messenger of Christ, is not to be heard; if he preach as such, then it is all one as if thou didst hear Christ speaking in thy presence." [LUTHER.] to the strangers scattered—*lit.*, "sojourners of the dispersion," only in John 7, 35 and James 1, 1, in New Testament, and LXX., Psalm 147, 2, "the outcasts of Israel;" the designation peculiarly given to the Jews in their dispersed state throughout the world ever since the Babylonian captivity. These he, as the apostle of the circumcision, primarily addresses, but not in the limited temporal sense only; he regards their temporal condition as a shadow of their spiritual calling to be *strangers* and pilgrims on earth, looking for the heavenly Jerusalem as their home. So the *Gentile* Christians, as the spiritual Israel, are included secondarily, as having the same high calling. He (ch. 1, 14; 2, 10; 4, 8) plainly refers to Christian *Gentiles* (cf. v. 17; ch. 2, 11). Christians, if they rightly consider their calling, must never settle themselves here, but feel themselves *travellers*. As the Jews in their *dispersion* diffused through the nations the knowledge of the one God, preparatory to Christ's first advent, so Christians, by their dispersion among the unconverted, diffuse the knowledge of Christ, preparatory to His second advent. "The children of God scattered abroad" constitute one whole in Christ, who "gathers them together in one," now partially and in Spirit, hereafter perfectly and visibly. "Elect," in the *Greek* order, comes before "strangers;" *elect*, in relation to heaven, *strangers*, in relation to the earth. The *election* here is that of individuals to eternal life by the sovereign grace of God, as the sequel shows. "While each is certified of his own election by the Spirit, he receives no assurance concerning others, nor are we to be too inquisitive [John 21, 21, 22]; Peter numbers them among the *elect*, as they carried the appearance of having been regenerated." [CALVIN.] He calls the whole Church by the designation strictly belonging only to the better portion of them. [CALVIN.] The election to *hearing*, and that to *eternal life*, are distinct. Realization of our election is a strong motive to holiness. The minister invites all, yet does not hide the truth that in none but the elect will the preaching effect eternal blessing. As the chief fruit of exhortations, and even of threatenings, redounds to "the elect;" therefore, at the outset, Peter addresses *them*. STEIGER translates, To "the elect pilgrims who form the dispersion in Pontus," &c. The order of the provinces is that in which they would be viewed by one writing from the east from *Babylon* (ch. 5, 13); from north-east southwards to Galatia, south-east to Cappadocia, then Asia, and back to Bithynia, west of Pontus. Contrast the order, Acts 2, 9. He now was ministering to those same peoples as he preached to on Pentecost: "Parthians, Medes, Elamites, dwellers in Mesopotamia and Judea," i. e., the Jews now subject to the Parthians, whose capital was *Babylon*, where he laboured in person; "dwellers in Cappadocia, Pontus, Asia, Phrygia, Bithynia," the Asiatic dispersion derived from *Babylon*, whom he ministers to by letter. 2. *Foreknowledge*—*foreordaining* love (v. 20), inseparable from God's *foreknowledge*, the origin from which, and pattern according to which, election takes place—Acts 2, 23, and Romans

11, 2, prove "foreknowledge" to be *foreordination*. God's *foreknowledge* is not the perception of any ground of action out of himself; still in it liberty is comprehended, and all absolute constraint debarred. [ANSELM in STEIGER.] For so the Son of God was "foreknown" (so the *Greek* for "foreordained," v. 20) to be the sacrificial Lamb, not against, or without His will, but His will rested in the will of the Father; this includes self-conscious action; nay, even cheerful acquiescence. The *Hebrew* and *Greek* "know" include *approval* and *acknowledging* as one's own. The *Hebrew* marks the oneness of *loving* and *choosing*, by having one word for both, *Bachar* (LXX., *Greek*, *hairetizo*). Peter descends from the eternal "election" of God through the *new birth*, to the believer's "sanctification," that from this he might again raise them through the consideration of their *new birth* to a "living hope" of the heavenly "inheritance" [HEIDEGGER.] The Divine three are introduced in their respective functions in redemption. *through*—*Greek*, "in;" the element in which we are elected. The "election" of God realized and manifested itself "in" their sanctification. Believers are "sanctified through the offering of Christ once for all" (Hebrews 10, 10). "Thou must believe and know that thou art holy; not, however, through thine own piety, but through the blood of Christ." [LUTHER.] This is the true sanctification of the Spirit, to obey the Gospel, to trust in Christ. [BULLINGER.] *sanctification*—the Spirit's setting apart of the saint as consecrated to God. The execution of God's *choice* (Galatians 1, 4). God the Father gives us salvation by gratuitous election; the Son earns it by His blood-shedding; the Holy Spirit applies the merit of the Son to the soul by the Gospel word. [CARVIN.] Cf. Numbers 6, 24-26, the Old Testament triple blessing. *unto obedience*—the result or *end aimed at* by God as respects us, the *obedience* which consists in faith, and that which flows from faith; "obeying the truth through the Spirit" (v. 23). Romans 1, 5, "obedience to the faith," and obedience the fruit of faith. *sprinkling*, &c.—not in justification through the atonement once for all, which is expressed in the previous clauses, but (as the order proves) *the daily being sprinkled by Christ's blood, and so cleansed from all sin*, which is the privilege of one already justified and "walking in the light." *Grace*—the source of "peace," *be multiplied*—still further than already. Daniel 4, 1, "Ye have now peace and grace, but still not in perfection; therefore, ye must go on increasing until the old Adam be dead." [LUTHER.] 3. He begins, like Paul, in opening his Epistles with giving thanks to God for the greatness of the salvation; herein he looks forward (1.) into the future (v. 3-9); (2.) backward into the past (v. 10-12). [ALFORD.] *Blessed*—A distinct *Greek* word (*eulogetos*, "Blessed BE") is used of God, from that used of man (*eulogemenos*, "Blessed IS"). *Father*—This whole Epistle accords with the Lord's prayer; "Father," ch. 1, 3, 14, 17, 23; 2, 2; "Our," ch. 1, 4, end; "In heaven," ch. 1, 4; "Hallowed be thy name," ch. 1, 15, 16; 3, 15; "Thy kingdom come," ch. 2, 9; "Thy will be done," ch. 2, 15; 3, 17; 4, 2, 19; "daily bread," ch. 5, 7; "forgiveness of sins," ch. 4, 8, 1; "temptation," ch. 4, 12; "deliverance," ch. 4, 18 [BENGEL.]; cf. ch. 3, 7 and 4, 7, for allusions to *prayer*. *Barak*, *Hebrew* "bless," is *lit.* to kneel. God, as the original source of blessing, must be blessed through all His works. *abundant*—*Greek*, "much," "full." That God's "mercy" should reach us, guilty and enemies, proves its fullness. "Mercy" met our misery; "grace," our guilt. *begotten* us again—of the Spirit by the word (v. 23); whereas we were children of wrath naturally, and dead in sins. *unto*—so that we have *lively*—*Greek*, "living." It has life in itself, gives life, and looks for life as its object. [DE WETTE.] *Living* is a favourite expression of St. Peter (v. 23; ch. 2, 4, 5). He de-

lights in contemplating life overcoming death in the believer. *Faith* and *love* follow *hope* (v. 8, 21, 22). "(Unto) a lively hope" is further explained by "(To) an inheritance incorruptible . . . fadeth not away," and "(unto) salvation . . . ready to be revealed in the last time." I prefer with BENGEL and STEIGER to join as in *Greek*, "Unto a hope *living* (possessing life and vitality) *through* the resurrection of Jesus Christ." Faith, the subjective means of the spiritual resurrection of the soul, is wrought by the same power whereby Christ was raised from the dead. Baptism is an objective means (ch. 3, 21). Its moral fruit is a new life. The connection of our sonship with the resurrection appears also in Luke 20, 36; Acts 13, 33. Christ's resurrection is the cause of ours, (1.) as an efficient cause (1 Corinthians 15, 22); (2.) as an exemplary cause, all the saints being about to rise after the similitude of His resurrection. Our "hope" is, Christ rising from the dead, hath ordained the power, and is become the pattern of the believer's resurrection. The soul, born again from its natural state into the life of grace, is after that born again unto the life of glory. Matthew 19, 28, "regeneration, when the Son of man shall sit in the throne of His glory;" the resurrection of our bodies is a kind of coming out of the womb of the earth and entering upon immortality, a nativity into another life. [BISHOP PEARSON.] The four causes of our salvation are, (1.) the primary cause, God's mercy; (2.) the proximate cause, Christ's death and resurrection; (3.) the formal cause, our regeneration; (4.) the final cause, our eternal bliss. As John is the disciple of love, so Paul of *faith*, and Peter of *hope*. Hence, Peter, most of all the apostles, urges the resurrection of Christ; an undesigned coincidence between the history and the Epistle, and so a proof of genuineness. Christ's resurrection was the occasion of his own restoration by Christ after his fall. 4. To an inheritance—the object of our "hope" (v. 3), which is therefore not a *dead*, but a "*living*" hope. The inheritance is the believer's already by title, being actually assigned to him; the entrance on its possession is future, and hoped for as a certainty. Being "begotten again" as a "son," he is an "heir," as earthly fathers beget children who shall *inherit* their goods. The *inheritance* is "salvation" (v. 5, 9); "the grace to be brought at the revelation of Christ" (v. 13); "a crown of glory that fadeth not away." *Incorruptible*—not having within the germs of death. Negations of the imperfections which meet us on every side here are the chief means of conveying to our minds a conception of the heavenly things which "have not entered into the heart of man," and which we have not faculties now capable of fully knowing. Peter, sanguine, impulsive, and highly susceptible of outward impressions, was the more likely to feel painfully the deep-seated *corruption* which, lurking under the outward splendour of the loveliest of earthly things, dooms them soon to rottenness and decay. *undefiled*—not stained as earthly goods by sin, either in the acquiring, or in the using of them; *unsubceptible* of any stain. "The rich man is either a dishonest man himself, or the heir of a dishonest man." [JEROME.] Even Israel's inheritance was *defiled* by the people's sins. Defilement intrudes even on our holy things now, whereas God's service ought to be *undefiled*. *that fadeth not away*—Contrast v. 24. Even the most delicate part of the heavenly inheritance, its gloom, continues *unfading*. "In *substance* incorruptible; in *purity* undefiled; in *beauty* unfading." [ALFORD.] *reserved—kept up* (Colossians 1, 5, "*laid up* for you in heaven," 2 Timothy 4, 8); *Greek* perfect, expressing a *fixed* and *abiding* state, "which has been and is reserved." The inheritance is in security, beyond risk, out of the reach of Satan, though we for whom it is reserved are still in the midst of dangers. Still, if we be believers, we too, as well as the inheritance, are "*kept*" (the same *Greek*, John 17, 12) by Jesus safely (v. 5). *In heaven—Greek*, "in the heavens," where it can neither be destroyed nor plundered. It does not follow that, because it is *now* laid up in heaven, it shall not *hereafter* be on earth also. *for you*—It is secure not only in itself from all misfortune, but also from all alienation, so that no other can receive it in your stead. He had said *us* (v. 3), he now turns his address to

the elect, in order to encourage and exhort them. 5. *kept—Greek*, "who are being guarded." He answers the objection, Of what use is it that salvation is "reserved" for us in heaven, as in a calm secure haven, when we are tossed in the world as on a troubled sea in the midst of a thousand wrecks? [CALVIN.] As the inheritance is "*kept*" (v. 4) safely for the far distant "heirs," so must they be "*guarded*" in their persons so as to be sure of reaching it. Neither shall it be wanting to them, nor they to it. "*We are guarded in the world as our inheritance is kept in heaven.*" This defines the "you" of v. 4. The inheritance, remember, belongs only to those who "endure unto the end," being "*guarded*" by, or *IN* "the power of God, through *faith*." Contrast Luke 8, 13. God Himself is our sole *guarding* power. "It is His *power* which saves us from our enemies. It is His *long-suffering* which saves us from ourselves." [BENGEL.] Jude 1, "preserved in Christ Jesus;" Philipians 1, 6; 4, 7, "keep," *Greek*, "guard," as here. This guarding is effected, on the part of God, by His "*power*," the efficient cause; on the part of man, "through *faith*," the effective means. *by—Greek*, "*IN*." The believer lives spiritually *in* God, and in virtue of His power, and God lives in him. "*In*" marks that the cause is inherent in the means, working organically through them with living influence, so that the means, in so far as the cause works organically through them, exist also in the cause. The power of God which guards the believer is no external force working upon him from without with mechanical necessity, but the spiritual power of God in which he lives, and with whose Spirit he is clothed. It comes down on, and then dwells in him, even as he is in it. [STEIGER.] Let none flatter himself he is being guarded by the power of God unto salvation, if he be not walking by faith. Neither speculative knowledge and reason, nor works of seeming charity, will avail, severed from *faith*. It is through faith that salvation is both received and kept. *unto salvation*—the final end of the new birth. "*Salvation*," not merely accomplished for us in title by Christ, and made over to us on our believing, but *actually manifested, and finally completed*. *ready to be revealed*—When Christ shall be revealed, it shall be revealed. The preparations for it are being made now, and began when Christ came: "All things are now *ready*;" the salvation is already accomplished, and only waits the Lord's time to be manifested: He "*is ready to judge*." *last time*—the last day, closing the day of grace; the day of judgment, of redemption, of the restitution of all things, and of perdition of the ungodly. 6. *Wherein*—In which prospect of final salvation. *greatly rejoice*—"exult with joy;" "are exuberantly glad." *Salvation* is realized by faith (v. 9) as a thing so actually present as to cause exulting joy in spite of existing afflictions. *for a season—Greek*, "for a little time." *If need be*—"if it be God's will that it should be so" [ALFORD], for not all believers are afflicted. One need not invite or lay a cross on himself, but only "take up" the cross which God imposes ("his cross"). 2 Timothy 3, 12 is not to be pressed too far. Not every believer, nor every sinner, is tried with afflictions. [THEOPHYLACT.] Some falsely think that notwithstanding our forgiveness in Christ, a kind of atonement, or expiation by suffering, is needed. *ye are in heaviness—Greek*, "ye were grieved." The "grieved" is regarded as *past*, the "exulting joy" present. Because the realized joy of the coming salvation makes the *present grief* seem as a thing of the *past*. At the first shock of affliction *ye were grieved*, but now *by anticipation ye rejoice*, regarding the present grief as past. *through—Greek*, "*IN*:" the element in which the grief has place. *manifest*—many and of various kinds (ch. 4, 12, 13). *temptations*—"trials" testing your faith. 7. Aim of the "temptations." *trial—testing, proving*. That your *faith so proved* "may be found (aorist: *once for all*, as the result of its being proved on the judgment-day) unto (eventuating in) praise," &c., viz., the praise to be bestowed by the Judge. *than that of gold*—rather "than gold." *though*—"which perisheth, *YET* is tried with fire." If gold, though perishing (v. 18), is *yet* tried with fire in order to remove dross and test its genuineness, how much more does your faith, which shall

never perish, need to pass through a fiery trial to remove whatever is defective, and to test its genuineness and full value? **glory**—"Honour" is not so strong as "glory." As "praise" is in words, so "honour" is in deeds: **honorary reward**. **appearing**—Translate as in v. 13, "revelation." At Christ's revelation shall take place also the revelation of the sons of God (Romans 8. 19, "manifestation," *Greek*, "revelation;" 1 John 3. 2, *Greek*, "manifested . . . manifested," for "appear . . . appear"). 8. **not having seen, ye love**—though in other cases it is *knowledge* of the person that produces *love* to him. They are more "blessed that have not seen and yet have believed," than they who believed because they have seen. On Peter's own love to Jesus, cf. John 21. 15-17. Though the apostles had seen Him, they now ceased to know Him merely after the flesh. **in whom**—connected with "believing;" the result of which is "ye rejoice" (*Greek*, *exult*). **now**—in the present state, as contrasted with the future state when believers "shall see His face." **unspeakable**—(1 Corinthians 2. 9.) **full of glory**—*Greek*, "glorified." A joy now already encompassed with glory. The "glory" is partly in present possession, through the presence of Christ, "the Lord of glory," in the soul; partly in assured anticipation. "The Christian's joy is bound up with love to Jesus: its ground is faith; it is not therefore either self-seeking or self-sufficient." [SEIGER.] 9. **Receiving**—in sure anticipation; "the end of your faith," i. e., its crowning consummation, finally-completed "salvation" (Peter here confirms Paul's teaching as to *justification by faith*): also receiving now the title to it and the first-fruits of it. In the next verse (v. 10) the "salvation" is represented as *already present*, whereas "the prophets" had it not as yet present. It must, therefore, in this verse, refer to the present: *Deliverance now from a state of wrath*: believers even now "receive salvation," though its full "revelation" is future. **of . . . souls**—The immortal soul was what was lost, so "salvation" primarily concerns the soul; the body shall share in redemption hereafter; the soul of the believer is saved already: an additional proof that "receiving . . . salvation" is here a thing present. 10. The magnitude of this "salvation" is proved by the earnestness with which "prophets" and even "angels" searched into it. Even from the beginning of the world this salvation has been testified to by the Holy Spirit. **prophets**—Though there is no *Greek* article, yet *English Version* is right, "the prophets" generally (including all the Old Testament inspired authors), as "the angels" similarly refer to them in general. **inquired**—perseveringly: so the *Greek*. Much more is manifested to us than by diligent inquiry and search the prophets attained. Still it is not said, they searched after it, but "concerning" (so the *Greek* for "of") it. They were already certain of the redemption being about to come. They did not like us fully see, but they desired to see the one and the same Christ whom we fully see in spirit. "As Simeon was anxiously desiring previously, and tranquil in peace only when he had seen Christ, so all the Old Testament saints saw Christ only hidden, and as it were absent—absent not in power and grace, but inasmuch as He was not yet manifested in the flesh." [CALVIN.] The prophets, as *private individuals*, had to reflect on the hidden and far-reaching sense of their own prophecies; because their words, as *prophets, in their public function*, were not so much their own as the Spirit's, speaking by and in them: thus Caiaphas. A striking testimony to verbal inspiration; the words which the inspired authors wrote are God's words expressing the mind of the Spirit, which the writers themselves searched into, to fathom the deep and precious meaning, even as the believing readers did. "Searched" implies that they had determinate marks to go by in their search. **the grace that should come unto you**—*viz.*, the grace of the New Testament: an earnest of "the grace" of perfected "salvation" "to be brought at the (second) revelation of Christ." Old Testament believers also possessed the grace of God; they were children of God, but it was as children in their nonage, so as to be like servants; whereas we enjoy the full privileges of adult sons. 11. **what**—

Greek, "In reference to what, or what manner of time." What expresses the time absolutely: what was to be the era of Messiah's coming; "what manner of time;" what events and features should characterize the time of His coming. The "or" implies that some of the prophets, if they could not as individuals discover the exact time, searched into its characteristic features and events. The *Greek* for "time" is *the season*, the epoch, the fit time in God's purposes. **Spirit of Christ . . . in them**—(Acts 13. 7, in oldest MSS., "the Spirit of Jesus;" Revelation 19. 10.) So JUSTIN MARTYR says, "Jesus was He who appeared and communed with Moses, Abraham, and the other patriarchs." CLEMENS ALEXANDRINUS calls Him "the Prophet of prophets, and Lord of all the prophetic spirit." **did signify**—"did give intimation." **of**—*Greek*, "the sufferers (appointed) unto Christ," or *foretold in regard to Christ*. "Christ" the anointed Mediator whose sufferings are the price of our "salvation" (v. 9, 10), and who is the channel of "the grace that should come unto you." **the glory**—*Greek*, "glories," *viz.*, of His resurrection, of His ascension, of His judgment and coming kingdom, the necessary consequence of the sufferings. **that should follow**—*Greek*, "after these (sufferings)," ch. 3. 18-22; 5. 1. Since "the Spirit of Christ" is the Spirit of God, Christ is God. It is only because the Son of God was to become our Christ that He manifested Himself and the Father through Him in the Old Testament, and by the Holy Spirit, eternally proceeding from the Father and Himself, spoke in the prophets. 12. Not only was the future revealed to them, but this also, that these revelations of the future were given them not for themselves, but for our good in Gospel times. This, so far from disheartening, only quickened them in unselfishly testifying in the Spirit for the partial good of their own generation (only of believers), and for the full benefit of posterity. Contrast in Gospel times, Revelation 22. 10. Not that their prophecies were unattended with spiritual instruction as to the Redeemer to their own generation, but the full light was not to be given till Messiah should come; it was well that they should have this "revealed" to them, lest they should be disheartened in not clearly discovering with all their inquiry and search the full particulars of the coming "salvation." To Daniel (Daniel 9. 25, 26) the "time" was revealed. Our immense privileges are thus brought forth by contrast with theirs, notwithstanding that they had the great honour of Christ's Spirit speaking in them; and this, as an incentive to still greater earnestness on our part than even they manifested (v. 13, &c.). **us**—The oldest MSS. read "you," as in v. 10. This verse implies that we, Christians, may understand the prophecies by the Spirit's aid in their most important part, *viz.*, so far as they have been already fulfilled. **with the Holy Ghost sent down**—on Pentecost. The oldest MSS. omit *Greek* preposition *en*, i. e., "in;" then *translate*, "by." The Evangelists speaking by the Holy Spirit were infallible witnesses. "The Spirit of Christ" was in the prophets also (v. 11), but not manifestly, as in the case of the Christian Church and its first preachers, "sent down from heaven." How favoured are we in being ministered to, as to "salvation," by prophets and apostles alike, the latter now announcing the same things as actually fulfilled which the former foretold. **which things**—"the things now reported unto you" by the evangelistic preachers, "Christ's sufferings and the glory that should follow" (v. 11, 12). **angels**—still higher than "the prophets" (v. 10). Angels do not any more than ourselves possess an intuitive knowledge of redemption. "To look into" in *Greek* is *lit.*, to bend over so as to look deeply into and see to the bottom of a thing. See note on same word, James 1. 25. As the cherubim stood bending over the mercy-seat, the emblem of redemption, in the holiest place, so the angels intently gaze upon and desire to fathom the depths of "the great mystery of godliness, God manifested in the flesh, justified in the Spirit, seen of angels." Their "ministry to the heirs of salvation" naturally disposes them to wish to penetrate this mystery as reflecting such glory on the love, justice, wisdom, and power of their and our God and Lord. They can know it only:

through its manifestation in the Church, as they personally have not the direct share in it that we have. "Angels have only the contrast between good and evil, without the power of conversion from sin to righteousness: witnessing such conversion in the Church, they long to penetrate the knowledge of the means whereby it is brought about." [HORMAN in ALFORD.] 13. **Wherefore**—Seeing that the prophets ministered unto you in these high Gospel privileges which they did not themselves fully share in, though "searching" into them, and seeing that even angels "desire to look into" them, how earnest you ought to be and watchful in respect to them! **gird up . . . loins**—referring to Christ's own words, Luke 12. 35; an image taken from the way in which the Israelites ate the pass-over with the loose outer robe girded up about the waist with a girdle, as ready for a journey. Workmen, pilgrims, runners, wrestlers, and warriors (all of whom are types of the Christians), so gird themselves up, both to shorten the garment so as not to impede motion, and to gird up the body itself so as to be braced for action. The believer is to have his mind (mental powers) collected and always ready for Christ's coming. "Gather in the strength of your spirit." [HENSLEY.] *Sobriety, i. e., spiritual self-restraint*, lest one be overcome by the allurements of the world and of sense, and patient *hopeful* waiting for Christ's revelation, are the true ways of "girding up the loins of the mind." **to the end**—rather, "perfectly," so that there may be nothing deficient in your hope, no *casting away of your confidence*. Still, there may be an allusion to the "end" mentioned v. 9. Hope so perfectly (*Greek telos*) as to reach unto *the end (telos)* of your faith and hope, *viz.,* "the grace that is being brought unto you in (so the *Greek*) the revelation of Christ." As *grace* shall then be *perfected*, so you ought to *hope perfectly*. "Hope" is repeated from v. 3. The two appearances are but different stages of the ONE great revelation of Christ, comprising the New Testament from the beginning to the end. 14. From *sobriety of spirit and endurance of hope* he passes to *obedience, holiness, and reverential fear*. **As—**Marking their present actual character as "born again" (v. 3, 22). **obedient**—*Greek*, "children of obedience;" children to whom *obedience* is their characteristic and ruling nature, as a child is of the same nature as the mother and father. Contrast Ephesians 5. 6, "the children of disobedience." Cf. v. 17, "obeying the Father" whose "children" ye are. Having the obedience of *faith* (cf. v. 22) and so of *practice* (cf. v. 16, 18). "Faith is the highest obedience, because discharged to the highest command." [LUTHER.] **fashioning**—The outward *fashion* (*Greek schema*) is fleeting, and merely on the surface. The "form," or *conformation* in the New Testament, is something deeper and more perfect and essential. **the former lusts in**—which were characteristic of your state of ignorance of God: true of both Jews and Gentiles. The sanctification is first described negatively (v. 14, "not fashioning yourselves," &c.; the putting off the old man, even in the outward *fashion*, as well as in the inward *conformation*), then positively (v. 15, putting on the new man, cf. Ephesians 4. 22, 24). "Lusts" flow from the original birth-sin (inherited from our first parents, who by self-willed desire brought sin into the world), the *lust* which, ever since man has been alienated from God, seeks to fill up with earthly things the emptiness of his being; the manifold forms which the mother-lust assumes are called in the plural *lusts*. In the regenerate, as far as the *new man* is concerned, which constitutes his true self, "sin" no longer exists; but in the flesh or old man it does. Hence arises the conflict, uninterruptedly maintained through life, wherein the new man in the main prevails, and at last completely. But the natural man knows only the combat of his lusts with one another, or with the law, without power to conquer them. 15. *Lit.,* "But (rather) after the pattern of Him who hath called you (whose characteristic is that He is) holy, be (*Greek, become*) ye yourselves also holy." God is our grand model. God's *calling* is a frequently-urged motive in Peter's Epistles. Every one that begets, begets an offspring resembling himself. [EPIPHANIUS.] "Let the acts of the

offspring indicate similarity to the Father." [AUGUSTINE.] **conversation**—deportment, course of life: one's way of going about, as distinguished from one's internal nature, to which it must outwardly correspond. Christians are already holy unto God by consecration; they must be so also in their *outward walk and behaviour in all respects*. The outward must correspond to the inward man. 16. *Scripture* is the true source of all authority in questions of doctrine and practice. **Be ye . . . for I am**—It is me ye have to do with. Ye are mine. Therefore abstain from Gentile pollutions. We are too prone to have respect unto men. [CALVIN.] As I am the fountain of holiness, being holy in my *essence*, be ye therefore zealous to be *partakers* of holiness, that ye may be as I also am. [DIDYMUS.] God is essentially holy: the creature is holy in so far as it is sanctified by God. God, in giving the command, is willing to give also the power to obey it, *viz.,* through the sanctifying of the Spirit (v. 2). 17. *1st—i. e., "seeing that ye call on,"* for all the regenerate pray as *children* of God, "Our Father who art in heaven." **the Father**—rather, "Call upon as Father Him who without acceptance of persons (Acts 10. 34; Romans 2. 11; James 2. 1, not accepting the Jew above the Gentile, 2 Chronicles 19. 7; Luke 20. 21; properly said of a judge not biased in judgment by respect of persons) judgeth," &c. The Father judgeth by His Son, His Representative, exercising His delegated authority (John 5. 22). This marks the harmonious and complete unity of the Trinity. **work**—Each man's *work* is *one* complete whole, whether good or bad. The particular works of each are manifestations of the general character of his life-work, whether it was of faith and love whereby alone we can please God and escape condemnation. **pass—Greek**, "conduct yourselves during," **sojourning**—the outward state of the Jews in their *dispersion* is an emblem of the *sojourner-like* state of all believers in this world, away from our true Fatherland. **fear**—reverential, not slavish. He who is your Father, is also your Judge—a thought which may well inspire reverential fear. THEOPHYLACT observes, A double fear is mentioned in Scripture: (1.) *elementary*, causing one to become serious; (2.) *perfective*: the latter is here the motive by which Peter urges them as sons of God to be obedient. *Fear* is not here opposed to *assurance*, but to carnal *security*: fear producing vigilant caution lest we offend God and backslide. "*Fear* and *hope* flow from the same fountain: *fear* prevents us from falling away from *hope*." [BENGEL.] Though love has no fear in it, yet in our present state of imperfect love, it needs to have fear going along with it as a subordinate principle. This fear drowns all other fears. The believer fears God, and so has none else to fear. Not to fear God is the greatest baseness and folly. The martyrs' more than mere human courage flowed from this. 18. Another motive to reverential, vigilant *fear* (v. 17) of displeasing God, the consideration of the costly price of our redemption from sin. Observe, it is *we* who are bought by the blood of Christ, *not* heaven. The blood of Christ is not in Scripture said to buy heaven for us: heaven is the "inheritance" (v. 4) given to us as sons, by the promise of God. **corruptible**—Cf. v. 7, "gold that perisheth," 23. **silver and gold**—*Greek*, "or." Cf. Peter's own words, Acts 3. 6: an undesigned coincidence. **redeemed**—Gold and silver being liable to corruption themselves, can free no one from spiritual and bodily death; they are therefore of too little value. Contrast v. 19, Christ's "*precious blood*." The Israelites were ransomed with half a shekel each, which went towards purchasing the lamb for the daily sacrifice (Exodus 30. 12-16; cf. Numbers 3. 44-51). But the Lamb who redeems the spiritual Israelites does so "without money or price." Devoted by sin to the justice of God, the Church of the first-born is redeemed from sin and the curse with Christ's precious blood (Matthew 20. 28; 1 Timothy 2. 6; Titus 2. 14; Revelation 5. 9). In all these passages there is the idea of *substitution*, the giving of one for another by way of a ransom or equivalent. Man is "sold under sin" as a slave; shut up under *condemnation* and the curse. The ransom was, therefore, paid u

the righteously-incensed Judge and was accepted as a vicarious satisfaction for our sin by God, inasmuch as it was His own love as well as righteousness which appointed it. An Israelite sold as a bond-servant for debt might be redeemed by one of his brethren. As, therefore, we could not redeem ourselves, Christ assumed our nature in order to become our nearest of kin and brother, and so our God or Redeemer. Holiness is the natural fruit of redemption "from our vain conversation;" for He by whom we are redeemed is also He for whom we are redeemed. "Without the righteous abolition of the curse, either there could be found no deliverance, or, what is impossible, the grace and righteousness of God must have come in collision" [STEIGER]; but now, Christ having borne the curse of our sin, frees from it those who are made God's children by His Spirit. **vain**—self-deceiving, unreal, and unprofitable: promising good which it does not perform. Cf. as to the Gentiles, Acts 14. 15; Romans 1. 21; Ephesians 4. 17; as to human philosophers, 1 Corinthians 3. 20; as to the disobedient Jews, Jeremiah 4. 14. **conversation**—course of life. To know what our sin is we must know what it cost, **received by tradition from your fathers**—The Jews' traditions. "Human piety is a vain blasphemy, and the greatest sin that a man can commit" [LUTHER]. There is only one Father to be imitated, v. 17; cf. Matthew 23. 9, the same antithesis. [BENGEL.] 19. **precious**—of inestimable value. The Greek order is, "With precious blood, as of a lamb without blemish (*in itself*) and without spot (*contracted by contact with others*), [even the blood] of Christ." Though very man, He remained pure *in Himself* ("without blemish"), and uninfected by any impression of sin *from without* ("without spot"), which would have unfitted Him for being our atoning Redeemer: so the passover lamb, and every sacrificial victim; so too, the Church, the Bride, by her union with Him. As Israel's redemption from Egypt required the blood of the paschal lamb, so our redemption from sin and the curse required the blood of Christ; "foreordained" (v. 20) from eternity, as the passover lamb was taken up on the tenth day of the month. 20. God's eternal foreordination of Christ's redeeming sacrifice, and completion of it *in these last times for us*, are an additional obligation on us to our maintaining a holy walk, considering how great things have been thus done for us. Peter's language in the history corresponds with this here: an undesigned coincidence and mark of genuineness. Redemption was no afterthought, or remedy of an unforeseen evil, devised at the time of its arising. God's *foreordaining* of the Redeemer refutes the slander that, on the Christian theory, there is a period of 4000 years of nothing but an incensed God. God *chose us in Christ before the foundation of the world*, manifest—in His incarnation in the fulness of the time. He existed from eternity before He was manifested. **in these last times**—1 Corinthians 10. 11, "the ends of the world." This last dispensation, made up of "times" marked by great changes, but still retaining a general unity, stretches from Christ's ascension to His coming to judgment. 21. **by him**—Cf. "the faith which is by Him," Acts 3. 16. *Through Christ*: His Spirit, obtained for us in His resurrection and ascension, enabling us to believe. This verse excludes all who do not "by Him believe in God," and includes all of every age and clime that do. *Lit.*, "are believers in God." To believe *IN* (Greek *eis*) God expresses an internal trust: "by believing to love God, going INTO Him, and cleaving to Him, incorporated into His members. By this faith the ungodly is justified, so that thenceforth faith itself begins to work by love." [P. LOMHARD.] To believe *ON* (Greek *epi*, or dative case) God, expresses the confidence, which grounds itself on God, reposing on Him. "Faith *IN* (Greek *en*) His blood" (Romans 3. 25) implies that His blood is the element in which faith has its proper and abiding place. Cf. with this verse, Acts 20. 21, "Repentance toward (Greek *eis*, 'into,' turning towards) and going into, God and faith toward (Greek *eis*, 'into') Christ" where, as there is but one article to both "repentance" and "faith," the two are inseparably

joined as together forming one truth; where *repentance* is, there *faith* is; when one knows God the Father spiritually, then he must know the Son by whom alone we can come to the Father. In Christ we have life: if we have not the doctrine of Christ, we have not God. The only living way to God is through Christ and His sacrifice. **that raised him**—The raising of Jesus by God is the special ground of our "believing:" (1.) because by it God declared openly His acceptance of Him as our righteous substitute; (2.) because by it and His glorification He received power, *viz.*, the Holy Spirit, to impart to His elect "faith;" the same power enabling us to believe as raised Him from the dead. Our faith must not only be *IN* Christ, but *BY* and *THROUGH* Christ. "Since in Christ's resurrection and consequent dominion our safety is grounded, there 'faith' and 'hope' find their stay." [CALVIN.] **that your faith and hope might be in God**—the object and effect of God's raising Christ. He states what was the actual result and fact, not an exhortation, except indirectly. Your faith flows from His resurrection; your hope from God's having "given Him glory" (cf. v. 11, "glories"). Remember God's having raised and glorified Jesus as the anchor of your faith and hope in God, and so keep alive these graces. Apart from Christ we could have only feared, not believed and hoped in God. Cf. v. 3, 7-9, 13, on hope in connection with faith; love is introduced in v. 22. 22. **purified . . . in obeying the truth**—Greek, "in your (or the) obedience of (*i. e.*, to) the truth" (the Gospel way of salvation), *i. e.*, in the fact of your believing. Faith purifies the heart as giving it the only pure motive, love to God (Acts 15. 9; Romans 1. 5, "obedience to the faith"), **through the Spirit**—Omitted in the oldest MSS. The Holy Spirit is the purifier by bestowing the obedience of faith (v. 2; 1 Corinthians 12. 3). **unto—with a view to**: the proper result of the purifying of your hearts by faith. "For what end must we lead a chaste life? That we may thereby be saved? No; but for this, that we may serve our neighbour." [LUTHER.] **unfeigned**—Ch. 2. 1, 2, "laying aside . . . hypocrisies . . . sincere." **love of the brethren**—*i. e.*, of Christians. *Brotherly love* is distinct from common love. "The Christian loves primarily those in Christ; secondarily, all who might be in Christ, *viz.*, all men, as Christ as man died for all, and as he hopes that they, too, may become his Christian brethren." [STEIGER.] BENGEL remarks that as here, so in 2 Peter 1. 5-7, "brotherly love" is preceded by the purifying graces, "faith, knowledge, and godliness," &c. Love to the brethren is the evidence of our regeneration and justification by faith. **love one another**—When the purifying by faith into love of the brethren has formed the habit, then the act follows, so that the "love" is at once habit and act, **with a pure heart**—The oldest MSS. read, "(love) from the heart." **servently**—Greek, "intensely;" with all the powers on the stretch (ch. 4. 8). "Instantly" (Acts 26. 7). 23. Christian brotherhood flows from our new birth of an imperishable seed, the abiding word of God. This is the consideration urged here to lead us to exercise *brotherly love*. As natural relationship gives rise to natural affection, so spiritual relationship gives rise to spiritual, and therefore abiding love, even as the seed from which it springs is abiding, not transitory as earthly things. **of . . . of . . . by**—"The word of God" is not the material of the spiritual new birth, but its mean or medium. By means of the word the man receives the incorruptible seed of the Holy Spirit, and so becomes one "born again:" John 3. 3-5, "Born of water and the Spirit;" where there being but one Greek article to the two nouns, the close connection of the sign and the grace, or new birth signified, is implied. The word is the remote and anterior instrument; baptism, the proximate and sacramental instrument. The word is the instrument in relation to the individual; baptism, in relation to the Church as a society (James 1. 18). We are born again of the Spirit, yet not without the use of means, but by the word of God. The word is not the begetting principle itself, but only that by which it works: the vehicle of the mysterious germinating power. [ALFORD.] **which liveth and abideth for ever**—It is because the Spirit of God ab-

companies it that the word carries in it the germ of life. They who are so born again *live and abide for ever*, in contrast to those who sow to the flesh. "The Gospel bears incorruptible fruits, not dead works, because it is itself incorruptible." [BENGEL.] The word is an eternal Divine power. For though the voice or speech vanishes, there still remains the kernel, the truth comprehended in the voice. This sinks into the heart and is living; yea, it is God Himself. So God to Moses, Exodus 4. 12, "I will be with thy mouth." [LUTHER.] The life is in God, yet it is communicated to us through the word. "The Gospel shall never cease, though its ministry shall." [CALOV.] The abiding resurrection glory is always connected with our regeneration by the Spirit. Regeneration beginning with renewing man's soul at the resurrection, passes on to the body, then to the whole world of nature. 24. Scripture proof that the word of God lives for ever, in contrast to man's natural frailty. If ye were born again of flesh, corruptible seed, ye must also perish again as the grass; but now that from which you have derived life remains eternally, and so also will render you eternal. *flesh*—man in his mere earthly nature. *as*—Omitted in some of the oldest MSS. *of man*—The oldest MSS. read, "of it" (i. e., of the flesh). "The glory" is the wisdom, strength, riches, learning, honour, beauty, art, virtue, and righteousness of the NATURAL man (expressed by "flesh"), which all are transitory (John 3. 6), not of MAN (as *English Version* reads) absolutely, for the glory of man, in his true ideal realized in the believer, is eternal. *withereth*—Greek aorist: *lū*, "withered," i. e., is withered as a thing of the past. So also the Greek for "falleth" is "*fell away*," i. e., is fallen away: it no sooner is than it is gone. *thereof*—Omitted in the best MSS. and versions. "The grass" is the *flesh*: "the flower" its glory. 25. (Psalm 119. 93.) *this is the word . . . preached unto you*—That is eternal which is born of incorruptible seed (v. 24): but ye have received the incorruptible seed, the word (v. 25); therefore ye are born for eternity, and so are bound now to live for eternity (v. 22, 23). Ye have not far to look for the word; it is among you, even the joyful Gospel message which we preach. Doubt not that the Gospel preached to you by our brother Paul, and which ye have embraced, is the eternal truth. Thus the *oneness* of Paul and Peter's creed appears. See my *Introduction*, showing Peter addresses some of the same churches as Paul laboured among and wrote to.

CHAPTER II.

Ver. 1-25. EXHORTATIONS: To guileless feeding on the word by the sense of their privileges as new-born babes, living stones in the spiritual temple built on Christ the chief corner-stone, and royal priests, in contrast to their former state; also to abstinence from fleshly lusts, and to walk worthily in all relations of life, so that the world without which opposes them may be constrained to glorify God in seeing their good works. Christ, the grand pattern to follow in patience under suffering for well-doing. 1. *laying aside*—once for all; so the Greek aorist expresses, as a garment *put off*. The exhortation applies to Christians alone, for in none else is the new nature existing which, as "the inward man" (Ephesians 3. 16), can cast off the old as an outward thing, so that the Christian, through the continual renewal of his inward man, can also exhibit himself externally as a new man. But to unbelievers the demand is addressed, that *inwardly*, in regard to the *nous* (mind), they must become changed, *meta-noetsthai* (re-pent). [STEIGER.] The "therefore" resumes the exhortation begun in ch. 1. 22. Seeing that ye are born again of an incorruptible seed, be not again entangled in evil, which "has no substantial being, but is an acting in contrariety to the being formed in us." [THEOPHYLACT.] "Malice," &c., are utterly inconsistent with the "love of the brethren," unto which ye have "purified your souls" (ch. 1. 22). The vices here are those which offend against the BROTHERLY LOVE inculcated above. Each succeeding one springs out of that which immediately precedes, so as to form a genealogy of the sins

against love. Out of *malice* springs *guile*; out of *guile* *hypocrisies* (pretending to be what we are not, and not showing what we really are; the opposite of "love unfeigned," and "without dissimulation"); out of *hypocrisies*, *envies* of those to whom we think ourselves obliged to play the hypocrite; out of *envies*, *evil-speaking*, malicious, envious detraction of others. *Guile* is the permanent disposition; *hypocrisies* the acts flowing from it. The guileless knows no envy. Cf. v. 2, "sincere," Greek, "*guileless*." "Malice delights in another's hurt; envy pines at another's good; guile imparts duplicity to the heart; hypocrisy (flattery) imparts duplicity to the tongue; evil-speaking wounds the character of another." [AUGUSTINE.] 2. *new-born babes*—altogether without "guile" (v. 1). As long as we are here we are "babes," in a specially tender relation to God (Isaiah 40. 11). The childlike spirit is indispensable if we would enter heaven. "Milk" is here not elementary truths in contradistinction to more advanced Christian truths, as in 1 Corinthians 3. 2; Hebrews 5. 12, 13; but in contrast to "guile, hypocrisies," &c. (v. 1); the simplicity of *Christian doctrine in general* to the childlike spirit. The same "word of grace" which is the instrument in regeneration, is the instrument also of *building up*. "The mother of the child is also its natural nurse." [STEIGER.] The babe, instead of chemically analyzing, instinctively desires and feeds on the milk; so our part is not self-sufficient rationalizing and questioning, but simply receiving the truth in the love of it (Matthew 11. 25). *desire*—Greek, "have a yearning desire for," or "longing after," a natural impulse to the regenerate, "for as no one needs to teach new-born babes what food to take, knowing instinctively that a table is provided for them in their mother's breast," so the believer of himself thirsts after the word of God (Psalm 119). Cf. Tattius' language as to Achilles. *of the word*—Not as ALFORD, "spiritual," nor "reasonable," as *English Version* in Romans 12. 1. The Greek *logos* in Scripture is not used of the reason, or mind, but of the word; the preceding context requires that the word should be meant here; the adjective *logikos* follows the meaning of the noun *logos*, "word." James 1. 21, "Lay apart all filthiness, &c., and receive with meekness the engrafted word," is exactly parallel, and confirms *English Version* here. *sincere*—Greek, "guileless." Cf. v. 1, "laying aside guile." IRENÆUS says of heretics, They mix chalk with the milk. The article "the," implies that besides the well-known pure milk, the Gospel, there is no other pure, unadulterated doctrine; it alone can make us *guileless* (v. 1). *grow*—The oldest MSS. and versions read, "grow unto salvation." Being BORN again unto salvation, we are also to grow unto salvation. The end to which growth leads is perfected salvation. "Growth is the measure of the fulness of that, not only rescue from destruction, but positive blessedness, which is implied in salvation." [ALFORD.] *thereby*—Greek, "in it;" fed on it; in its strength (Acts 11. 14). "The word is to be desired with appetite as the cause of life, to be swallowed in the hearing, to be chewed as cud is by rumination with the understanding, and to be digested by faith." [TERTULLIAN.] 3. Peter alludes to Psalm 34. 8. The first tastes of God's goodness are afterwards followed by fuller and happier experiences. A taste whets the appetite. [BENGEL.] *gracious*—Greek, "good," benignant, kind; as God is revealed to us in Christ, "the Lord" (v. 4), we who are born again ought so to be good and kind to the brethren (ch. 1. 22). "Whosoever has not tasted the word to him it is not sweet; it has not reached the heart; but to them who have experienced it, who with the heart believe, 'Christ has been sent for me and is become my own; my miseries are His, and His life mine,' it tastes sweet." [LUTHER.] 4. *coming—drawing near* (same Greek as here, Hebrews 10. 22) by faith continually; present tense: not having come once for all at conversion. *stone*—Peter (i. e., a stone, named so by Christ) desires that all similarly should be living stones BUILT ON CHRIST, THE TRUE FOUNDATION-STONE; cf. his speech in Acts 4. 11. An undesigned coincidence and mark of genuineness. The Spirit foreseeing the Romanist perversion of Matthew 18 (cf. 16, "Son of the LIVING God," which coincides with

his language here, "the LIVING stone"), presciently makes Peter himself to refute it. He herein confirms Paul's teaching. Omit the *as unto* of *English Version*. Christ is positively termed the "living stone;" *living*, as having life in Himself from the beginning, and as raised from the dead to live evermore (Revelation 1. 18) after His rejection by men, and so the source of life to us. Like no earthly rock, He lives and gives life. Cf. 1 Corinthians 10. 4, and the type, Exodus 17. 6; Numbers 20. 11. **disallowed**—rejected, reprobated; referred to also by Christ Himself; also by Paul; cf. the kindred prophecies, Isaiah 8. 14; Luke 2. 34. **chosen of God**—*lit.*, "with (or in the presence and judgment of) God elect," or *chosen out* (v. 6). Many are alienated from the Gospel, because it is not everywhere in favour, but is on the contrary rejected by most men. Peter answers that, though rejected by men, Christ is peculiarly the stone of salvation honoured by God, first so designated by Jacob in his deathbed prophecy. 5. **Ye also, as lively stones**—partaking of the name and life which is in "THE LIVING STONE" (v. 4; 1 Corinthians 3. 11). Many names which belong to Christ in the singular are assigned to Christians in the plural. He is "THE Son," "High Priest," "King," "Lamb;" they, "sons," "priests," "kings," "sheep," "lambs." So the Shulamite called from Solomon. [BENGEL.] **are built up**—*Greek*, "are being built up," as in Ephesians 2. 22. Not as ALFORD, "Be ye built up." Peter grounds his exhortations, v. 2, 11, &c., on their conscious sense of their high privileges as *living stones in the course of being built up into a spiritual house* (i. e., "the habitation of the Spirit"). **priesthood**—Christians are at once the spiritual temple and the priests of the temple: There are two *Greek* words for "temple;" *hieron* (the sacred place), the whole building, including the courts wherein the sacrifice was killed; and *naos* (the dwelling, viz., of God), the inner shrine wherein God peculiarly manifested Himself, and where, in the holiest place, the blood of the slain sacrifice was presented before Him. All believers alike, and not merely ministers, are now the dwelling of God (and are called the *naos* *Greek*, not the *hieron*) and priests unto God (Revelation 1. 6). The minister is not, like the Jewish priest (*Greek hieres*), admitted nearer to God than the people, but merely for order's sake leads the spiritual services of the people. **Priest** is the abbreviation of *presbyter* in the *Church of England Prayer Book*, not corresponding to the Aaronic priest (*hieres*, who offered literal sacrifices). Christ is the only literal *hieres*-priest in the New Testament through whom alone we may always draw near to God. Cf. v. 9, "a royal priesthood," i. e., a body of priest-kings, such as was Melchisedec. The Spirit never, in New Testament, gives the name *hieres*, or sacerdotal priest, to ministers of the Gospel. **holy**—consecrated to God. **spiritual sacrifices**—not the literal one of the mass, as the Romish self-styled disciples of Peter teach. Cf. Isaiah 56. 7, which cf. with "acceptable to God" here: 19. 21; Psalm 4. 6; 50. 14; 51. 17, 19; Hosea 14. 2; Philippians 4. 18. "Among spiritual sacrifices the first place belongs to the general oblation of ourselves. For never can we offer anything to God until we have offered ourselves [2 Corinthians 8. 5] in sacrifice to Him. There follow afterwards prayers, giving of thanks, alms-deeds, and all exercises of piety" [CALVIN.] Christian houses of worship are never called temples, because the temple was a place for sacrifice, which has no place in the Christian dispensation; the Christian temple is the congregation of spiritual worshippers. The synagogue (where reading of Scripture and prayer constituted the worship) was the model of the Christian house of worship (cf. *Note*, James 2. 2, *Greek*, "synagogue;" Acts 15. 21). Our sacrifices are those of prayer, praise, and self-denying services in the cause of Christ (v. 9, end). **by Jesus Christ**—as our mediating High Priest before God. Connect these words with "offer up." Christ is both precious Himself and makes us acceptable. [BENGEL.] As the temple, so also the priesthood, is built on Christ (v. 4, 5). [BEZA.] Imperfect as are our services, we are not with unbelieving timidity, which is close akin to refined self-righteousness, to doubt their acceptance THROUGH CHRIST. After extolling the dignity of Christ,

trans he goes back to CHRIST as the sole source of it. 6. **Wherefore also**—The oldest MSS. read, "Because that." The statement above is so "because it is contained in Scripture." **Behold**—Calling attention to the glorious announcement of His eternal counsel. **elect**—So also believers (v. 9, "chosen," *Greek*, "elect generation"). **precious**—In *Hebrew*, Isaiah 28. 16, "a corner-stone of preciousness." See all my *Note* there. So in v. 7, Christ is said to be, to believers, "precious," *Greek*, "PRECIOUSNESS." **confounded**—Same *Greek* as in Romans 9. 33 (Peter here as elsewhere confirming Paul's teaching. See *Introduction*, also Romans 10. 11), "ashamed." In Isaiah 28. 16, "make haste," i. e., flee in sudden panic, covered with the shame of confounded hopes. 7. Application of the Scripture just quoted first to the believer, then to the unbeliever. On the opposite effects of the same Gospel on different classes, cf. John 9. 39; 2 Corinthians 2. 15, 16. **precious**—*Greek*, "THE preciousness" (v. 6). To you believers belongs the preciousness of Christ just mentioned. **disobedient**—to the faith, and so disobedient in practice the stone which, &c., head of . . . corner—(Psalm 118. 22). Those who rejected the STONE were all the while in spite of themselves unconsciously contributing to its becoming Head of the corner. The same magnet has two poles, the one repulsive, the other attractive; so the Gospel has opposite effects on believers and unbelievers respectively. 8. **stone of stumbling**, &c.—Quoted from Isaiah 8. 14. Not merely they stumbled, in that their prejudices were offended; but their stumbling implies the judicial punishment of their reception of Messiah: they hurt themselves in stumbling over the corner-stone, as "stumble" means in Jeremiah 13. 16; Daniel 11. 19. **at the word**—rather join "being disobedient to the word:" so ch. 3. 1; 4. 17. **whereunto**—to penal stumbling; to the judicial punishment of their unbelief. See above. **also**—an additional thought; God's ordination; not that God ordains or appoints them to sin, but they are given up to "the fruit of their own ways" according to the eternal counsel of God. The moral ordering of the world is altogether of God. God appoints the ungodly to be given up unto sin, and a reprobate mind and its necessary penalty. "Were appointed," *Greek*, "set," answers to "I lay," *Greek*, "set," v. 6. God, in the active, is said to appoint Christ and the elect [directly]. Unbelievers, in the passive, are said to be appointed [God acting less directly in the appointment of the sinner's awful course]. [BENGEL.] God ordains the wicked to punishment, not to crime. [J. CALPURNIUS.] "Appointed" or "set" (not here "foreordained") refers, not to the eternal counsel so directly, as to the penal justice of God. Through the same Christ whom sinners rejected, they shall be rejected; unlike believers, they are by God appointed unto wrath as FITTED for it. The lost shall lay all the blame of their ruin on their own sinful perversity, not on God's decree; the saved shall ascribe all the merit of their salvation to God's electing love and grace. 9. Contrast in the privileges and destinies of believers. Cf. the similar contrast with the preceding context. **chosen**—"elect" of God, even as Christ your Lord is. **generation**—Implying the unity of spiritual origin and kindred of believers as a class distinct from the world. **royal**—kingly. Believers, like Christ, the antitypical Melchisedec, are at once kings and priests. Israel in a spiritual sense, was designed to be the same among the nations of the earth. The full realization on earth of this, both to the literal and the spiritual Israel, is as yet future. **holy nation**—antitypical to Israel. **peculiar people**—*lit.*, "a people for an acquisition," i. e., whom God chose to be peculiarly His: Acts 20. 28, "purchased," *lit.*, *acquired*. God's "peculiar treasure" above others. **show forth**—publish abroad. Not their own praises but His. They have no reason to magnify themselves above others for once they had been in the same darkness, and only through God's grace had been brought to the light which they must henceforth show forth to others. **praises**—*Greek*, "virtues," "excellencies:" His glory, *mercy* (v. 10), *goodness* (*Greek*, v. 3; Numbers 14. 17, 18; Isaiah 63. 7). The same term is applied to believers, 2 Peter 1. 5. **of him which hath called you**—(2 Peter 1. 3.) out of darkness—

heathen and even Jewish ignorance, error, sin, and misery, and so out of the dominion of the prince of darkness. **marvellous**—Peter still has in mind Psalm 118. 23. **light**—It is called "His, i. e., God's. Only the (spiritual) *light* is created by God, not *darkness*. In Isaiah 45. 7, it is physical darkness and evil, not moral, that God is said to *create* the punishment of sin, not sin itself. Peter, with characteristic boldness, brands as *darkness* what all the world calls *light*; reason, without the Holy Spirit, in spite of its vaunted power, is spiritual darkness. "It cannot apprehend what faith is: there it is stark blind; it gropes as one that is without eyesight, stumbling from one thing to another, and knows not what it does," [LUTHER.] 10. Adapted from Hosea 1. 9, 10; 2. 23. Peter plainly confirms Paul, who quotes the passage as implying the call of the Gentiles to become spiritually that which Israel had been literally, "the people of God." Primarily, the prophecy refers to literal Israel, hereafter to be fully that which in their best days they were only partially, God's people. **not obtained mercy**—*lit.*, "who were men not compassionated." Implying that it was God's pure *mercy*, not their merits, which made the blessed change in their state; a thought which ought to kindle their lively *gratitude*, to be shown with their life, as well as their lips. 11. As heretofore he exhorted them to walk worthily of their calling, in contradistinction to their own former walk, so now he exhorts them to glorify God before unbelievers. **Dearly beloved**—he gains their attention to his exhortation by assuring them of his love. **strangers and pilgrims**—(Ch. 1. 17). *Sojourners, lit.*, settlers having a house in a city without being citizens in respect to the rights of citizenship; a picture of the Christian's position on earth; *and pilgrims*, staying for a time in a foreign land. FLAHERUS thus analyzes the exhortation: 1. Purify your souls (a) as *strangers* on earth who must not allow yourselves to be kept back by earthly lusts, and (b) because these lusts war against the soul's salvation. 2. Walk piously among unbelievers (a) so that they may cease to calumniate Christians, and (b) may themselves be converted to Christ. **fleshly lusts**—Enumerated in Galatians 5. 19, &c. Not only the gross appetites which we have in common with the brutes, but all the thoughts of the unrenewed mind. **which**—*Greek*, "the which," i. e., inasmuch as being such as "war," &c. Not only do they impede, but they assail. [BENGEL.] **the soul**—i. e., against the regenerated soul; such as were those now addressed. The regenerated soul is besieged by sinful lusts. Like Samson in the lap of Delilah, the believer, the moment that he gives way to fleshly lusts, has the locks of his strength shorn, and ceases to maintain that spiritual separation from the world and the flesh of which the Nazarite vow was the type. 12. **conversation**—"behaviour;" "conduct." There are two things in which "strangers and pilgrims" ought to bear themselves well: (1.) The *conversation* or conduct, as subjects (v. 13), servants (v. 18), wives (ch. 3. 1), husbands (ch. 3. 7), all persons under all circumstances (v. 8); (2.) *confession* of the faith (ch. 3. 15, 16). Each of the two is derived from *the will of God*. Our conversation should correspond to our Saviour's condition; this is in heaven, so ought that to be. **honest**—honourable, becoming, proper (ch. 3. 16). Contrast "vain conversation," ch. 1. 18. A good walk does not make us pious, but we must first be pious and believe before we attempt to lead a good course. Faith first receives from God, then love gives to our neighbour. [LUTHER.] **whereas they speak against you—now** (v. 15), that they may, nevertheless, at some time or other *hereafter* glorify God. The *Greek* may be rendered, "Wherein they speak against you, &c., that (*herein*) they may, by your good works, which on a closer inspection they shall behold, glorify God." The very works "which on more careful consideration, must move the heathen to praise God, are at first the object of hatred and raillery." [STREIGER.] **evil-doers**—Because as Christians they could not conform to heathenish customs, they were accused of disobedience to all legal authority; in order to rebut this charge, they are told to *submit to every ordinance of man* (not sinful in itself). **by—owing to, they shall behold**—*Greek*, "they shall be eye-witnesses of." "shall behold on close inspection."

tion:" as opposed to their "ignorance" (v. 15) of the true character of Christians and Christianity, by judging on mere hearsay. The same *Greek* verb occurs in a similar sense in ch. 3. 2. "Other men *narrowly look at* (so the *Greek* implies) the actions of the righteous." [BENGEL.] **TERTULLIAN** contrasts the early Christians and the heathen. These delighted in the bloody gladiatorial spectacles on the amphitheatre, whereas a Christian was excommunicated if he went to it at all. No Christian was found in prison for crime, but only for the faith. The heathen excluded slaves from some of their religious services, whereas Christians had some of their presbyters of the class of slaves. Slavery silently and gradually disappeared by the power of the Christian law of love, "Whatsoever ye would that men should do to you, do ye even so to them." When the pagans deserted their nearest relatives in a plague, Christians ministered to the sick and dying. When the Gentiles left their dead unburied after a battle, and cast their wounded into the streets, the disciples hastened to relieve the suffering. **glorify**—forming a high estimate of the God whom Christians worship, from the exemplary conduct of Christians themselves. We must do good, not with a view to *our own* glory, but to the glory of God. **the day of visitation**—of God's grace, when God shall visit them in mercy. 13. **every ordinance of man**—"every human institution" [ALFORD], *lit.*, "every human creation." For though of divine appointment, yet in the mode of nomination and in the exercise of their authority, earthly governors are but human institutions, being of men, and in relation to men. The apostle speaks as one raised above all human things. But lest they should think themselves so ennobled by faith as to be raised above subordination to human authorities, he tells them to *submit themselves for the sake of Christ*, who desires you to be subject, and who once was subject to earthly rulers Himself, though having all things subject to Him, and whose honour is at stake in you as His earthly representatives. Cf. Romans 13. 5, "Be subject for conscience' sake." **king**—the Roman emperor was "supreme" in the Roman provinces to which this Epistle was addressed. The Jewish zealots refused obedience. The distinction between "the king as supreme," and "governors sent by him," implies that "If the king command one thing, and the subordinate magistrate another, we ought rather to obey the superior." [AUGUSTINE in GROTIVS.] Scripture prescribes nothing upon the form of government, but simply subjects Christians to that everywhere subsisting, without entering into the question of the right of the rulers (thus the Roman emperors had by force seized supreme authority, and Rome had, by unjustifiable means, made herself mistress of Asia), because the *de facto* governors have not been made by chance, but by the providence of God. 14. **governors**—subordinate to the emperor, "sent," or delegated by Caesar to preside over the provinces. **for the punishment**—No tyranny ever has been so unprincipled as that some appearance of equity was not maintained in it; however corrupt a government be, God never suffers it to be so much so as not to be better than anarchy. [CALVIN.] Although bad kings often oppress the good, yet that is scarcely ever done by public authority (and it is of what is done by public authority that Peter speaks), save under the mask of right. Tyranny harasses many, but anarchy overwhelms the whole state. [HORNEMUS.] The only justifiable exception is in cases where obedience to the earthly king plainly involves disobedience to the express command of the King of kings. **praise of them that do well**—every government recognizes the excellence of truly Christian subjects. Thus PLINY, in his letter to the Emperor Trajan, acknowledges "I have found in them nothing else save a perverse and extravagant superstition." This recognition in the long run mitigates persecution (ch. 3. 13). 15. Ground of his directing them to *submit themselves* (v. 13). **put to silence**—*lit.*, "to muzzle," "to stop the mouth." **ignorance**—spiritual; not having "the knowledge of God," and therefore ignorant of the children of God, and misconstruing their acts; influenced by mere appearances, and ever ready to open their mouths, rather than their eyes and

their ignorance should move the believer's pity, not his anger. They judge of things which they are incapable of judging through unbelief (cf. v. 12). Maintain such a walk that they shall have no charge against you, except touching your faith; and so their minds shall be favourably disposed towards Christianity. **16. as free**—as "the Lord's freemen," connected with v. 15, *Doing well as being free*. "Well-doing" (v. 15) is the natural fruit of being freemen of Christ, made free by "the truth" from the bondage of sin. Duty is enforced on us to guard against licentiousness, but the way in which it is to be fulfilled, is by love and the holy instincts of Christian liberty. We are given principles, not details. **not using**—Greek, "not *having* your liberty for a veil (cloak) of badness, but as the servants of God," and therefore bound to submit to every ordinance of man (v. 13) which is of God's appointment. **17. Honour all men**—according to whatever honour is due in each case. Equals have a respect due to them. Christ has dignified our humanity by assuming it; therefore we should not dishonour, but be considerate to and honour our common humanity, even in the very humblest. The first honour is in the Greek aorist imperative, implying, "In every case render promptly every man's due." [ALFORD.] The second is in the present, implying, *Habitually and continually* honour the king. Thus the first is the general precept; the three following are its three great divisions. **Love**—present: *Habitually love* with the special and congenial affection that you ought to feel to brethren, besides the general love to all men. **Fear God . . . the king**—The king is to be honoured; but God alone, in the highest sense, feared. **18. Servants**—Greek, "household servants;" not here the Greek for "slaves." Probably including freedmen still remaining in their master's house. *Masters* were not commonly Christians; he therefore mentions only the duties of the servants. These were then often persecuted by their unbelieving masters. Peter's special object seems to be to teach them submission, whatever the character of the masters might be. Paul not having this as his prominent design, includes masters in his monitions. **be subject**—Greek, *being subject*: the participle expresses a particular instance of the general exhortation to good conduct, v. 11, 12, of which the first particular precept is given v. 13, "Submit yourselves to every ordinance of man for the Lord's sake." The general exhortation is taken up again in v. 16; and so the participle v. 13, "being subject," is joined to the hortatory imperatives going before, viz., "abstain," "submit yourselves." "honour all men." **with**—Greek, "IN." **all**—all possible: under all circumstances, such as are presently detailed. **fear**—the awe of one subject: God, however, is the ultimate object of the "fear;" fear "for the Lord's sake" (v. 13), not merely slavish fear of masters. **good-kind**. **gentle**—indulgent towards errors: considerate; yielding, not exacting all which justice might demand. **froward**—perverse: harsh. Those bound to obey must not make the disposition and behaviour of the superior the measure of the fulfilment of their obligations. **19. Reason** for subjection even to froward masters. **thankworthy**—(Luke 6. 33.) A course out of the common, and especially praiseworthy in the eyes of God: not as Rome interprets, earning merit, and so a work of supererogation (cf. v. 20). **for conscience toward God**—lit., "consciousness of God:" from a conscientious regard to God, more than to men. **endure**—Greek, *patiently bear up under*: "as a superimposed burden." [ALFORD.] **grief**—Greek, "griefs." **20. what**—Greek, "what kind of." **glory**—what peculiar merit. **buffeted**—the punishment of slaves, and suddenly inflicted [BENGEL.] **this is**—Some oldest MSS. read, "for." Then the translation is, "But if when . . . ye take it patiently (it is a glory), for this is," &c. **acceptable**—Greek, "thankworthy," as in v. 19. **21.** Christ's example a proof that patient endurance under undeserved sufferings is acceptable with God. **hereunto**—to the patient endurance of unmerited suffering (ch. 3. 9). Christ is an example to servants, even as He was once in "the form of a servant." **called**—with a heavenly calling, though slaves. **for us**—His dying for us is the highest exemplification of "doing well" (v. 20). Ye must patiently suffer,

being innocent, as Christ also innocently suffered (not for Himself, but for us). The oldest MSS. for "us . . . us," read, "you . . . for you." Christ's sufferings, whilst they are for an example, were also primarily sufferings "for us," a consideration which imposes an everlasting obligation on us to please Him, leaving—behind so the Greek: on His departure to the Father, to His glory. **an example**—Greek, "a copy," lit., a writing copy set by masters for their pupils. Christ's precepts and sermons were the transcript of His life. Peter graphically sets before servants those features especially suited to their case. **follow—close upon**: so the Greek. **his steps**—footsteps, viz. of His patience combined with innocence. **22.** Illustrating Christ's well-doing (v. 20) though suffering. **did**—Greek aorist. "Never in a single instance did." [ALFORD.] Quoted from Isaiah 53. 9, end, LXX. **neither**—nor yet: not even. [ALFORD.] Sinlessness as to the mouth is a mark of perfection. Guile is a common fault of servants. "If any boast of his innocency, Christ surely did not suffer as an evil-doer" [CALVIN], yet He took it patiently (v. 20). On Christ's sinlessness, cf. 2 Corinthians 5. 21; Hebrews 7. 26. **23.** Servants are apt to "answer again" (Titus 2. 9). Threats of Divine judgment against oppressors are often used by those who have no other arms, as for instance slaves. Christ, who as Lord could have threatened with truth, never did so. **committed himself—or His cause**, as man in His suffering. Cf. the type, Jeremiah 11. 20. In this Peter seems to have before his mind Isaiah 53. 8. Cf. Romans 12. 19, on our corresponding duty. Leave your case in His hands, not desiring to make Him executioner of your revenge, but rather praying for enemies. God's righteous judgment gives tranquillity and consolation to the oppressed. **24. his own self**—there being none other but Himself who could have done it. His voluntary undertaking of the work of redemption is implied. The Greek puts in antithetical juxtaposition, OUR, and HIS OWN SELF, to mark the idea of His substitution for us. His "well-doing" in His sufferings is set forth here as an example to servants and to us all (v. 20). **bare**—to sacrifice: carried and offered up: a sacrificial term. Isaiah 53. 11, 12 "He bare the sin of many:" where the idea of bearing on Himself is the prominent one; here the offering in sacrifice is combined with that idea. So the same Greek means ch. 2. 5. **our sins**—In offering or presenting in sacrifice (as the Greek for "bare" implies) His body, Christ offered in it the guilt of our sins upon the cross, as upon the altar of God, that it might be expiated in Him, and so taken away from us. Cf. Isaiah 53. 10, "Thou shalt make His soul an offering for sin." Peter thus means by "bare" what the Syriac takes two words to express, to bear and to offer: (1., He hath borne our sins laid upon Him [viz., their guilt, curse, and punishment]; (2.) He hath so borne them that He offered them along with Himself on the altar. He refers to the animals upon which sins were first laid, and which were then offered thus laden. [VITRINGA.] Sin or guilt among the Semitic nations is considered as a burden lying heavily upon the sinner. [GESENIUS.] **on the tree**—the cross, the proper place for One on whom the curse was laid: this curse stuck to Him until it was legally (through His death as the guilt-bearer) destroyed in His body; thus the hand-writing of the bond against us is cancelled by His death. **that we being dead to sins**—the effect of His death to "sin" in the aggregate, and to all particular "sins," viz., that we should be as entirely delivered from them, as a slave that is dead is delivered from service to his master. This is our spiritual standing through faith by virtue of Christ's death: our actual mortification of particular sins is in proportion to the degree of our effectually being made conformable to His death. "That we should die to the sins whose collected guilt Christ carried away in His death, and so LIVE TO THE RIGHTEOUSNESS (cf. Isaiah 53. 11, 'My righteous servant shall justify many'), the gracious relation to God which He has brought in." [STEIGER.] **by whose stripes** [Greek, stripe] ye were healed—A paradox, yet true. "Ye servants (cf. 'buffeted,' 'the tree,' v. 20, 24) often bear the strife; but it is not more than your Lord Himself bore: learn from Him patience in wrongful sufferings." 25.

(Amos 8. 6.) **For**—Assigning their natural need of *healing* (v. 2.). **now**—now that the atonement for all has been made, the foundation is laid for *individual conversion*: so “ye are returned,” or “have become converted to,” &c. **Shepherd and bishop**—The designation of the *pastors* and *elders* of the Church belongs in its fullest sense to the great Head of the Church, “the good Shepherd.” As the “*bishop*” *oversees* (as the *Greek* term means), so “the eyes of the Lord are over the righteous” (ch. 3. 12). He gives us His spirit and feeds and guides us by His word. “Shepherd,” *Hebrew*, *Parnas*, is often applied to *kings*, and enters into the composition of names, as *Pharnabazus*.

CHAPTER III.

Ver. 1-22. **RELATIVE DUTIES OF HUSBANDS AND WIVES: EXHORTATIONS TO LOVE AND FORBEARANCE: RIGHT CONDUCT UNDER PERSECUTIONS FOR RIGHTEOUSNESS' SAKE, AFTER CHRIST'S EXAMPLE, WHOSE DEATH RESULTED IN QUICKENING TO US THROUGH HIS BEING QUICKENED AGAIN, OF WHICH BAPTISM IS THE SACRAMENTAL SEAL.** 1. **Likewise**—*Greek*, “In like manner,” as “servants” in their sphere; of the reason of the woman's subjection, 1 Corinthians 11. 8-10; 1 Timothy 2. 11-14. **your own**—enforcing the obligation: it is not strangers ye are required to be subject to. Every time that obedience is enjoined upon women to their husbands, the *Greek idios*, “one's own peculiarly,” is used, whilst the wives of men are designated only by *heauton*, “of themselves.” Feeling the need of leaning on one stronger than herself, the wife (especially if joined to an *unbeliever*) might be tempted, though only spiritually, to enter into that relation with another in which she ought to stand to her own spouse (1 Corinthians 14. 34, 35, “Let them ask *their own* [*idious*] husbands at home”); an attachment to the person of the teacher might thus spring up, which, without being in the common sense spiritual adultery, would still weaken in its spiritual basis the married relation. [STEIGER.] **that, if**—*Greek*, “that even if.” *Even if* you have a husband that obeys not the word (*i. e.*, is an *unbeliever*). **without the word**—*Independently of hearing the word preached*, the usual way of *faith* coming. But BENGEL, “without word,” *i. e.*, *without direct Gospel discourse* of the wives, “they may (*lit.*, in oldest MSS., *shall*, which marks the almost objective certainty of the result) be won” indirectly. “Unspoken acting is more powerful than unperformed speaking.” [ÆCUMENIUS.] “A soul converted is *gained* to itself, to the pastor, wife, or husband, who sought it, and to Jesus Christ; added to His treasury who thought not His own precious blood too dear to lay out for this gain.” [LEIGHTON.] “The discreet wife would choose first of all to persuade her husband to share with her in the things which lead to blessedness; but if this be impossible, let her then alone diligently press after virtue, in all things obeying him so as to do nothing at any time against his will, except in such things as are essential to virtue and salvation.” [CLEMENS ALEXANDRINUS.] 2. **behold**—on narrowly looking into it, *lit.*, “having closely observed.” **chaste**—pure, spotless, free from all impurity. **fear**—*reverential*, towards your husbands. Scrupulously pure, as opposed to the noisy, ambitious character of worldly women. 3. *Lit.*, “To whom let there belong [*viz.*, as their peculiar ornament] not the outward adornment [usual in the sex which first, by the fall, brought in the need of covering, *Note*, ch. 5. 5] of, &c., but,” &c. **plaiting**—artificial braiding, in order to attract admiration. **wearing**—*lit.*, “putting round,” *viz.*, the head, as a diadem—the arm, as a bracelet—the finger, as rings. **apparel**—showy and costly. “Have the blush of modesty on thy face instead of paint, and moral worth and discretion instead of gold and emeralds.” [MELISSA.] 4. **But**—rather. The “outward adornment” of jewelry, &c., is forbidden, in so far as woman loves such things, not in so far as she uses them from a sense of propriety, and does not *abuse* them. Angularity mostly comes from pride, and throws needless hindrances to religion in the way of others. Under costly attire there may be a humble mind. “Great is he

who uses his earthenware as if it were plate; not less great is he who uses his silver as if it were earthenware.” [SENECA in ALFORD.] **hidden**—*inner* man, which the Christian instinctively *hides* from public view. **of the heart**—*consisting in the heart* regenerated and adorned by the Spirit. This “inner man of the heart” is the subject of the verb “be,” v. 3, *Greek*: “Of whom let the inner man be,” *viz.*, the distinction or adornment. **in that**—*consisting or standing in that* as its element. **not corruptible**—not transitory, nor tainted with corruption, as all earthly adornments. **meek and quiet**—*meek*, not creating disturbances; *quiet*, bearing with tranquillity the disturbances caused by others. *Meek* in affections and feelings; *quiet* in words, countenance, and actions. [BENGEL.] **in the sight of God**—who looks to inward, not merely outward things. **of great price**—the results of redemption should correspond to its costly price (ch. 1. 19). 5. **after this manner**—with the ornament of a meek and quiet spirit (*cf.* the portrait of the godly wife, Proverbs 31. 10-31). **trusted**—*Greek*, “hoped.” “Holy” is explained by “hoped in (so as to be united to, *Greek*) God.” Hope in God is the spring of true holiness. [BENGEL.] **in subjection**—their ornament consisted in their subordination. Vanity was forbidden (v. 3) as being contrary to female subjection. 6. **Sara**—an example of *faith*. **calling him lord**—(Genesis 18. 12.) **ye are**—*Greek*, “ye have become:” “children” of Abraham and Sara by *faith*, whereas ye were Gentile aliens from the covenant. **afraid with any amazement**—*Greek*, “fluttering alarm,” “consternation.” *Act well, and be not thrown into sudden panic*, as weak females are apt to be, by any opposition from without. BENGEL translates, “Not afraid of any fluttering terror coming from without” (v. 13-16). So LXX. Proverbs 3. 25 uses the same *Greek* word, which Peter probably refers to. Anger assails men, fear, women. You need fear no man in doing what is right: not thrown into fluttering agitation by any sudden outbreak of temper on the part of your unbelieving husbands, whilst you *do well*. 7. **dwell**—*Greek*, “dwelling:” connected with the verb, ch. 2. 17, “Honour all.” **knowledge**—Christian knowledge: appreciating the due relation of the sexes in the design of God, and acting with tenderness and forbearance accordingly: *wisely: with wise consideration*. **them . . . giving honour to the wife**—*translate* and punctuate the *Greek* rather, “Dwelling according to knowledge with the female (*Greek* adjective, qualifying ‘vessel,’ not as *English Version*, a noun) as with the weaker vessel (*Note*, 1 Thessalonians 4. 4. Both husband and wife are vessels in God's hand, and of God's making, to fulfil His gracious purposes. Both weak, the woman the weaker. The sense of his own weakness, and that she, like himself, is God's vessel and fabric, ought to lead him to act with tender and wise consideration towards her who is the weaker fabric), giving (*lit.*, *assigning, apportioning*) honour as being also (besides being man and wife) heirs together,” &c.; or, as the Vatican MS. reads, “as to those who are also (besides being your wives) fellow-heirs.” (The reason why the man should give honour to the woman is, because God gives honour to both as fellow-heirs; *cf.* the same argument, v. 9.) He does not take into account the case of an *unbelieving* wife, as she might yet believe. **grace of life**—God's gracious gift of life (ch. 1. 4, 13). **that your prayers be not hindered**—by dissensions, which prevent united prayer, on which depends the blessing. 8. *General* summary of relative duty, after having detailed particular duties from ch. 2. 18. **of one mind**—as to the faith. **having compassion one of another**—*Greek*, “sympathizing” in the joy and sorrow of others. **love as brethren**—*Greek*, “loving the brethren.” **pitiful**—towards the afflicted. **courteous**—genuine Christian politeness; not the tinsel of the world's politeness; stamped with *unfeigned love* on one side, and *humility* on the other. But the oldest MSS. read, “humble-minded.” It is slightly different from “humble,” in that it marks a conscious effort to be truly humble. 9. **evil**—in deed. **railling**—in word. **blessing**—your revilers participate, not a noun after “rendering.” **knowing that**—The oldest MSS. read merely, “because.” *are*—*Greek*,

"were called." **Inherit a blessing**—not only passive, but also active; receiving spiritual blessing from God by faith, and in your turn blessing others from love. [GERHARD in ALFORD.] "It is not in order to inherit a blessing that we must bless, but because our portion is blessing." No railing can injure you (v. 13). Imitate God who *blesses* you. The first fruits of His *blessing* for eternity are enjoyed by the righteous even now (v. 10). [BENGEL.] **10. will love**—Greek, "wishes to love." He who *loves life* (present and eternal), and *desires to continue to do so*, not involving himself in troubles which will make this life a burden, and cause him to forfeit eternal life. Peter confirms his exhortation, v. 9, by Psalm 34. 12-16. **refrain—curb, lit., "cause to cease;"** implying that our natural inclination and custom is to speak evil. "Men commonly think that they would be exposed to the wantonness of their enemies if they did not strenuously vindicate their rights. But the Spirit promises a life of blessedness to none but those who are gentle and patient of evils." [CALVIN.] **evil . . . guile**—First he warns against sins of the tongue, evil-speaking, and deceitful, double-tongued speaking; next, against acts of injury to one's neighbour. **11.** In oldest MSS., Greek, "*Moreover* (besides his words, in acts), let him." **eschew**—"turn from." **ensue—pursue** as a thing hard to attain, and that flees from one in this troublesome world. **12.** Ground of the promised present and eternal life of blessedness to the meek (v. 10). The Lord's eyes are ever over them for good. **ears . . . unto their prayers**—(1 John 5. 14, 15.) **face . . . against**—The eyes imply favourable regard; the face of the Lord upon (not as *English Version*, "against") them that do evil, implies that He narrowly observes them, so as not to let them really and lastingly hurt His people (cf. v. 13). **13. who . . . will harm you**—This fearless confidence in God's protection from harm, Christ, the Head, in His sufferings realized; so His members. **if ye be**—Greek, "if ye have become." **followers**—the oldest MSS. read "emulous," "zealous of" (Titus 2. 14). **good**—The contrast in Greek is, "Who will do you evil, if ye be zealous of good?" **14. But and if**—"But if even." "The promises of this life extend only so far as it is expedient for us that they should be fulfilled." [CALVIN.] So he proceeds to state the exceptions to the promise (v. 10), and how the truly wise will behave in such exceptional cases. "If ye should suffer," if it should so happen; "suffer," a milder word than harm. **for righteousness**—"not the suffering, but the cause for which one suffers, makes the martyr" [AUGUSTINE]. **happy**—Not even can suffering take away your blessedness, but rather promotes it. **and**—Greek, "but." Do not impair your blessing (v. 9) by fearing man's terror in your times of adversity. *lit.*, "Be not terrified with their terror," i. e., with that which they try to strike into you, and which strikes themselves when in adversity. This verse and v. 15 is quoted from Isaiah 8. 12, 13. God alone is to be feared; he that fears God has none else to fear. **neither be troubled**—the threat of the law, Leviticus 26. 36; Deuteronomy 28. 65, 66; in contrast to which the Gospel gives the believer a heart assured of God's favour, and therefore unruffled, amidst all adversities. Not only be not afraid, but be not even agitated. **15. sanctify—hallow; honour as holy**, enshrining Him in your hearts. So in the Lord's Prayer, Matthew 6. 9. God's holiness is thus glorified in our hearts as the dwelling-place of His Spirit. **the Lord God**—The oldest MSS. read Christ. *Translate*, "Sanctify Christ as Lord." **and**—Greek, "but," or "moreover." Besides this inward sanctification of God in the heart, be also ready always to give, &c. **answer**—an apologetic answer defending your faith. **to every man that asketh you**—The last words limit the universality of the "always;" not to a railer. But to every one among the heathen who inquires honestly. **a reason**—a reasonable account. This refutes Rome's dogma, "I believe it, because the Church believes it." Credulity is believing without evidence; faith is believing on evidence. There is no repose for reason itself but in faith. This verse does not impose an obligation to bring forward a learned proof and logical defence of revelation. But as believers deny themselves, crucify the world, and brave persecution,

they must be buoyed up by some strong "hope;" men of the world, having no such hope themselves, are moved by curiosity to ask the secret of this hope; the believer must be ready to give an *experimental account* "how this hope arose in him, what it contains, and on what it rests" [STEIGER]. **with**—The oldest MSS. read, "*but with*." Be ready, but with "meekness." Not pertly and arrogantly meekness—(v. 4.) The most effective way; not self-sufficient impetuosity. **fear**—due respect towards man, and reverence towards God, remembering His cause does not need man's hot temper to uphold it. **16. Having a good conscience**—the secret spring of readiness to give account of our hope. So hope and good conscience go together in Acts 24. 15, 16. Profession without practice has no weight. But those who have a good conscience can afford to give an account of their hope "with meekness." **whereas**—(Ch. 2. 12.) **they speak evil of you, as of evil-doers**—One oldest MS. reads, "ye are spoken against," omitting the rest. **falsely accuse**—"calumniate;" the Greek expresses malice shown in deeds as well as in words. It is translated, "despitefully use," Matthew 5. 44; Luke 6. 28. **conversation**—life, conduct. **in Christ**—who is the very element of your life as Christians. "In Christ" defines "good." It is your good walk as Christians, not as citizens, that calls forth malice (ch. 4. 4, 5, 14). **17. better**—one may object, I would not bear it so ill if I had deserved it. Peter replies, it is better that you did not deserve it, in order that doing well and yet being spoken against, you may prove yourself a true Christian. [GERHARD.] **if the will of God be so**—rather as the optative is in the oldest MSS., "If the will of God should will it so." Those who honour God's will as their highest law (ch. 2. 15) have the comfort to know that suffering is God's appointment (ch. 4. 19). So Christ Himself; our inclination does not wish it. **18. Confirmation of v. 17**, by the glorious results of Christ's suffering innocently. **For**—"Because." That is "better," v. 17, by means of which we are rendered more like to Christ in death and in life; for His death brought the best issue to Himself and to us. [BENGEL.] **Christ—the Anointed Holy One of God; the Holy** suffered for sin the just for the unjust. **also**—as well as yourselves. (v. 17) Cf. ch. 2. 21; there His suffering was brought forward as an example to us; here, as a proof of the blessedness of suffering for well-doing. **once**—for all; never again to suffer. It is "better" for us also once to suffer with Christ, than for ever without Christ. [BENGEL.] We now are suffering our "once;" it will soon be a thing of the past; a bright consolation to the tried. **for sin**—as though He had Himself committed them. He exposed Himself to death by His "confession," even as we are called on to "give an answer to him that asketh a reason of our hope." This was "well-doing" in its highest manifestation. As He suffered, "The Just," so we ought willingly to suffer, for righteousness sake (v. 14; cf. v. 12, 17). **that he might bring us to God**—together with Himself in His ascension to the right hand of God (v. 22). He brings us, "the unjust," justified together with Him into heaven. So the result of Christ's death is His drawing men to Him; spiritually now, in our having access into the Holiest, opened by Christ's ascension, literally hereafter. "Bring us," moreover, by the same steps of humiliation and exaltation through which Himself passed. The several steps of Christ's progress from lowliness to glory are trodden over again by His people in virtue of their oneness with Him (ch. 4. 1-3). "To God," is Greek dative (not the preposition and case), implying that God wishes it. [BENGEL.] **put to death**—the means of His bringing us to God. **in the flesh**—i. e., in respect to the life of flesh and blood. **quickened by the Spirit**—The oldest MSS. omit the Greek article. *Translate* with the preposition "in," as the antithesis to the previous "in the flesh" requires, "in spirit," i. e., in respect to His Spirit. "Put to death" in the former mode of life "quickened" in the other. Not that His Spirit ever died and was quickened, or made alive again, but whereas He had lived after the manner of mortal men in the flesh, He began to live a spiritual "resurrection" (v. 21) life, whereby he has the power to bring us to God. Two ways of ex-

plaining v. 18, 19, are open to us: I. "Quickened in Spirit," *i. e.*, immediately on His release from the "flesh," the energy of His undying spirit-life was "quickened" by God the Father, into new modes of action, *viz.*, "in the Spirit He went down (as subsequently He went up to heaven, v. 22, the same Greek verb) and heralded [not salvation, as ALFORD, contrary to Scripture, which everywhere represents man's state, whether saved or lost, after death irreversible. Nor is any mention made of the conversion of the spirits in prison. See note, v. 20. Nor is the phrase here 'preached the Gospel' (evangelizo), but heralded (*ekeryze*) or 'preached:' but simply made the announcement of His finished work; so the same Greek in Mark 1. 45, 'publish,' confirming Enoch and Noah's testimony, and thereby declaring the virtual condemnation of their unbelief, and the salvation of Noah and believers; a sample of the similar opposite effects of the same work on all unbelievers, and believers, respectively; also a consolation to those whom Peter addresses, in their sufferings at the hands of unbelievers; specially selected for the sake of 'baptism,' its 'antitype' (v. 21), which, as a seal, marks believers as separated from the rest of the doomed world] to the spirits (His Spirit speaking to the spirits) in prison (in Hades or Sheol, awaiting the judgment, 2 Peter 2. 4), which were of old disobedient when," &c. II. The strongest point in favour of I. is the position of "sometime," *i. e.*, of *old*, connected with "disobedient;" whereas if the *preaching* or *announcing* were a thing long past, we should expect "sometime," or *of old*, to be joined to "went and preached." But this transposition may express that *their disobedience preceded His preaching*. The Greek participle expresses the reason of His preaching, "*inasmuch as* they were sometime disobedient" (cf. ch. 4. 6). Also "went" seems to mean a *personal* going, as in v. 22, not merely *in spirit*. But see the answer below. The objections are, 'quickened' must refer to Christ's body (cf. v. 21, end), for as His Spirit never ceased to live, it cannot be said to be "quickened." Cf. John 5. 21; Romans 8. 11, and other passages, where "quicken" is used of the bodily resurrection. Also, not His Spirit, but His soul, went to Hades. His Spirit was commended by Him at death to His Father, and was thereupon "in Paradise." The theory—1. would thus require that His descent to the spirits in prison should be *after* His resurrection! Cf. Ephesians 4. 9, 10, which makes the *descent* precede the *ascent*. Also Scripture elsewhere is silent about such a heralding, though possibly Christ's death had immediate effects on the state of both the godly and the ungodly in Hades: the souls of the godly heretofore in comparative confinement, perhaps then having been, as some Fathers thought, translated to God's immediate and heavenly presence; but this cannot be proved from Scripture. Cf. however John 3. 13; Colossians 1. 18. Prison is always used in a *bad* sense in Scripture. "Paradise" and "Abraham's bosom," the abode of good spirits in Old Testament times, are separated by a wide gulf from Hell or Hades, and cannot be called "prison." Cf. 2 Corinthians 12. 2, 4, where "paradise" and the "third heaven" correspond. Also, why should the antediluvian unbelievers in particular be selected as the objects of His preaching in Hades? Therefore explain: "Quickened in spirit, in which (as distinguished from *in person*); the words "in which," *i. e.*, *in spirit*, expressly obviating the objection that "went" implies a *personal going*) He went (in the person of Noah, "a preacher of righteousness, 2 Peter 2. 5: ALFORD's own note, Ephesians 2. 17, is the best reply to his argument from "went" that a *local* going to Hades *in person* is meant. As "He came and preached peace" by His Spirit in the apostles and ministers after His death and ascension: so before His incarnation He preached in Spirit through Noah to the antediluvians, John 14. 18, 28; Acts 26. 23. "Christ should show," *lit.*, "announce light to the Gentiles") and preached unto the spirits in prison, *i. e.* the antediluvians, whose bodies indeed seemed free, but their spirits were in prison, shut up in the earth as one great condemned cell (exactly parallel to Isaiah 24. 22, 23. "upon the earth . . . they shall be gathered together as prisoners are gathered in the pit, and shall be shut up

in the prison," &c. [just as the fallen angels are judicially regarded as "in chains of darkness," though for a time now at large on the earth, 1 Peter 2. 4], where v. 18 has a plain allusion to the flood, "the windows from on high are open," cf. Genesis 7. 11); from this prison the only way of escape was that preached by Christ in Noah. Christ, who in our times came in the flesh, in the days of Noah preached *in Spirit* by Noah to the spirits then in prison (Isaiah 61. 1, end, "the Spirit of the Lord God hath sent me to proclaim the opening of the prison to them that are bound"). So in ch. 1. 11, "the Spirit of Christ" is said to have testified in the prophets. As Christ suffered even to death by enemies, and was afterwards quickened in virtue of His "Spirit" (or Divine nature, Romans 1. 3, 4; 1 Corinthians 15. 45), which henceforth acted in its full energy, the first result of which was the raising of His body (v. 21, end) from the prison of the grave and His soul from Hades; so the same Spirit of Christ enabled Noah, amidst reproach and trials, to preach to the disobedient spirits fast bound in wrath. That Spirit in you can enable you also to suffer patiently now, looking for the resurrection deliverance. 20. *once*—Not in the oldest MSS. when . . . the long-suffering of God waited in the days of Noah—Oldest MSS. Greek, "was continuing to wait on" (if haply men in the 120 years of grace would repent, until the end of His waiting came in their death by the flood. This refutes ALFORD's idea of a second day of grace having been given in Hades. Noah's days are selected, as the ark and the destroying flood answer respectively to "baptism" and the coming destruction of unbelievers by fire. while the ark was a-preparing—(Hebrews 11. 7.) A long period of God's "long-suffering and waiting," as Noah had few to help him, which rendered the world's unbelief the more inexcusable. wherein—*lit.*, "(by having entered) into which." eight—seven (the sacred number) with ungodly Ham. few—So now. souls—As this term is here used of living persons, why should not "spirits" also? Noah preached to their ears, but Christ *in spirit*, to their spirits, or spiritual natures. saved BY water—The same water which drowned the unbelieving, buoyed up the ark in which the eight were saved. Not as some translate, "were brought safe through the water." However, the sense of the preposition may be as in 1 Corinthians 3. 15, "they were safely preserved through the water," though having to be *in the water*. 21. whereunto—The oldest MSS. read, "whither:" *lit.*, "whither (*viz.*, water, in general; being) the antitype (of the water of the flood) is now saving (the salvation being not yet fully realized by us, cf. 1 Corinthians 10. 1, 2, 5; Jude 5; puts into a state of salvation) us also (two oldest MSS. read 'you' for 'us': For also, as well as Noah and his party), to wit, baptism." Water saved Noah not of itself, but by sustaining the ark built in faith resting on God's word: it was to him the sign and mean of a kind of regeneration of the earth. The flood was for Noah a baptism, as the passage through the Red Sea was for the Israelites; by baptism in the flood he and his family were transferred from the old world to the new; from immediate destruction to lengthened probation; from the companionship of the wicked to communion with God; from the severing of all bonds between the creature and the Creator to the privileges of the covenant: so we by spiritual baptism. As there was a Ham who forfeited the privileges of the covenant, so many now. The antitypical water, *viz.*, baptism, saves you also, not of itself, nor the mere material water, but the spiritual thing conjoined with it, repentance and faith, of which it is the sign and seal, as Peter proceeds to explain. Cf. the union of the sign and thing signified, John 3. 5; Ephesians 5. 26; Titus 3. 5; Hebrews 10. 22; cf. 1 John 5. 6. *Not the, &c.*—"flesh" bears the emphasis. "Not the putting away of the filth of the flesh" (as is done by a mere water baptism, unaccompanied with the Spirit's baptism, cf. Ephesians 2. 11), but of the soul. It is the ark (Christ and His Spirit-filled Church), not the water, which is the instrument of salvation: the water only flowed round the ark; so not the mere water baptism, but the water *where* accompanied with the Spirit. answer—Greek, *interro-*

1 PETER IV.

gation;" referring to the questions asked of candidates for baptism; eliciting a confession of faith "toward God," and a renunciation of Satan [AUGUSTINE, *ad Catechumenos*, B. 4., c. 1; CYPRIAN, *Ep. 7.*, *ad Rogatian*], which, when flowing from "a good conscience," assure one of being "saved." *Lit.*, "a good conscience's interrogation (including the satisfactory answer) toward God." I prefer this to the translation of WAHL, ALFORD, &c., "inquiry of a good conscience after God;" not one of the parallels alleged, not even 2 Samuel 11. 7, in the LXX., is strictly in point. Recent Byzantine Greek idiom (whereby the term meant (1.) the question; (2.) the stipulation; (3.) the engagement), easily flowing from the usage of the word as Peter has it, confirms the former translation. **by the resurrection of Jesus**—joined with "saves you:" In so far as baptism applies to us the power of Christ's resurrection. As Christ's death unto sin is the source of the believer's death unto, and so deliverance from, sin's penalty and power; so His resurrection life is the source of the believer's new spiritual life. 22. (Psalm 110. 1; Romans 8. 34, 38; 1 Corinthians 15. 24; Ephesians 1. 21; 3. 10; Colossians 1. 16; 2. 10-15.) The fruit of His patience in His voluntary endured and undeserved sufferings: a pattern to us, v. 17, 18. **gone**—(Luke 24. 51.) Proving against rationalists an actual material ascension. *Lit.*, "Is on the right hand of God, having gone into heaven." The oldest MSS. of the *Vulgate* and the *Latin Fathers*, add what expresses the benefit to us of Christ's sitting on God's right hand, "Who is on the right hand of God, having swallowed up death that we may become heirs of everlasting life;" involving for us A STATE OF LIFE, saved, glorious, and eternal. The GREEK MSS., however, reject the words. Cf. with this verse Peter's speeches, Acts 2. 32-35; 3. 21, 26; 10. 40, 42.

CHAPTER IV.

Ver. 1-19. LIKE THE RISEN CHRIST, BELIEVERS HENCEFORTH OUGHT TO HAVE NO MORE TO DO WITH SIN. *As the end is near, cultivate self-restraint, watchful prayerfulness, charity, hospitality, scriptural speech, ministering to one another according to your several gifts to the glory of God: Rejecting patience under suffering.* 1. **For us**—Supported by some oldest MSS. and versions, omitted by others. **in the flesh**—in His mortal body of humiliation. **arm**—(Ephesians 6. 11, 13.) **the same mind**—of suffering with patient willingness what God wills you to suffer. **he that hath suffered**—for instance, Christ first, and in His person the believer: a general proposition. **hath ceased**—*lit.*, "has been made to cease," i. e., has obtained by the very fact of His having suffered once for all, a cessation from sin, which had heretofore lain on him (Romans 6. 6-11, especially 7). The Christian is by faith one with Christ: as then Christ by death is judicially freed from sin; so the Christian who has in the person of Christ died, has no more to do with it judicially, and ought to have no more to do with it actually. "The flesh" is the sphere in which sin has place. 2. **That he, &c.**—"That he (the believer, who has once for all obtained cessation from sin by suffering; in the person of Christ, viz., in virtue of his union with the crucified Christ) should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God" as his rule. "*Rest of his time in the flesh*" (the Greek has the preposition "in" here, not in v. 1 as to Christ) proves that the reference is here not to Christ, but to the believer, whose remaining time for glorifying God is short (v. 3). "Live" in the truest sense, for heretofore he was dead. Not as ALFORD, "*Arm yourselves . . . with a view no longer to live the rest of your time.*" 3. **may suffice**—Greek, "is sufficient." Peter takes the lowest ground: for not even the past time ought to have been wasted in lust; but since you cannot recall it, at least lay out the future to better account. **us**—Omitted in oldest MSS. **wrought**—Greek, "wrought out." **Gentiles**—heathen: which many of you were. **when, &c.**—"walking as ye have done [ALFORD] in lasciviousness;" the Greek means *petulant, immodest, wantonness*, unbridled conduct: not so much filthy lust. **excess of wine**—"wine-bibbing." [ALFORD.] **abominable**—"nefarious," "lawless

idolatries," violating God's most sacred law; not that as Peter's readers (*Note*, ch. 1. 1) *walked* in these, but *many*, viz., the Gentile portion of them. 4. **Wherein**—In respect to which abandonment of your former walk (v. 3). **run not with them**—eagerly, in troops. [BENGEL.] **excess**—*lit.*, *profusion*; a sink: stagnant water remaining after an inundation. **riot**—profligacy. **speaking evil**—charging you with pride, singularity, hypocrisy, and secret crimes (v. 14; 2 Peter 2. 2). However, there is no "of you" in the Greek, but simply "blaspheming." It seems to me always to be used, either directly or indirectly, in the sense of *impious reviling against God, Christ, or the Holy Spirit*, and the Christian religion, not merely against men as such; Greek, v. 14, below. 5. They who now call you to account falsely, shall have to give account themselves for this very evil-speaking (Jude 15), and be condemned justly. **ready**—very speedily (v. 7; 2 Peter 3. 10). Christ's coming is to the believer always near. 6. **For**—Giving the reason for v. 5, "judge the dead." **Gospel preached also to . . . dead**—as well as to them now living, and to them that shall be found alive at the coming of the Judge. "Dead" must be taken in the same literal sense as in v. 5, which refutes the explanation "dead" in sins. Moreover, the absence of the Greek article does not necessarily restrict the sense of "dead" to particular dead persons, for there is no Greek article in v. 5 also, where "the dead" is universal in meaning. The sense seems to be, Peter, as representing the true attitude of the Church in every age, expecting Christ at any moment, says, The Judge is ready to judge the quick and dead—the dead, I say, for they, too, in their lifetime, have had the Gospel preached to them, that so they might be judged at last in the same way as those living now (and those who shall be so when Christ shall come), viz., "men in the flesh," and that they might, having escaped condemnation by embracing the Gospel so preached, live unto God in the spirit (though death has passed over their flesh), Luke 20. 38, thus being made like Christ in death and in life (*Note*, ch. 3. 18). He says, "live," not "made alive" or quickened; for they are supposed to have been already "quickened together with Christ" (Ephesians 2. 5). This verse is parallel to ch. 3. 19; cf. *Note* there. The Gospel, substantially, was "preached" to the Old Testament Church; though not so fully as to the New Testament Church. It is no valid objection, that the Gospel has not been preached to all that shall be found dead at Christ's coming. For Peter is plainly referring only to those within reach of the Gospel, or who might have known God through His ministers in Old and New Testament times. Peter, like Paul, argues that those found living at Christ's coming shall have no advantage above the dead who shall then be raised, inasmuch as the latter live unto, or "according to," God, even already in His purpose. ALFORD's explanation is wrong, "that they might be judged according to men as regards the flesh," i. e., be in the state of the completed sentence on sin, which is death after the flesh. For "judged" cannot have a different meaning in this verse from what "judge" bears in v. 5. "Live according to God" means, live a life with God, such as God lives, divine; as contrasted with "according to men in the flesh," i. e., a life such as men live in the flesh. 7. Resuming the idea in v. 5. **the end of all things**—and therefore also of the wantonness (v. 3, 4) of the wicked, and of the sufferings of the righteous. [BENGEL.] The nearness meant is not that of mere time, but that before the Lord; as he explains to guard against misapprehension, and defends God from the charge of procrastination: We live in the last dispensation, not like the Jews under the Old Testament. The Lord will come as a thief; He is "ready" (v. 5) to judge the world at any moment; it is only God's long-suffering and His will that the Gospel should be preached as a witness to all nations that induces him to lengthen out the time which is with Him still as nothing. **sober**—"self-restrained." The opposite duties to the sins in v. 3 are here inculcated. Thus "sober" is the opposite of "lasciviousness" (v. 3). **watch**—Greek, "be soberly vigilant;" not intoxicated with worldly cares and pleasures. Temperance promotes wake-

idleness or watchfulness, and both promote prayer. Drink makes drowsy, and drowsiness prevents prayer. prayer—Greek, "prayers;" the end for which we should exercise vigilance. 8. *above all things*—not that "charity" or *love* is placed above "prayer," but because *love* is the animating spirit, without which all other duties are dead. *Translate as Greek*, "Having your mutual (*lit.*, towards yourselves) charity intense." He presupposes its existence among them; he urges them to make it more fervent. *charity shall cover the multitude, &c.*—The oldest MSS. have "covereth." Quoted from Proverbs 10. 12; cf. 17. 9. "Covereth" so as not harshly to condemn or expose faults; but forbearingly to bear the other's burdens, forgiving and forgetting past offences. Perhaps the additional idea is included, By prayer for them, *love tries to have them covered by God*; and so being the instrument of converting the sinner from his error, "covereth a (not 'the,' as *English Version*) multitude of sins;" but the former idea from Proverbs is the prominent one. It is not, as Rome teaches, "covereth" *his own* sins; for then the Greek middle voice would be used; and Proverbs 10. 12 and 17. 9 support the Protestant view. "As God with His love covers my sins if I believe, so must I also cover the sins of my neighbour." [LUTHER.] Cf. the conduct of Shem and Japheth to Noah (Genesis 9. 23), in contrast to Ham's exposure of his father's shame. We ought to cover others' sins only where love itself does not require the contrary. 9. (Romans 12. 13; Hebrews 13. 2.) Not the spurious hospitality which passes current in the world, but the entertaining of those *needing* it, especially those exiled for the faith, as the representatives of Christ, and all hospitality to whomsoever exercised from genuine Christian love. *without grudging*—Greek, "murmuring." "He that giveth, let him do it with simplicity," *i. e.*, open-hearted sincerity; with cordiality. Not secretly speaking against the person whom we entertain, or upbraiding him with the favour we have conferred on him. 10. *every*—"Even as each man hath received," in whatever degree, and of whatever kind. The Spirit's gifts (*lit.*, "gift of grace," *i. e.*, gratuitously bestowed) are the common property of the Christian community, each Christian being but a steward for the edifying of the whole, not receiving the gift merely for his own use. *minister the same*—not discontentedly envying or disparaging the gift of another. *one to another*—Greek as in v. 8, "towards yourselves;" implying that all form but one body, and in seeking the good of other members they are promoting the good of themselves. *stewards*—Referring to Matthew 25. 15, &c.; Luke 19. 13-26. 11. *If any . . . speak*—*viz.*, as a prophet, or divinely-taught teacher in the Church assembly. *the*—The Greek has no article: "as oracles of God." This may be due to Greek, "God," having no article, it being a principle when a governed noun omits the Greek article, that the governing noun should omit it too. In Acts 7. 38 also, the Greek article is wanting; thus *English Version*, "as the oracles of God," *viz.*, the Old Testament, would be right, and the precept be similar to Romans 12. 6, "prophecy according to the analogy of the faith." But the context suits better thus, "Let him speak as (becomes one speaking) oracles of God." His divinely-inspired words are *not his own*, but *God's*, and as a steward (6. 10) having them committed to him, he ought so to speak them. Jesus was the pattern in this respect (Matthew 7. 29; John 12. 49; 14. 10; cf. Paul, 2 Corinthians 2. 17). *Note*, the very same term as is applied in the only other passages where it occurs (Acts 7. 38; Romans 3. 2; Hebrews 5. 12), to the Old Testament inspired writings, is here predicated of the inspired words (the substance of which was afterwards committed to writing) of the New Testament prophets. *minister*—in acts; the other sphere of spiritual activity besides speaking. *as of*—"out of" the store of his "strength" (Greek, *physical power* in relation to outward service, rather than moral and intellectual "ability;" so in Mark 12. 30). *giveth*—Greek, "supplieth;" originally said of a *choragus*, who supplied the chorus with all necessaries for performing their several parts. *that God in all things may be glorified*—the final end of all a Christian's acts. *through Jesus Christ*—The mediator through whom all our bless-

ings come down to us, and also through whom all our praises ascend to God. Through Christ alone can God be glorified in us and our sayings and doings. *to whom*—Christ. *be*—Greek, "is." *for ever and ever*—Greek, "unto the ages of the ages." 12. *strange*—they might think it strange that God should allow his chosen children to be sore tried. *fiery trial*—like the fire by which metals are tested and their dross removed. The Greek adds "in your case." *which is to try you*—Greek, "which is taking place for a trial to you." Instead of its "happening to you" as some strange and untoward chance, it "is taking place" with the gracious design of trying you; God has a wise design in it—a consolatory reflection. 13. *inasmuch as*—The oldest MSS. read, "in proportion as;" "in as far as" ye by suffering are partakers of Christ's sufferings, *i. e.*, by faith enter into realizing fellowship with them; willingly for His sake suffering as He suffered. *with exceeding joy*—Greek, "exulting joy;" now ye rejoice amidst sufferings; then ye shall exult, for ever free from sufferings (ch. 1. 6, 8). If we will not bear suffering for Christ now, we must bear eternal sufferings hereafter. 14. *for*—Greek, "in the name of Christ," *viz.*, as Christians (v. 16; ch. 3. 14, above); "in my name, because ye belong to Christ." The emphasis lies on this: v. 15, "as a murderer, thief," &c., stands in contrast. Let your suffering be on account of Christ, not on account of evil-doing (ch. 2. 20). *reproached*—*reproach* affects noble minds more than loss of goods, or even bodily sufferings. *the Spirit . . . upon you*—the same Spirit as rested on Christ (Luke 4. 18). "The Spirit of glory" is His Spirit, for He is the "Lord of glory" (James 2. 1). Believers may well overcome the "reproach" (cf. Hebrews 11. 26), seeing that "the Spirit of glory" rests upon them, as upon Him. It cannot prevent the happiness of the righteous, if they are reproached for Christ, because they retain before God their glory entire, as having the Spirit, with whom glory is inseparably joined. [CALVIN.] *and of God*—Greek "and the (Spirit) of God;" implying that the Spirit of glory (which is Christ's Spirit) is at the same time also the Spirit of God. *on their part he is evil spoken of, but on your part he is glorified*—Omitted in the two oldest Greek MSS. and Syriac and Coptic versions, but supported by one very old MS., Vulgate, Sahidic, Cyprian, &c. "Evil spoken of," *lit.*, "blasphemed;" not merely do they "speak against you," as in ch. 3. 16, but blasphemously mock Christ and Christianity itself. 15. *But*—Greek, "For." "Reproached in the name of Christ" I say (v. 14), "FOR let none," &c. *as . . . as . . . as . . . as*—the *as* twice in italics is not in the Greek. The second Greek "*as*" distinguishes the class "body in other men's matters," from the previous class of delinquents. Christians, from mistaken zeal, under the plea of faithfulness, might readily step out of their own calling and make themselves judges of the acts of unbelievers. *Lit.*, "a bishop in what is (not his own, but) another's" province; an allusion to the existing bishops or overseers of the Church; a self-constituted bishop in others' concerns. 16. *a Christian*—the name given in contempt first at Antioch, Acts 11. 26; ch. 26, 28; the only three places where the term occurs. At first believers had no distinctive name, but were called among themselves "brethren," Acts 6. 3; "disciples," Acts 6. 1; "those of the way," Acts 9. 2; "saints," Romans 1. 7; by the Jews (who denied that Jesus was the CHRIST, and so would never originate the name *Christian*), in contempt, "Nazarenes." At Antioch, where first idolatrous Gentiles (Cornelius, Acts 10., was not an idolater, but a proselyte) were converted, and wide missionary work began, they could be no longer looked on as a Jewish sect, and so the Gentiles designated them by the new name "Christians." The rise of the new name marked a new epoch in the Church's life, a new stage of its development, *viz.*, its missions to the Gentiles. The idle and witty people of Antioch, we know from heathen writers, were famous for inventing nicknames. The date of this Epistle must have been when this had become the generally recognized designation among Gentiles (it is never applied by Christians to each other, as it was in after ages—an undesigned proof that the New Testament was composed when it professes), and when the name exposed

one to reproach and suffering, though not seemingly as yet to systematic persecution. let him not be ashamed—though the world is ashamed of shame. To suffer for one's own faults is no honour (v. 15; ch. 2. 20),—for Christ, is no shame (v. 14; ch. 3. 13). but let him glorify God—not merely glory in persecution; Peter might have said as the contrast, “but let him esteem it an honour to himself;” but the honour is to be given to God, who counts him worthy of such an honour, involving exemption from the coming judgments on the ungodly. on this behalf—The oldest MSS. and *Vulgate* read, “in this name,” i. e., in respect of suffering for such a name. 17. Another ground of consolation to Christians. All must pass under the judgment of God; God's own household first, their chastisement being here, for which they should glorify Him as a proof of their membership in His family, and a pledge of their escape from the end of those whom the last judgment shall find disobedient to the Gospel. the time—*Greek*, “season,” “fit time.” Judgment must begin at the house of God—the Church of living believers. Peter has in mind Ezekiel 9. 6; cf. Amos 3. 2; Jeremiah 25. 29. Judgment is already begun, the Gospel word, as a “two-edged sword,” having the double effect of saving some and condemning others, and shall be consummated at the last judgment. “When power is given to the destroyer, he observes no distinction between the righteous and the wicked; not only so, but he begins first at the righteous.” [WEISTEIN from Rabbins.] But God limits the destroyer's power over His people. if . . . at us, what shall the end be of them, &c.—If even the godly have chastening judgments now, how much more shall the ungodly be doomed to damnatory judgments at last. Gospel of God—the very God who is to judge them. 18. scarcely—Cf. “so as by fire,” 1 Corinthians 3. 15; having to pass through trying chastisements, as David did for his sin. “The righteous” man has always more or less of trial, but the issue is certain, and the entrance into the kingdom abundant at last. The “scarcely” marks the severity of the ordeal, and the unlikelihood (in a mere human point of view) of the righteous sustaining it; but the righteousness of Christ and God's everlasting covenant make it all sure. ungodly—having no regard for God; negative description. sinner—loving sin; positive; the same man is at once God-forgetting and sin-loving. appear—in judgment. 19. General conclusion from v. 17, 18. Seeing that the godly know that their sufferings are by God's will, to chasten them that they may not perish with the world, they have good reason to trust God cheerfully amidst sufferings, persevering in well-doing. let them—*Greek*, “let them also,” “let even them,” as well as those not suffering. Not only under ordinary circumstances, but also in time of suffering, let believers commit, &c. (cf. Note, ch. 3. 14). according to the will of God—(Note, ch. 3. 17.) God's will that the believer should suffer (v. 17), is for his good. One oldest MS. and *Vulgate* read, “In well-doings;” contrast ill-doings, v. 15. Our committing of ourselves to God is to be, not in indolent and passive quietism, but accompanied with active well-doings. faithful—to His covenant promises. Creator—who is therefore also our Almighty Preserver. He, not we, must keep our souls. Sin destroyed the original spiritual relation between creature and Creator leaving that only of government. Faith restores it; so that the believer, living to the will of God (ch. 4. 2), rests implicitly on his Creator's faithfulness.

CHAPTER V.

Ver. 1-14. EXHORTATIONS TO ELDERS, JUNIORS, AND ALL IN GENERAL. PARTING PRAYER. CONCLUSION. 1. elders—all in office and age (v. 5). I . . . also an elder—To put one's self on a level with those whom we exhort, gives weight to one's exhortations (cf. 2 John 1). Peter, in true humility for the Gospel's sake, does not put forward his apostleship here, wherein he presided over the elders. In the apostleship the apostles have no successors, for “the signs of an apostle” have not been transmitted. The presidents over the presbyters and deacons, by whatever name designated, angel, bishop, or moderator, &c., though of the

same ORDER as the presbyters, yet have virtually succeeded to a superintendency of the Church analogous to that exercised by the apostles (this superintendency and priority existed from the earliest times after the apostles [TER-TULLIAN]); just as the Jewish synagogue (the model which the Church followed) was governed by a council of presbyters, presided over by one of themselves, “the chief ruler of the synagogue.” Cf. VITRINGA, *Synagogue*, Part II., ch. 3. and 7. witness—an eye-witness of Christ's sufferings, and so qualified to exhort you to believing patience in suffering for well-doing after His example (ch. 4. 19; 2. 20). This explains the “therefore” inserted in the oldest MSS., “I therefore exhort,” resuming exhortation, ch. 4. 19. His higher dignity as an apostle is herein delicately implied, as eye-witnessing was a necessary qualification for apostleship: cf. Peter's own speeches, Acts 1. 21, 22; 2. 32; 10. 39. also—Implying the righteous recompense corresponding to the sufferings. partaker of the glory—according to Christ's promise; an earnest of which was given in the transfiguration. 2. Feed—*Greek*, “Tend as a shepherd,” by discipline and doctrine. Lead, feed, heed; by prayer, exhortation, government, and example. The dignity is marked by the term “elder;” the duties of the office, to tend or oversee, by “bishop.” Peter has in mind Christ's injunction to him, “Feed (tend) my sheep . . . Feed (pasture) my lambs” (John 21. 16). He invites the elders to share with him the same duty (cf. Acts 20. 28). The flock is Christ's, which is among you—Whilst having a concern for all the Church, your special duty is to feed that portion of it which is among you. oversight—*Greek*, “bishopric,” or duty of bishops, i. e., overseer. not by constraint—necessity is laid upon them, but willingness prevents it being felt, both in undertaking and in fulfilling the duty. [BENGEL.] “He is a true presbyter and minister of the counsel of God who doeth and teacheth the things of the Lord, being not accounted righteous merely because he is a presbyter, but because righteous, chosen into the presbytery.” [CLEMENS ALEXANDRINUS.] willingly—One oldest MS., *Vulgate*, *Syriac*, and *Coptic*, add, “as God would have it to be done” (Romans 8. 27). not for filthy lucre—(Isaiah 56. 11; Titus 1. 7.) of a ready mind—promptly and heartily, without selfish motive of gain-seeking, as the Israelites gave their services willingly-heartedly to the sanctuary. 3. being lords—*Greek*, “lording it;” implying pride and oppression. “Not that we have dominion over your faith.” God's heritage—*Greek*, “the inheritances,” i. e., the portions of the Church committed severally to your pastoral charge. [BENGEL.] It is explained by “the flock” in the next clause. However in v. 2, “flock of God which is among you,” answering to “(God's) heritages” (plural to express the sheep who are God's portion and inheritance, Deuteronomy 32. 9) committed to you, favours *English Version*. The flock, as one whole, is God's heritage, or flock in the singular. Regarded in relation to its component sheep, divided among several pastors, it is in the plural “heritages.” Cf. Acts 1. 17, 25, “Part” (the same *Greek*). Bernard of Clairvaux, wrote to Pope Eugene, “Peter could not give thee what he had not; what he had he gave: the care over the Church, not dominion.” being—*Greek*, “becoming.” ensamples—the most effective recommendation of precept (1 Timothy 4. 12). Titus 2. 7, “patterns.” So Jesus. “A monstrosity it is to see the highest rank joined with the meanest mind, the first seat with the lowest life, a grandiloquent tongue with a lazy life, much talking with no fruit.” [BERNARD.] 4. And—And so: as the result of “being ensamples” (v. 3). chief Shepherd—The title peculiarly Christ's own, not Peter's or the pope's when . . . shall appear—*Greek*, “be manifested” (Colossians 3. 4). Faith serves the Lord while still unseen. that fadeth not away—*Greek*, “amaranthine” (cf. ch. 1. 4). crown—*Greek*, *stephanos*, a garland of victory, the prize in the Grecian games, woven of ivy, parsley, myrtle, olive, or oak. Our crown is distinguished from theirs in that it is “incorruptible” and “fadeth not away,” as the leaves of theirs soon did. “The crown of life.” Not a *kingly* “crown” (a different *Greek* word, *diadema*): the prerogative

use of the Lord Jesus (Revelation 19. 12). **glory**—Greek, "the glory," *viz.* to be then revealed (v. 1; ch. 4. 13). 5. **ye younger**—The deacons were originally the younger men, the *presbyters* older; but subsequently as *presbyter* expressed the office of Church-ruler or teacher, so *Greek neoteros* means not (as *lit.*) *young men* in age, but *subordinate ministers* and servants of the Church. So Christ uses the term "younger." For He explains it by "he that doth serve," *lit.*, *he that ministereth as a deacon*; just as He explains "the greatness" by "he that is chief," *lit.*, "he that ruleth," the very word applied to the *bishops* or *presbyters*. So "the young men" are undoubtedly the deacons of the Church of Jerusalem, of whom, as being all *Hebrews*, the Hellenistic Christians subsequently complained as neglecting their *Grecian* widows, whence arose the appointment of the seven others, *Hellenistic* deacons. So here, Peter, having exhorted the *presbyters*, or elders, not to lord it over those committed to them, adds, *Like-wise ye neoteros* or younger, *i. e.*, subordinate ministers and deacons, submit cheerfully to the command of the elders. [MOSHEIM.] There is no Scripture sanction for "younger" meaning *laymen* in general (as ALFORD explains): its use in this sense is probably of later date. The "all of you" that follows, refers to the congregation generally; and it is likely that, like Paul, Peter should notice, previous to the general congregation, the *subordinate ministers* as well as the *presbyters*, writing as he did to the same region (Ephesus), and to confirm the teaching of the apostle of the Gentiles. **Yea**—To sum up all my exhortations in one. **be subject**—Omitted in the oldest MSS. and Versions, but TISCHENDORF quotes the Vatican MS. for it. Then *translute*, "Gird (ch. 1. 13; 4. 1) fast on humility (lowliness of mind) to one another." The verb is *lit.*, "tie on with a fast knot." [WAHL.] Or, "gird on humility as the slave dress (encomboma):" as the Lord girded himself with a towel to perform a servile office of humility and love, washing his disciples' feet, a scene in which Peter had played an important part, so that he would naturally have it before his mind. Cf. similarly v. 2 with John 21. 15-17. Clothing was the original badge of man's sin and shame. Pride caused the need of man's clothing, and pride still reigns in dress; the Christian therefore clothes himself in humility (ch. 3. 3, 4). God provides him with the robe of Christ's righteousness, in order to receive which man must be stripped of pride. **God resisteth the proud**—Quoted, as James 4. 6, from Proverbs 3. 34. Peter had James before his mind, and gives his Epistle inspired sanction. Cf. v. 9 with James 4. 7, *lit.*, "arrayeth Himself against." Other sins flee from God: pride alone opposeth itself to God; therefore, God also in turn opposes Himself to the proud. [GERHARD in ALFORD.] Humility is the vessel of all graces. [AUGUSTINE.] 6. **under the mighty hand**—afflicting you (ch. 3. 15): "accept" His chastisements, and turn to Him that smiteth you. He depresses the proud and exalts the humble. **in due time**—wait humbly and patiently for His own fit time. One oldest MS. and *Vulgate* read, "In the season of visitation," *viz.*, His visitation in mercy. 7. **Casting—once for all**: so the *Greek* aorist. **care**—"anxiety." The advantage flowing from *humbling ourselves under God's hand* (v. 6) is confident reliance on His goodness. Exemption from care goes along with humble submission to God. **careth for you**—*lit.*, "respecting you." Care is a burden which faith casts off the man on his God. Cf. Psalm 22. 10; 37. 5; 55. 22, to which Peter alludes; Luke 12. 22, 37; Philippians 4. 6. **careth**—not so strong a *Greek* word as the previous *Greek* "anxiety." 8. Peter has in mind Christ's warning to himself to watch against Satan, from forgetting which he fell. **Be sober . . . vigilant**—"Care," *i. e.*, anxiety, will intoxicate the soul; therefore be sober, *i. e.*, self-restrained. Yet, lest this freedom from care should lead any to false security, he adds, "Be vigilant" against "your adversary." Let this be your "care." God provides, therefore do not be anxious. The devil seeks, therefore watch. [BENGEL.] **because**—Omitted in the oldest MSS. The broken and disjointed sentences are more fervid and forcible. **LORD**

FER of Cagliari reads as *English Version*. **adversary**—*lit.* *opponent in a court of justice* (Zecharian 3. 1). "Satan" means *opponent*. "Devil," *accuser* or *slanderer* (Revelation 12. 10). "The enemy" (Matthew 13. 39). "A murderer from the beginning" (John 8. 44). He counteracts the Gospel and its agents. "The tempter." **roaring lion**—implying his violent and insatiable thirst for prey as a hungry lion. Through man's sin he got God's justice on his side against us; but Christ, our Advocate, by fulfilling all the demands of justice for us, has made our redemption altogether consistent with justice. **walketh about**—(Job 1. 7; 2. 2.) So the children of the wicked one cannot rest. Evil spirits are in 2 Peter 2. 4; Jude 6, said to be already in chains of darkness and in hell. This probably means that this is their doom *finally*: a doom already begun in part; though for a time they are permitted to roam in the world (of which Satan is prince), especially in the dark air that surrounds the earth. Hence perhaps arises the miasma of the air at times, as physical and moral evil are closely connected. **devour**—entangle in worldly "care" (v. 7) and other snares, so as finally to destroy. Cf. Revelation 12. 15, 16. 9. (Luke 4. 13; Ephesians 6. 11-17; James 4. 7.) **steadfast**—Cf. "established in the truth," 2 Peter 1. 12. Satan's power exists only in respect to the unbelieving; the faithful he cannot hurt (1 John 5. 18). Faith gives strength to prayer, the great instrument against the foe (James 1. 6, &c.). **knowing, &c.**—"encouragement not to faint in afflictions:" your brethren suffer the same; nothing beyond the common lot of Christians befalls you (1 Corinthians 10. 13). It is a sign of God's favour rather than displeasure, that Satan is allowed to harass you, as he did Job. Your fellow-Christians have the same battle of faith and prayer against Satan. **in the world**—lying in the wicked one, and therefore necessarily the scene of "tribulation" (John 16. 33). **are**—are being accomplished according to the appointment of God. 10. Comforting assurance that God will finally "perfect" His work of "grace" in them, after they have undergone the necessary previous suffering. **But**—Only do you watch and resist the foe: God will perform the rest. [BENGEL.] **of all grace**—(Cf. ch. 4. 10.) The God to whom as its source all grace is to be referred—who in grace completes what in grace He began. He from the first "called you" (so the oldest MSS. read for "us") unto (with a view to) glory." He will not let His purpose fall short of completion. If He does so in punishing, much more in grace. The three are fitly conjoined: the *call*, the *glory* to which we are called, and the way (*suffering*); the fourth is the ground of the calling, *viz.*, the *grace of God in Christ*. **by**—*Greek*, "in." Christ is He in virtue of whom, and in union with whom, believers are called to glory. The opposite is "in the world" (v. 9 John 16. 33). **after that ye have suffered**—Join to "called you:" *suffering*, as a necessary preliminary to *glory*, was contemplated in God's calling. **a while**—short and inconsiderable, as compared with the *glory*. **perfect, &c.**—The two oldest MSS., and *Vulgate* and *Coptic* versions, read, "Shall perfect (so that there shall be nothing defective in you), stablish, strengthen," and omit "settle," *lit.*, *ground*, or *fix on a foundation*. ALFORD reads it in spite of the oldest MSS. The authority of the latter I prefer: moreover the climax seems to require rather a verb of completing the work of grace, than, as the *Greek* means, *founding* it. The *Greek* has "shall HIMSELF perfect you:" though you are called on to watch and resist the foe, God Himself must really do all in and through you. The same God who begins must Himself complete the work. The *Greek* for "stablish" (so as to be "steadfast in the faith," v. 9) is the same as "strengthen," Luke 22. 32. Peter has in mind Christ's charge, "When thou art converted strengthen thy brethren." His exhortation accords with his name *Peter*, "Thou art Peter, and upon this rock I will build my Church." "Stablish," so as not to waver. "Strengthen" with might in the inner man by His Spirit, against the foe. 11. **To him**—Emphatic. To Him and Him alone: not to ourselves. Cf. "Himself," Note, v. 14. **glory and—**Omitted in the oldest MSS. and versions. **dominion**—*Greek*, "the might" shown in so "perfecting."

to., you, v. 16. 12. *Silvanus—Silas*, the companion of Paul and Timothy: a suitable messenger by whom to confirm, as Peter here does, *Paul's* doctrine of "the true grace of God" in the same churches (cf. 2 Peter 3. 16). We never meet with Silvanus as Paul's companion after Paul's last journey to Jerusalem. His connection with Peter was plainly subsequent to that journey. as I suppose—Join "faithful unto you [STEIGER], as I suppose." Silvanus may have stood in a close relation to the churches in Asia, perhaps having taken the oversight of them after Paul's departure, and had afterwards gone to Peter, by whom he is now sent back to them with this Epistle. He did not know, by positive observation, *Silvanus' faithfulness to them*; he therefore says, "faithful to you, as I suppose," from the accounts I hear; not expressing doubt. ALFORD joins "I have written unto you," which the Greek order favours. The seeming uncertainty, thus, is not as to Silvanus' faithfulness, which is strongly marked by the Greek article, but as to whether he or some other would prove to be the bearer of the letter, addressed as it was to five provinces, all of which Silvanus might not reach: "By Silvanus, that faithful brother, as I expect, I have written to you." [BIRKS.] briefly—Greek, "in few (words)," as compared with the importance of the subject (Hebrews 13. 22). exhorting—not so much formally teaching doctrines, which could not be done in so "few words." testifying—hearing my testimony in confirmation (so the Greek compound verb implies) of that truth which ye have already heard from Paul and Silas (1 John 2. 27). that this—of which I have just written, and of which Paul before testified to you (whose testimony, now that he was no longer in those regions, was called in question probably by some; cf. 2 Peter 3. 15, 16). 2 Peter 1. 12, "the present truth," viz., the grace formerly promised by the prophets, and now manifested to you. "Grace" is the key-note of Paul's doctrine which Peter now confirms (Ephesians 2. 5, 8). Their sufferings for the Gospel made them to need some attestation and confirmation of the truth, that they should not fall back from it. wherein ye stand—The oldest MSS. read imperatively, "Stand ye." Lit., "into which (having been already admitted, ch. 1. 8, 21; 2. 7, 8, 9) stand (therein)." Peter seems to have in mind Paul's words (Romans 5. 2; 1 Corinthians 15. 1). "The grace wherein we stand must be true, and our standing in it true also." [BENGEL.] Cf. in STEIGER, "He began his Epistle with grace (ch. 1. 2), he finishes it with grace, he has besprinkled the middle with grace, that in every part he might teach that the Church is not saved but by grace." 13. The . . . at Babylon—ALFORD, BENGEL, &c., translate, "She that is elected together with you in Babylon," viz., Peter's wife, whom he led about with him in his missionary journeys. Cf. ch. 3. 7, "heirs together of the grace of life." But why she should be called "elected together with you in Babylon," as if there had been no Christian woman in Babylon besides, is inexplicable on this view. In English Version the sense is clear: "That portion of the whole dispersion (ch. 1. 1, Greek), or Church of Christianized Jews, with Gentile converts, which resides in Babylon." As Peter and John were closely associated, Peter addresses the Church in John's peculiar province, Asia, and closes with "your co-elect sister Church at Babylon saluteth you;" and John similarly addresses the "elect lady," i.e.,

the Church in Babylon, and closes with "the children of thine elect sister (the Asiatic Church) greet thee;" cf. Introduction to 2 John). ERASMUS explains, "Mark who is in the place of a son to me;" cf. Acts 12. 12, implying Peter's connection with Mark; whence the mention of him in connection with the Church at Babylon, in which he laboured under Peter before he went to Alexandria is not unnatural. PAPIAS reports from the presbyter John (B. 3. 39), that Mark was interpreter of Peter, recording in his Gospel the facts related to him by Peter. Silvanus or Silas had been substituted for John Mark, as Paul's companion, because of Mark's temporary unfaithfulness. But now Mark restored is associated with Silvanus, Paul's companion, in Peter's esteem, as Mark was already reinstated in Paul's esteem. That Mark had a spiritual connection with the Asiatic churches which Peter addresses, and so naturally salutes them, appears from 2 Timothy 4. 11; Colossians 4. 10. Babylon—The Chaldean Babylon on the Euphrates. See Introduction, ON THE PLACE OF WRITING this Epistle, in proof that Rome is not meant. Papists assert; cf. LIGHTFOOT sermon. How unlikely that in a friendly salutation the enigmatical title of Rome given in prophecy (John, Revelation 17. 5), should be used! Babylon was the centre from which the Asiatic dispersion whom Peter addresses was derived. PHILO, Legat. ad Cæsar, sec. 36, and JOSEPHUS, Antiquities, 15. 2. 2; 23. 12, inform us that Babylon contained a great many Jews in the apostolic age (whereas those at Rome were comparatively few, about 8000, JOSEPHUS 17. 11); so it would naturally be visited by the apostle of the circumcision. It was the headquarters of those whom he had so successfully addressed on Pentecost, Acts 2. 9, Jewish "Parthians . . . dwellers in Mesopotamia" (the Parthians were then masters of Mesopotamian Babylon); these he ministered to in person. His other hearers, the Jewish "dwellers in Cappadocia, Pontus, Asia, Phrygia, Pamphylia," he now ministers to by letter. The earliest distinct authority for Peter's martyrdom at Rome is DIONYSIUS, bishop of Corinth, in the latter half of the second century. The desirableness of representing Peter and Paul, the two leading apostles, as together founding the Church of the metropolis, seems to have originated the tradition. CLEMENT OF ROME (1 Epistola ad Corinthios, sec. 4. 5), often quoted for, is really against it. He mentions Paul and Peter together, but makes it as a distinguishing circumstance of Paul, that he preached both in the East and West, implying that Peter never was in the West. In 2 Peter 1. 14, he says, "I must shortly put off this tabernacle," implying his martyrdom was near, yet he makes no allusion to Rome, or any intention of his visiting it. 14. kiss of charity—Romans 16. 16, "an holy kiss:" the token of love to God and the brethren. Love and holiness are inseparable. Cf. the instance, Acts 20. 37. peace—Peter's closing salutation; as Paul's is, "Grace be with you," though he accompanies it with "peace be to the brethren." "Peace" (flowing from salvation) was Christ's own salutation after the resurrection, and from Him Peter derives it. be with you all that are in Christ—The oldest MSS. omit "Jesus." In Ephesians 6. 24, addressed to the same region, the same limitation of the salutation occurs, whence, perhaps, Peter here adopts it. Contrast "Be with you all," Romans 16. 24; 1 Corinthians 16. 33.

THE SECOND EPISTLE GENERAL OF

PETER.

INTRODUCTION.

AUTHENTICITY AND GENUINENESS.—If not a gross imposture, its own internal witness is unequivocal in its favour: it has Peter's name and apostleship in its heading; not only his surname, but his original name Simon, or Simeon as

thus at the close of his life, reminding his readers who he originally was before his call. Again, in ch. 1. 16-18, he mentions *his presence at the Transfiguration*, and *Christ's prophecy of his death*: and in ch. 3. 15, *his brotherhood with Paul*. Again in ch. 3. 1, the author speaks of himself as author of the former Epistle: it is, moreover, addressed so as to include (but not to be restricted to) the same persons as the first, whom he presupposes to be acquainted with the writings of Paul, by that time recognized as "Scripture" (ch. 3. 15, "the long-suffering of God," cf. Romans 2. 4). This necessarily implies a late date, when Paul's Epistles (including Romans) already had become generally diffused and accepted as Scripture in the Church. The Church of the fourth century had, besides the testimony which we have of the doubts of the earlier Christians, other external evidence which we have not, and which, doubtless, under God's overruling providence, decided them on accepting it. It is hard to understand how a book palpably false (as it would be if Peter be not the author) could have been accepted in the Canon as finally established in the Councils of Laodicea, 360 A. D. (if the 59th article be genuine), Hippo, and Carthage in the fourth century (393 and 397). The whole tone and spirit of the Epistle disprove its being an imposture. He writes as one not speaking of himself, but *moved by the Holy Ghost* (ch. 1. 21). An attempt at such a fraud in the first ages would have brought only shame and suffering, alike from Christians and heathen, on the perpetrator: there was then *no temptation to pious frauds* as in later times. That it must have been written in the earliest age, is plain from the *wide gulf in style* which separates it and the other New Testament Scriptures from even the earliest and best of the post-apostolic period. DAILLE well says, "God has allowed a fosse to be drawn by human weakness around the sacred canon to protect it from all invasion."

Traces of acquaintance with it appear in the earliest Fathers. HERMAS, *Similes* 6. 4; cf. ch. 2. 13, *Greek*, "luxury in the day... luxuriating with their own deceivings;" and *Shepherd*, *Vision* 3. 7, "They have left their true way" (cf. ch. 2. 15); and *Vision* 4. 3, "Thou hast escaped this world" (cf. ch. 2. 20). CLEMENT OF ROME, *ad Corinthios*, c. 7. 9 and 10, as to Noah's preaching and Lot's deliverance, "the Lord making it known that He does not abandon those that trust in Him, but appoints those otherwise inclined to judgment" (cf. ch. 2. 5, 6, 7, 9). IRENÆUS, A. D. 178 ("the day of the Lord is as a thousand years"), and JUSTIN MARTYR, seem to allude to ch. 3. 8. HIPPOLYTUS, *De Antichristo*, seems to refer to ch. 1. 21, "The prophets spake not of their own private (individual) ability and will, but what was (revealed) to them alone by God." The difficulty is, neither TERTULLIAN, CYPRIAN, CLEMENT OF ALEXANDRIA, nor the oldest Syriac (*Peshito*) version (the later Syriac has it), nor the fragment known as MURATORI'S Canon, mentions it. The first writer who has expressly named it is ORIGEN, in the third century (*Homily* on Joshua; also 4th *Homily* on Leviticus, and 13th on Numbers), who names it "Scripture," quoting ch. 1. 4; 2. 16; however (in EUSEBIUS, *Ecclesiastical History*, 6. 25), he mentions that the Second Epistle was doubted by some. FIRMILIAN, bishop of Cappadocia, in *Epistle ad Cyprian* speaks of Peter's *Epistles* as warning us to avoid heretics (a monition which occurs in the *Second*, not the *First* Epistle). Now *Cappadocia* is one of the countries mentioned (cf. 1 Peter 1. 1 with ch. 3. 1) as addressed; and it is striking, that from Cappadocia we get the earliest decisive testimony. "Internally it claims to be written by Peter, and this claim is confirmed by the Christians of that very region in whose custody it *ought* to have been found." [TREGELLES.]

The books disputed (*Antilegomena*), as distinguished from those universally recognized (*Homologoumena*), are Epistles, 2 Peter, James, 2 and 3 John, Jude, the Apocalypse, Epistle to Hebrews (cf. EUSEBIUS, *Ecclesiastical History*, 3. 3, 25). The *Antilegomena* stand in quite a different class from the *Spurious*; of these there was no dispute, they were universally rejected, e. g., the *Shepherd of Hermas*, the *Revelation of Peter*, the *Epistle of Barnabas*. CYRIL OF JERUSALEM, A. D. 348 enumerates seven Catholic Epistles, including 2 Peter; so also GREGORY OF NAZIANZEN (389 A. D.), and EPIPHANIUS, A. D. 367. The oldest *Greek MSS.* extant (of the fourth century) contain the *Antilegomena*. JEROME, *De Viris Illustribus*, conjectured, from a supposed difference of style between the two Epistles, that Peter, being unable to write Greek, employed a different translator of his Hebrew dictation in the Second Epistle, and not the same as translated the First into Greek. Mark is said to have been his translator in the case of the Gospel according to St. Mark; but this is all gratuitous conjecture.

Much of the same views pervade both Epistles. In both alike he looks for the Lord's coming suddenly, and the end of the world (cf. ch. 3. 8-10 with 1 Peter 4. 5); the inspiration of the prophets (cf. 1 Peter 1. 10-12 with ch. 1. 19-21; 3. 2); the new birth by the Divine word a motive to abstinence from worldly lusts (1 Peter 1. 22; 2. 2; cf. ch. 1. 4); also 1 Peter 2. 9 with ch. 1. 3, both containing in the *Greek* the rare word "virtue" (1 Peter 4. 17 with ch. 2. 3).

It is not strange that *distinctive peculiarities of STYLE* should mark each Epistle, the design of both not being the same. Thus the *sufferings* of Christ are more prominent in the First Epistle, the object there being to encourage thereby Christian sufferers; the *glory* of the exalted Lord is more prominent in the Second, the object being to communicate fuller "knowledge" of Him as the antidote to the false teaching against which Peter warns his readers. Hence His title of redemption, "Christ," is the one employed in the First Epistle; but in the Second Epistle, "the Lord." *Hope* is characteristic of the First Epistle; *full knowledge*, of the Second Epistle. In the First Epistle he puts his *apostolic authority* less prominently forward than in the Second, wherein his design is to warn against false teachers. The same difference is observable in Paul's Epistles. Contrast 1 Thessalonians 1. 1; 2 Thessalonians 1. 1; Philippians 1. 1, with Galatians 1. 1; 1 Corinthians 1. 1. The reference to Paul's writings as already existing in numbers, and as then a recognized part of *Scripture*, implies that this Epistle was written at a late date, just before Peter's death.

Striking verbal coincidences occur: cf. 1 Peter 1. 19, end, with ch. 3. 14, end; ch. 1. 3, "His own," *Greek*, 2. 16; 3. 17 with 1 Peter 3. 1, 5. The omission of the *Greek* article, 1 Peter 2. 13 with ch. 1. 21; 2. 4, 5, 7. Moreover, two words occur, ch. 1. 13, "tabernacle," i. e., the body, and 15, "decease," which at once remind us of the transfiguration narrative in the Gospel. Both Epistles refer to the Deluge, and to Noah as the *eighth* that was saved. Though the First Epistle abounds in *quotations* of the Old Testament, whereas the Second contains none, yet *references* to the Old Testament occur often (ch. 1. 21; 2. 5-8, 15; 3. 5, 6, 10, 13). Cf. *Greek*, 1 Peter 3. 21, "putting away," with ch. 1. 14; 1 Peter 1. 17, *Greek* *Pass* the time, with ch. 2. 18; 1 Peter 4. 3, "walked in," with ch. 2. 10; 3. 8; "called you," 1 Peter 1. 15; 2. 9; 5. 10, with ch. 1. 3.

Moreover, more verbal coincidences with the speeches of Peter in Acts occur in this *Second*, than in the *First* Epistle. Cf. *Greek*, "obtained," ch. 1. 1 with Acts 1. 17; ch. 1. 6, *Greek*, "godliness," with Acts 3. 12, the only passage where the term occurs, except in the Pastoral Epistles; and ch. 2. 9 with Acts 10. 2, 7; ch. 2. 9, "punished," with Acts 4. 21, the only places where the term occurs; ch. 3. 2, the double genitive, with Acts 5. 32; "the day of the Lord," ch. 3. 10, with Acts 2. 20, where only it occurs except in 1 Thessalonians 5. 2.

The testimony of Jude, 17, 18, is strong for its genuineness and inspiration, by adopting its very words, and by referring to it as received by the churches to which he, St. Jude, wrote. "Remember the words which were spoken before

of the apostles of our Lord Jesus Christ; now that they told you *there should be mockers in the last time, who should walk after their own ungodly lusts.*" Jude, therefore, must have written *after* 2 Peter, to which he plainly refers: not before, as ALFORD thinks. No less than eleven passages of Jude rest on similar statements of 2 Peter. Jude 2, cf. ch. 1. 2; Jude 4, cf. ch. 2. 1; Jude 6, cf. ch. 2. 4; Jude 7, cf. ch. 2. 6; Jude 8, cf. ch. 2. 10; Jude 9, cf. ch. 2. 11; Jude 11, cf. ch. 2. 12; Jude 12, cf. ch. 2. 17; Jude 16, cf. ch. 2. 18; Jude 18, cf. ch. 2. 1 and 3. 3. Just in the same way Micah ch. 4. 1-4 leans on the somewhat earlier prophecy of Isaiah, whose inspiration he thereby confirms. ALFORD reasons that because Jude, in many of the passages akin to 2 Peter, is fuller than 2 Peter, he must be prior. This by no means follows. It is at least as likely, if not more so, that the briefer is the earlier, rather than the fuller. The dignity and energy of the style is quite consonant to what we should expect from the prompt and ardent foreman of the apostles. The difference of style between 1 and 2 Peter accords with the distinctness of the subjects and objects.

THE DATE, from what has been said, would be about 68 or 69 A. D., about a year after the first, and shortly before the destruction of Jerusalem, the typical precursor of the world's end, to which ch. 3. so solemnly calls attention. After Paul's ministry had closed (cf. *Greek* *agorist*, "wrote," past time, ch. 3. 15), just before Peter's own death. It was written to include the same persons, and perhaps in, or about the same place, as the first. Being without salutations of individuals, and entrusted to the care of no one Church, or particular churches as the first is, but directed generally "to them that have obtained like precious faith with us," it took a longer time in being recognized as canonical. Had Rome been the place of its composition or publication, it could hardly have failed to have had an early acceptance—an incidental argument against the tradition of Peter's martyrdom at Rome. The remote scene of its composition in Babylon, or else in some of the contiguous regions beyond the borders of the Roman empire, and of its circulation in Cappadocia, Pontus, &c., will additionally account for its tardy but at last universal acceptance in the catholic Church. The former Epistle, through its more definite address, was earlier in its general acceptance.

OBJECT.—In ch. 3. 17, 18 the twofold design of the Epistle is set forth, viz., to guard his readers against "the error" of false teachers, and to exhort them to grow in experimental "knowledge of our Lord and Saviour." The ground on which this knowledge rests is stated, ch. 1. 12-21, viz., the inspired testimony of apostles and prophets. The danger now as of old, was about to arise from false teachers, who soon were to come among them, as Paul also (to whom reference is made, ch. 3. 15, 16) testified in the same region. The grand antidote is "the full knowledge of our Lord and Saviour," through which we know God the Father, partake of His nature, escape from the pollutions of the world, and have entrance into Christ's kingdom. The aspect of Christ presented is not so much that of the past suffering, as of the future reigning, Saviour, His present power, and future new kingdom. This aspect is taken as best fitted to counteract the theories of the false teachers who should "deny" His Lordship and His coming again, the two very points which, as an apostle and eye-witness, Peter attests (His "power" and His "coming"); also, to counteract their evil example in practice, blaspheming the way of truth, despising governments, slaves to covetousness and filthy lusts of the flesh, whilst boasting of Christian freedom, and, worst of all, apostates from the truth. The knowledge of Christ, as being the knowledge of "the way of righteousness," "the right way," is the antidote of their bad practice. Hence "the preacher of righteousness," Noah, and "righteous Lot," are instanced as escaping the destruction which overtook the "unjust" or "unrighteous;" and Balaam is instanced as exemplifying the awful result of "unrighteousness" such as characterized the false teachers. Thus the Epistle forms one connected whole, the parts being closely bound together by mutual relation, and the end corresponding with the beginning; cf. ch. 3. 14, 18 with ch. 1. 2, in both "grace" and "peace" being connected with "the knowledge" of our Saviour; cf. also ch. 3. 17 with 1. 4, 10, 12; and ch. 3. 18, "grow in grace and knowledge," with the fuller ch. 1. 5-8; and ch. 2. 21; and ch. 3. 13, "righteousness," with ch. 1. 1; and ch. 3. 1 with ch. 1. 13; and ch. 3. 2 with ch. 1. 19.

The germs of Carpocratian and Gnostic heresies already existed, but the actual manifestation of these heresies is spoken of as future (ch. 2. 1, 2, &c.): another proof that this Epistle was written, as it professes, in the apostolic age, before the development of the Gnostic heresies in the end of the first and the beginning of the second centuries. The description is too general to identify the heresies with any particular one of the subsequent forms of heresy, but applies generally to them all.

Though altogether distinct in aim from the First Epistle, yet a connection may be traced. The neglect of the warnings to circumspection in the walk, led to the evils foretold in the Second Epistle. Cf. the warning against the abuse of Christian freedom, 1 Peter 2. 16 with ch. 2. 19, "While they promise them liberty, they themselves are the servants of corruption;" also the caution against pride, 1 Peter 5. 5, 6 with ch. 2. 18, "they speak great swelling words of vanity."

CHAPTER I.

Ver. 1-21. ADDRESS: EXHORTATION TO ALL GRACES, AS GOD HAS GIVEN US, IN THE KNOWLEDGE OF CHRIST, ALL THINGS PERTAINING TO LIFE: CONFIRMED BY THE TESTIMONY OF APOSTLES, AND ALSO PROPHETS, TO THE POWER AND COMING OF CHRIST. 1. Simon—the Greek form: in older MSS., "Symeon" (*Hebrew*, i. e., *hearing*), as in Acts 15. 14. His mention of his original name, accords with the design of this Second Epistle, which is to warn against the coming false teachers, by setting forth the true "knowledge" of Christ on the testimony of the original apostolic eye-witnesses like himself. This was not required in the First Epistle. servant—"slave:" so Paul, Romans 1. 1. to them, &c.—He addresses a wider range of readers (all believers) than in the First Epistle ch. 1., but means to include especially those addressed in the First Epistle, as ch. 3. 1 proves. obtained—by grace. Applied by Peter to the receiving of the apostleship, *id.*, by allotment: as the Greek is, Luke 1. 9; John 17. 24. They did not acquire it for themselves; the Divine action is as independent of man's control, as the lot

which is cast forth. like precious—"equally precious" to all: to those who believe, though not having seen Christ, as well as to Peter and those who have seen Him. For it lays hold of the same "exceeding great and precious promises," and the same "righteousness of God our Saviour." "The common salvation . . . the faith once delivered unto the saints" (Jude 3). with us—apostles and eye-witnesses (v. 18). Though putting forward his apostleship to enforce his exhortation, he with true humility puts himself, as to "the faith," on a level with all other believers. The degree of faith varies in different believers; but in respect to its objects, present justification, sanctification, and future glorification, it is common alike to all. Christ is to all believers "made of God wisdom, righteousness, sanctification, and redemption." through—Greek, "IN." Translate, as the one article to both nouns requires, "the righteousness of Him who is (at once) our God and (our) Saviour." Peter, confirming Paul's testimony to the same churches, adopts Paul's inspired phraseology. The Gospel plan sets forth God's righteousness, which is Christ's righteousness, in the brightest light. Faith has its sphere in it as its peculiar

ment: God is in redemption "righteous," and at the same time a "Saviour;" cf. Isaiah 45. 21, "a just God and a Saviour." 2. Grace . . . peace—(1 Peter 1. 2.) through—Greek, "in" the sphere IN which alone grace and peace can be multiplied. knowledge—Greek, "full knowledge." of God, and of Jesus our Lord—the Father is here meant by "God," but the Son in v. 1: marking how entirely one the Father and Son are (John 14. 7-11). The Vulgate omits "of God and;" but oldest MSS. support the words. Still the prominent object of Peter's exhortation is "the knowledge of Jesus our Lord" (a phrase only in Romans 1. 24), and, only secondarily, of the Father through Him (v. 8 ch. 2. 20; 3. 18). 3. According as—Seeing that. [ALFORD.] "As He hath given us ALL things (needful) for life and godliness, (so) do you give us ALL diligence," &c. The oil and flame are given wholly of grace by God, and "taken" by believers: their part henceforth is to "trim their lamps" (cf. v. 3, 4 with 5, &c.). life and godliness—Spiritual life must exist first before there can be true godliness. Knowledge of God experimentally is the first step to life (John 17. 3). The child must have vital breath first, and then cry to, and walk in the ways of, his father. It is not by godliness that we obtain life, but by life, godliness. To life stands opposed corruption; to godliness, lust (v. 4). called us—v. 10—"calling" (1 Peter 2. 9). to glory and virtue—rather, "through (His) glory." Thus English Version reads as one oldest MS. But other oldest MSS. and Vulgate read, "By His own (peculiar) glory and virtue;" being the explanation of "His Divine power;" glory and moral excellency (the same attribute is given to God in 1 Peter 2. 9, "praises," lit., virtues) characterize God's "power." "Virtue," the standing word in heathen ethics, is found only once in Paul (Philippians 4. 8), and in Peter in a distinct sense from its classic usage; it (in the heathen sense) is a term too low and earthly for expressing the gifts of the Spirit. [TRENCH, *Synonyms*.] 4. Whereby—By His glory and virtue: His glory making the "promises" to be exceeding great; His virtue making them "precious." [BENGEL.] Precious promises are the object of precious faith, given—the promises themselves are a gift: for God's promises are as sure as if they were fulfilled. by these—promises. They are the object of faith, and even now have a sanctifying effect on the believer, assimilating him to God. Still more so, when they shall be fulfilled. might—Greek, "that ye MAY become partakers of the Divine nature," even now in part; hereafter perfectly; 1 John 3. 2, "We shall be like Him." the Divine nature—not God's essence, but His holiness, including His "glory" and "virtue," v. 3; the opposite to "corruption through lust." Sanctification is the imparting to us of God Himself by the Holy Spirit in the soul. We by faith partake also of the material nature of Jesus (Ephesians 5. 30.) The "Divine power" enables us to be partakers of "the Divine nature." escaped the corruption—which involves in, and with itself, destruction at last of soul and body; on "escaped" as from a condemned cell, cf. ch. 2. 18-20; Genesis 19. 17; Colossians 1. 13. through—Greek, "IN." "The corruption in the world" has its seat, not so much in the surrounding elements, as in the "lust" or concupiscence of men's hearts. 5. And besides this—rather, "And for this very reason," viz., "seeing that His Divine power hath given unto us all things that pertain to life and godliness" (v. 3). giving—lit., introducing, side by side with God's gift, on your part "diligence." Cf. an instance, v. 10; ch. 3. 14; 2 Corinthians 7. 11. all—at possible. add—lit., "minister additionally," or abundantly (cf. Greek, 2 Corinthians 9. 10); said properly of the one who supplied all the equipments of a chorus. So accordingly, "there will be ministered abundantly unto you an entrance into the everlasting kingdom of our Saviour" (v. 11). to—Greek, "IN;" in the possession of your faith, minister virtue. Their faith (answering to "knowledge of Him," v. 3) is presupposed as the gift of God (v. 3; Ephesians 2. 8), and is not required to be ministered by us; in its exercise, virtue is to be, moreover, ministered. Each grace being assumed, becomes the stepping-stone to the succeeding grace; and the latter in turn qualifies and completes the

former. Faith leads the band, love brings up the rear [BENGEL.] The fruits of faith specified are seven, the perfect number. virtue—moral excellency; manly, strenuous energy, answering to the virtue (energetic excellency) of God. and to—Greek, "IN;" "and in (the exercise of) your virtue knowledge," viz., practical discrimination of good and evil; intelligent appreciation of what is the will of God in each detail of practice. 6. Greek, "And in your knowledge self-control." In the exercise of Christian knowledge or discernment of God's will, let there be the practical fruit of self-control as to one's lusts and passions. Incontinence weakens the mind; continence, or self-control, removes weakness and imparts strength. [BENGEL.] "And in your self-control patient endurance" amidst sufferings, so much dwelt on in the First Epistle, ch. 2. 3, and 4. "And in your patient endurance godliness;" it is not to be mere stoical endurance, but united to [and flowing from] God-trusting. [ALFORD.] 7. "And in your godliness brotherly kindness;" not suffering your godliness to be moroseness, nor a sullen solitary habit of life, but kind, generous, and courteous. [ALFORD.] Your natural affection and brotherly kindness are to be sanctified by godliness. "And in your brotherly kindness love," viz., to all men, even to enemies, in thought, word, and deed. From brotherly kindness we are to go forward to love. Cf. 1 Thessalonians 3. 12, "Love one toward another (brotherly kindness), and toward all men" (charity). So charity completes the choir of graces in Colossians 3. 14. In a retrograde order, he who has love will exercise brotherly kindness; he who has brotherly kindness will feel godliness needful; the godly will mix nothing stoical with his patience; to the patient, temperance is easy; the temperate weighs things well, and so has knowledge; knowledge guards against sudden impulse carrying away its virtue. [BENGEL.] 8. be—Greek, "subsist," i. e., supposing these things to have an actual subsistence in you: "be" would express the mere matter-of-fact being (Acts 16. 20). abound—more than in others; so the Greek. make—"render," "constitute you," habitually, by the very fact of possessing these graces. barren—"inactive," and, as a field lying fallow and unworked (Greek), so barren and useless. unfruitful in—rather, " . . . in respect to," &c. "The full knowledge (Greek) of Christ" is the goal towards which all these graces tend. As their subsisting in us constitutes us not barren or idle, so their abounding in us constitutes us not unfruitful in respect to it. It is through doing His will, and so becoming like Him, that we grow in knowing Him (John 7. 17). 9. But—Greek, "For." Confirming the need of these graces (v. 5-8) by the fatal consequences of the want of them. he that lacketh—Greek, "he to whom these are not present." blind—as to the spiritual realities of the unseen world, and cannot see afar off—Explanatory of "blind." He closes his eyes (Greek) as unable to see distant objects (viz., heavenly things), and fixes his gaze on present and earthly things which alone he can see. Perhaps a degree of wilfulness in the blindness is implied in the Greek, "closing the eyes," which constitutes its culpability; hating and rebelling against the light shining around him. forgotten—Greek, "contracted forgetfulness," wilful and culpable obliviousness. that he was purged—The continually present sense of one's sins having been once for all forgiven, is the strongest stimulus to every grace (Psalm 130. 4). This once-for-all accomplished cleansing of unbelievers at their new birth is taught symbolically by Christ, John 13. 10, Greek, "He that has been bathed (once for all) needeth not save to wash his feet (of the soils contracted in the daily walk), but is clean every whit (in Christ our righteousness)." "Once purged (with Christ's blood), we should have no more consciousness of sin" (as condemning us, Hebrews 10. 2), because of God's promise. Baptism is the sacramental pledge of this. 10. Wherefore—Seeking the blessed consequence of having, and the evil effects of not having, these graces (v. 8, 9). the rather—the more earnestly. brethren—marking that it is affection for them which constrains him so earnestly to urge them. No where else does he so address them, which makes his calling them so here the more emphatical. give diligence—

The *Greek* aorist implies *one life-long effect*. [ALFORD.] *to make*—*Greek* middle voice; *to make so far as it depends on you; to do your part* towards making. "To make" absolutely and finally is God's part, and would be in the active. *your calling and election sure*—by "*ministering additionally in your faith virtue, and in your virtue knowledge*," &c. God must work all these graces in us, yet not so that we should be mere *machines*, but *willing instruments* in His hands in making His election of us "*secure*." The *ensuring* of our *election* is spoken of not in respect to God, whose counsel is steadfast and everlasting, but in respect to *our part*. There is no uncertainty on His part, but on ours the only security is our *faith* in His promise and the fruits of the Spirit (v. 5-7, 11). Peter subjects *election* to *calling*, because the *calling* is the effect and proof of God's *election*, which goes before and is the main thing (Romans 8, 28, 30, 33, where God's "*elect*" are those "*predestinated*," and election is "*His purpose*," according to which he "*called*" them). We know His *calling* before His *election*, thereby *calling* is put first. *fall*—*Greek*, "*stumble*" and *fall* finally (Romans 11, 11). Metaphor from one *stumbling* in a race (1 Corinthians 9, 24). 11. *an*—rather as *Greek*, "*the entrance*" which ye look for. *ministered*—the same verb as in v. 5. *Minister* in your faith virtue and the other graces, so shall there be *ministered to you* the entrance into that heaven where these graces shine most brightly. The *reward* of grace hereafter shall correspond to the work of grace here. *abundantly*—*Greek*, "*richly*." It answers to "*abound*," v. 8. If these graces *abound* in you, you shall have your entrance into heaven not merely "*scarcely*" (as he had said, 1 Peter 4, 18), nor "*so as by fire*," like one escaping with life after having lost all his goods, but in triumph without "*stumbling and falling*." 12. *Wherefore*—as these graces are so necessary to your abundant entrance into Christ's kingdom (v. 10, 11). *I will not be negligent*—The oldest MSS. read, "*I will be about* always to put you in remembrance" (an accumulated future: I will regard you as always needing to be reminded): cf. "*I will endeavour*," v. 15. "*I will be sure* always to remind you." [ALFORD.] "*Always*:" implying the reason why he writes the second Epistle so soon after the first. He feels *there is likely* to be more and more need of admonition on account of the increasing corruption (ch. 2, 1, 2). *in the present truth*—the Gospel-truth now present with you: formerly promised to Old Testament believers as *about to be, now* in the New Testament *actually present* with, and in, believers, so that they are "*established*" in it as a "*present*" reality. Its importance renders frequent admonitions never superfluous: cf. Paul's similar apology, Romans 15, 14, 15. 13. *Yea*—*Greek*, "*But*;" though "*you know*" the truth (v. 12). *this tabernacle*—soon to be taken down (2 Corinthians 5, 1): I therefore need *to make the most of my short time* for the good of Christ's Church. The zeal of Satan against it, the more intense *as his time is short*, ought to stimulate Christians on the same ground. *by*—*Greek*, "*in*" (cf. ch. 8, 1). 14. *shortly I must put off*—*Greek*, "*the putting off* (as a garment) of my tabernacle is speedy:" implying a *soon approaching*, and also a *sudden death* (as a violent death is). Christ's words, John 21, 18, 19, "*When thou art old*," &c., were the ground of his "*knowing*," now that he was old, that his foretold martyrdom was near. Cf. as to Paul, 2 Timothy 4, 6. Though a violent death, he calls it a "*departure*" (*Greek* for "*decease*," v. 15), cf. Acts 7, 60. 15. *endeavour*—"use my diligence:" the same *Greek* word as in v. 10: this is the field in which my *diligence* has scope. Peter thus fulfils Christ's charge, "*Feed my sheep*." *decease*—"departure." The very word (exodus) used in the Transfiguration, Moses and Elias conversing about Christ's *decease* (*found nowhere else in the New Testament*, but Hebrews 11, 22, "*the departing of Israel*" out of Egypt, to which the saints' deliverance from the present bondage of corruption answers). "*Tabernacle*" is another term found here as well as there (Luke 9, 31, 33): an undesigned coincidence confirming Peter's authorship of this Epistle. *that ye may be able*—by the help of this written Epistle; and perhaps also of St. Mark's Gospel, which Peter superintended. *always*—*Greek*, "*on each occasion*:" as often as

occasion may require. *to have . . . in remembrance*—*Greek*, "*to exercise remembrance of*." Not merely "*to remember*," as sometimes we do, things we care not about; but "*have them in* (earnest) *remembrance*," as momentous and precious truths. 16. *For*—Reason why he is so earnest that the remembrance of these things should be continued after his death. *followed*—out in detail. *cunningly-devised*—*Greek*, "*devised by* (*man's*) *wisdom*;" as distinguished from what *the Holy Ghost* teaches (cf. 1 Corinthians 3, 13). But cf. also ch. 2, 8, "*fabled words*," *fables*—as the heathen mythologies, and the subsequent Gnostic "*fables and genealogies*," of which the germs already existed in the junction of Judaism with Oriental philosophy in Asia Minor. A precautionary protest of the Spirit against the rationalistic theory of the Gospel history being *myth*. *when we made known unto you*—not that Peter himself had *personally* taught the churches in Pontus, Galatia, &c., but he *was* one of the apostles whose testimony was borne to them, and to the Church in general, to whom this Epistle is addressed (ch. 1, 1, including, but not restricted, as 1 Peter, to the churches in Pontus, &c.). *power*—the opposite of "*fables*:" cf. the contrast of "*word*" and "*power*," 1 Corinthians 4, 20. A specimen of His *power* was given at the Transfiguration; also of His "*coming*" again, and its attendant glory. The *Greek* for "*coming*" is always used of His *second advent*. A refutation of the scoffers (ch. 3, 4): I, James and John, saw with our own eyes a mysterious sample of His coming glory. *were*—*Greek*, "*were made*." *eye-witnesses*—As initiated spectators of mysteries (so the *Greek*), we were admitted into His innermost secrets, viz., at the Transfiguration. *his*—Emphatical (cf. *Greek*): THAT great ONE's majesty. 17. *received . . . honour*—in the voice that spake to Him. *glory*—in the light which shone around Him. *came*—*Greek*, "*was borne*:" the same phrase occurs only in 1 Peter 1, 13: one of several instances showing that the argument against the authenticity of this Second Epistle, from its dissimilarity of style as compared with 1 Peter, is not well founded. *such a voice*—as he proceeds to describe. *from the excellent glory*—rather as *Greek*, "*BY* (*i. e.*, uttered by) the magnificent glory" (*i. e.*, by God: as His glorious manifested presence is often called by the Hebrews "*the Glory*," cf. "*His Excellency*," Deuteronomy 33, 26; Psalm 21, 5). *in whom*—*Greek*, "*in regard to whom*;" (accusative); but Matthew 17, 5, "*in whom*" (dative) centres and rests my good pleasure. Peter also omits, as not required by his purpose, "*hear Him*," showing his independence in his inspired testimony. *I am*—*Greek* aorist, past time, "*My good pleasure rested from eternity*." 18. *we*—Emphatical: we, James and John, as well as myself. *which came*—rather as *Greek*, "*we heard borne from heaven*." *holy mount*—as the Transfiguration mount came to be regarded, on account of the manifestation of Christ's Divine glory there. 19. *and*—and so, viz., by this sample of Christ's glory in His humiliation (John 1, 14), and earnest of His coming glory in His exaltation. *We*—all believers. *a more sure*—rather as *Greek*, "*we have the word of prophecy more sure*" (confirmed). Previously we knew its *sureness* by faith, but, through that visible specimen of its hereafter entire fulfilment, assurance is made *doubly sure*. Prophecy assures us that Christ's *sufferings*, now past, are to be followed by Christ's *glory*, still future: the Transfiguration gives us a pledge to make our faith still stronger, that "*the day*" of His glory will "*dawn*" ere long. He does not mean to say that "*the word of prophecy*," or Scripture, is surer than *the voice of God* heard at the Transfiguration, as *English Version*; for this is plainly not the fact. The fulfilment of *prophecy* so far in Christ's history makes us the *surer* of what is yet to be fulfilled, His consummated glory. The word was the "*lamp*" (*Greek* for "*light*") heeded" by Old Testament believers, until a gleam of the "*daydawn*" was given at Christ's first coming, and especially in His Transfiguration. So the word is a *lamp* to us still, until "*the day*" burst forth fully at the second coming of "*the Sun of righteousness*." *The day*, when it dawns upon you, makes *sure* the fact that you saw correctly, though indistinctly, the objects revealed by the

lamp. **whereunto**—to which word of prophecy, primarily the Old Testament in Peter's *day*; but now also in our day the New Testament, which, though brighter than the Old Testament (cf. 1 John 2, 8, end), is but a *lamp* even still as compared with the brightness of the eternal day (cf. ch. 3, 2). Oral teachings and traditions of ministers are to be tested by the written word (Acts 17, 11). **dark**—the *Greek* implies *squalid*, having neither water nor light: such spiritually is the world without, and the smaller world (microcosm) within, the heart in its natural state. Cf. the "dry places" Luke 11, 24 (*viz.*, unwatered by the Spirit), through which the unclean spirit goeth. **dawn**—bursting through the darkness. **day-star**—*Greek*, "the morning star," as Revelation 22, 16. The Lord Jesus. **In your hearts**—Christ's *arising in the heart* by His Spirit giving full assurance, creates spiritually full day in the heart, the means to which is prayerfully giving heed to the word. This is associated with the coming of the day of the Lord, as being the earnest of it. Indeed, even our hearts shall not *fully* realize Christ in all His unspeakable glory and felt presence, until He shall come (Malachi 4, 2). Isaiah 66, 14, 15, "When you see this, your heart shall rejoice . . . For, behold, the Lord will come." However, **TREGELLES'** punctuation is best, "whereunto ye do well to take heed (as unto a light shining in a dark place, until the day have dawned and the morning star arisen) in your hearts." For the day has already dawned in the heart of believers; what they wait for is, its visible manifestation at Christ's coming. 20. "Forasmuch as ye know this" (1 Peter 1, 18). **first**—the *foremost* consideration in studying the word of prophecy. Laying it down as a *first principle* never to be lost sight of. **is**—*Greek*, not the simple verb, *to be*, but *to begin to be*, "proves to be," "becometh." No prophecy is found to be the result of "private (the mere individual writer's uninspired) interpretation" (*solution*), and so *origination*. The *Greek* noun *epitulis*, does not mean in itself *origin*; but that which the sacred writer could not always fully *interpret*, though being the speaker or writer (as 1 Peter 1, 10-12 implies), was plainly not of his own, but of God's *disclosure, origination, and inspiration*, as Peter proceeds to add, "But holy men . . . spake (and afterwards wrote, . . . moved by the Holy Ghost:" a reason why ye should "give" all "heed" to it. The parallelism to v. 18 shows that "*private interpretation*," contrasted with "moved by the Holy Ghost," here answers to "fables devised by (human) wisdom," contrasted with "we were eyewitnesses of His majesty," &c., as attested by the "voice from God." The words of the prophetic (and so of all) Scripture writers were not mere words of the individuals, and therefore to be *interpreted by them*, but of "the Holy Ghost" by whom they were "moved." "Private" is explained, v. 21, "by the will of man" (*viz.*, the individual writer). In a secondary sense the text teaches also, as the word is the *Holy Spirit's*, it cannot be *interpreted* by its readers (any more than by its writers by their mere *private* human powers, but by the teaching of the Holy Ghost (John 16, 14). "He who is the author of Scripture is its supreme interpreter." [GERHARD.] ALFORD translates, "Springs not out of human interpretation," *i. e.*, is not a prognostication made by a man *knowing what he means* when he utters it, but, &c. (John 11, 49-52). Rightly: except that the verb is rather, *Doth become, or prove to be*. It not being of private interpretation, you must "*give heed*" to it, looking for the *Spirit's* illumination "in your hearts" (cf. Notes, v. 19). 21. **came not in old time**—rather, "was never at any time borne" (to us). **by the will of man**—alone. Jeremiah 23, 28, "prophets of the deceit of their own heart." Cf. ch. 3, 5, "willingly." **holy**—One oldest MS. has, "*men from God*:" the emissaries from God. Holy," if read, will mean because they had the Holy Spirit. **moved**—*Greek*, "borne" (along) as by a mighty wind: Acts 2, 2, "*rusting* (the same *Greek*) wind:" rapt out of themselves: still not in fanatical excitement (1 Corinthians 14, 82). The *Hebrew* *nabi*, "prophet," meant an *announcer* or interpreter of God: he, as *God's spokesman*, interpreted not his own "private" will or thought, but God's. "Man of the Spirit" (Margin, Hosea 9, 7). "Thou tes-

tifiedst by thy spirit in thy prophets." "Seer," on the other hand, refers to the *mode of receiving* the communications from God, rather than to the *utterance* of them to others. "Spake" implies that, both in its original oral announcement, and now even when in writing, it has been always, and is, the *living voice* of God *speaking* to us through His inspired servants. *Greek*, "Borne (along)" forms a beautiful antithesis to "was borne." They were passive, rather than active instruments. The *Old Testament* prophets primarily, but including also *all* the inspired penmen, whether of the New or Old Testament (ch. 3, 2).

CHAPTER II.

Ver. 1-22. FALSE TEACHERS TO ARISE: THEIR BAD PRACTICES AND SURE DESTRUCTION, FROM WHICH THE GODLY SHALL BE DELIVERED, AS LOT WAS. 1. **But**—In contrast to the prophets "moved by the Holy Ghost" (ch. 1, 21). **also**—as well as the true prophets (ch. 1, 19-21). Paul had already testified the entrance of false prophets into the same churches. **among the people**—Israel: he is writing to believing *Israelites* primarily (Note, 1 Peter 1, 1). Such a "false prophet" was Balaam (v. 15). **there shall be**—already symptoms of the evil were appearing (v. 9-22; Jude 4-13). **false teachers**—teachers of falsehood. In contrast to the true teachers, whom he exhorts his readers to give heed to (ch. 3, 2). **who—such as** (*lit.*, "the which") shall. **privily**—not at first openly and directly, but *by the way*, bringing in error *by the side* of the true doctrine (so the *Greek*): Rome objects, Protestants cannot point out the exact date of the beginnings of the false doctrines superadded to the original truth; we answer, Peter foretells us it would be so, that the first introduction of them would be stealthy and unobserved (Jude 4). **damnable**—*lit.*, "of destruction," entailing destruction (Philippians 3, 19) on all who follow them. **heresies**—*self-chosen* doctrines, not emanating from God (cf. "will-worship," Colossians 2, 23). **even**—going *even* to such a length as to *deny* both in teaching and practice. Peter knew, by bitter repentance, what a fearful thing it is to *deny* the Lord (Luke 22, 61, 62). **denying**—Him whom, above all others, they ought to *confess*. **Lord**—"Master and Owner" (*Greek*), cf. Jude 4, *Greek*. Whom the true doctrine teaches to be their *OWNER* by right of purchase. *Lit.*, "denying Him who bought them (that He should be thereby), their Master." **bought them**—even the ungodly were bought by His "precious blood." It shall be their bitterest self-reproach in hell, that, as far as Christ's redemption was concerned, they might have been saved. The denial of His *propitiatory* sacrifice is included in the meaning (cf. 1 John 4, 3). **bring upon themselves**—cf. "God bringing in the flood upon the world," v. 5. Man brings upon himself the vengeance which God brings upon him. **swift**—swiftly descending: as the Lord's coming shall be swift and sudden. As the ground swallowed up Korah and Dathan, and "they went down *quick* into the pit." Cf. Jude 11, which is akin to this passage. 2. **follow**—out, so the *Greek*. **pernicious ways**—The oldest MSS. and *Vulgate* read, "licentiousness" (Jude 4). False doctrine and immoral practice generally go together (v. 18, 19). **by reason of whom**—"on account of whom," *viz.*, the followers of the false teachers. **the way of truth shall be evil spoken of**—"blasphemed" by those without, who shall lay on Christianity itself the blame of its professors' evil practice. Contrast 1 Peter 2, 12. 3. **through**—*Greek*, "in covetousness" as their element (v. 14, end). Contrast 2 Corinthians 11, 20; 12, 17. **of a long time**—in God's eternal purpose. "*Before of old* ordained to condemnation" (Jude 4). **lingereth not**—though sinners think it lingers. "Is not idle." **damnation**—*Greek*, "destruction" (Note v. 1). Personified. **slumbereth not**—though sinners *slumber*. 4. **if**—The apodosis or consequent member of the sentence is not expressed, but is virtually contained in v. 9. If God in past time has punished the ungodly and saved His people, He will be sure to do so also in our days (cf. end of v. 3). **angels**—the highest of intelligent creatures (cf. with this verse, Jude 6), yet not spared when they sinned. **hell**—*Greek*, "Tartarus:" nowhere else is

New Testament or LXX.: equivalent to the usual *Greek*, *Geena*. Not inconsistent with 1 Peter 5. 8; for though their final doom is *hell*, yet for a time they are permitted to roam beyond it in "the darkness of this world." **Slaves of Tatarus** (called "the abyss," or "deep," Luke 8. 5; "the bottomless pit," Revelation 9. 11) may also come upon earth. **Step by step** they are given to Tartarus, until at last they shall be wholly bound to it. **delivered**—as the judge delivers the condemned prisoner to the officers (Revelation 20. 2). **into chains**—(Jude 6.) The oldest MSS. read, "dens," as ALFORD translates: the *Greek*, however, may, in Hellenistic *Greek*, mean "chains," as Jude expresses it. They are "reserved" unto hell's "mist of darkness" as their final "judgment" or doom, and meanwhile their exclusion from the light of heaven is begun. So the ungodly were considered as virtually "in prison," though at large on the earth, from the moment that God's sentence went forth, though not executed till 120 years after. **5. eighth**—*i. e.*, Noah, and seven others. Contrasted with the densely-peopled "world of the ungodly." **preacher**—not only "righteous" himself (*cf.* v. 8), but also "a preacher of righteousness:" adduced by Peter against the *licentiousness* of the false teachers (v. 3) who have no prospect before them but destruction, even as it overtook the ungodly world in Noah's days. **6. with**—"to overthrow." [ALFORD.] **ensample**—"of (the fate that should befall) those who in after time should live ungodly." *cf.* Jude 7, "set forth for an example." **7. just**—righteous. **filthy conversation**—*lit.*, "behaviour in licentiousness" (Genesis 19. 5). **the wicked**—*Greek*, "lawless:" who set at defiance the laws of nature, as well as man and God. The Lord reminds us of Lot's faithfulness, but not of his sin in the cave: so in Rahab's case. **8. vexed**—*Greek*, "tormented." **9. knoweth how**—He is at no loss for means, even when men see no escape. **out of**—not actually from. **temptations**—trials. **to be punished**—*Greek*, "being punished:" as the fallen angels (v. 4), actually under sentence, and awaiting its final execution. Sin is already its own penalty; hell will be its full development. **10. chiefly**—they especially will be punished (Jude 8). **after**—following after. **lust of uncleanness**—*defilement*: "hankering after polluting and unlawful use of the flesh." [ALFORD.] **government**—*Greek*, "lordship," "dominion" (Jude 8). **Presumptuous**—*Greek*, "Daring." **Self-will** begets presumption. Presumptuously daring. **are not afraid**—though they are so insignificant in *might*; *Greek*, "tremble not" (Jude 8, end). **speak evil of**—*Greek*, "blaspheme." **dignities**—*Greek*, "glories." **11. which are**—though they are. **greater**—than these blasphemers. Jude instances *Michael*, against them—against "dignities," as for instance, the fallen angels: once exalted, and still retaining traces of their former power and glory. **railing accusation**—*Greek*, "blaspheming judgment" (Jude 9). **before the Lord**—in the presence of the Lord, the Judge, in reverence, they abstain from judgment. [BENGEL.] Judgment belongs to God, not the angels. How great is the dignity of the saints who, as Christ's assessors, shall hereafter judge angels! Meanwhile, *railing judgments*, though spoken with truth, against dignities, as being uttered irreverently, are of the nature of "blasphemies" (*Greek*: 1 Corinthians 4. 4, 5). If superior angels dare not, as being in the presence of God, the Judge, speak evil even of the bad angels, how awful the presumption of those who speak evil blasphemously of good "dignities." 2 Samuel 16. 7, & Shimei; Numbers 16. 2, 3, Korah, &c., referred to also in Jude 11; Numbers 12. 8, "Were ye (Aaron and Miriam) not afraid to speak evil of my servant Moses?" The angels who sinned still retain the indelible impress of majesty. Satan is still "a strong man:" "prince of this world;" and under him are "principalities, powers, rulers of the darkness of this world." We are to avoid irreverence in regard to them, not on their account, but on account of God. A warning to those who use Satan's name irreverently and in blasphemy. "When the ungodly curseth Satan, he curseth his own soul." 12. (Jude 10. 19). **But**—In contrast to the "angels," v. 11. **brute**—*Greek*, "irrational." In contrast to angels that "excel in

strength." **beasts**—*Greek*, "animals" (*cf.* Psalm 49. 20). **natural**—Transposed in the oldest MSS., "Born natural," *i. e.*, born naturally so: being in their very nature (*i. e.*, naturally) as such (irrational animals), born to be taken and destroyed (*Greek*, "unto capture and destruction," or *corruption*, Note, Galatians 6. 8; *cf.* end of this verse, "shall perish," *lit.*, shall be corrupted, in their own corruption. Jude 10, "naturally . . . corrupt themselves," and so destroy themselves; for one and the same *Greek* word expresses corruption, the seed, and destruction, the developed fruit). **speak evil of**—*Greek*, "in the case of things which they understand not." *cf.* the same presumption, the parent of subsequent Gnostic error, producing an opposite, though kindred, error, "the worshipping of good angels:" Colossians 2. 18, "intruding into those things which he hath not seen." **13. receive**—"shall carry off as their due." **reward of**—*i. e.*, for their "unrighteousness." [ALFORD.] Perhaps it is implied, *unrighteousness* shall be its own reward or punishment. "Wages of unrighteousness" (v. 15) has a different sense, *viz.*, the earthly gain to be gotten by "unrighteousness." **in the day-time**—translate as *Greek*, "counting the luxury which is in the day-time (not restricted to night, as ordinary reveling. Or as Vulgate, CALVIN, &c., 'the luxury which is but for a day:' see Hebrews 11. 25, 'the pleasures of sin for a season;' and 12. 16, Esau to be pleasure," *i. e.*, to be their chief good and highest enjoyment. **Spots**—in themselves. **blemishes**—disgraces: bringing blame (so the *Greek*) on the Church and on Christianity itself. **sporting themselves**—*Greek*, "luxuriating." **with**—*Greek*, "IN." **deceivings**—or else passively, "deceits:" luxuries gotten by deceit. *cf.* Matthew 13. 22, "Deceitfulness of riches;" Ephesians 4. 22, "Deceitful lusts." Whilst deceiving others, they are deceived themselves. *cf.* with English Version, Philippians 3. 19, "Whose glory is in their shame." "Their own" stands in opposition to "you:" "Whilst partaking of the love-feast (*cf.* Jude 12) with you," they are at the same time "luxuriating in their own deceivings," or "deceits" (to which latter clause answers Jude 12, end: Peter presents the positive side, "they luxuriate in their own deceivings;" Jude, the negative, "feeding themselves without fear"). But several of the oldest MSS., *Vulgate*, *Syriac*, and Sahidic Versions read (as Jude), "In their own love feasts:" "their own" will then imply that they pervert the love-feasts so as to make them subserve their own self-indulgent purposes. **14. full of adultery**—*lit.*, "full of an adulteress," as though they carried about adulteresses always dwelling in their eyes: the eye being the avenue of lust. [HORNEIUS.] BENGEL makes the adulteress who fills their eyes, to be "alluring desire." **that cannot cease**—"that cannot be made to cease from sin." **beguiling**—"luring baits for." **unstable**—not firmly established in faith and piety. **heart**—not only the eyes, which are the channel, but the heart, the fountain-head of lust. Job 31. 7, "Mine heart walked after mine eyes." **covetous practices**—The oldest MSS. read singular, "covetousness." **curse** children—rather as *Greek*, "children of curse," *i. e.*, devoted to the curse. *Cursing* and *covetousness*, as in Balaam's case, often go together: the curse he designed for Israel, fell on Israel's foes and on himself. True believers *bless*, and curse not, and so are *blessed*. **15. have**—Some of the seducers are spoken of as already come, others as yet to come. **following**—out: so the *Greek*. **the way**—(Numbers 22. 23, 32; Isaiah 53. 11.) **son of Bosor**—the same as *Beor* (Numbers 22. 5). This word was adopted, perhaps, because the kindred word *Basar* means *flesh*; and Balaam is justly termed *son of carnality*, as covetous, and the enticer of Israel to lust. **loved the wages of unrighteousness**—and therefore wished (in order to gain them from Balak) to curse Israel whom God had blessed, and at last gave the hellish counsel, that the only way to bring God's curse on Israel was to entice them to *fleshly lust* and *idolatry*, which often go together. **16. was rebuked**—*Greek*, "had a rebuke," or *conviction*; an exposure of his specious wickedness on his being tested (the root verb of the *Greek* noun means to convict on testing). **his**—*Greek*, "his own:" his own beast convicted him of his own iniquity. *see*—

an, "beast of burden;" the ass was the ordinary animal used in riding in Palestine. *dumb*—Greek, "voiceless-speaking in man's voice;" marking the marvellous nature of the miracle. *forbade*—*lit.*, "hindered." It was not the words of the ass (for it merely deprecated his beating it), but the miraculous fact of its speaking at all, which *withstood* Balaam's perversity in desiring to go after God had forbidden him in the first instance. Thus indirectly the ass, and directly the angel, rebuked his worse than asinine obstinacy; the ass turned aside at the sight of the angel, but Balaam, after God had plainly said, Thou shalt not go, persevered in wishing to go for gain; thus the ass, in act, forbade his madness. How awful a contrast—a dumb beast forbidding an inspired prophet! 17. (Jude 12, 13.) *wells*—"clouds" in Jude; both promising (cf. v. 19) water, but yielding none; so their "great swelling words" are found on trial to be but "vanity" (v. 18). *clouds*—The oldest MSS. and versions read, "mists," dark, and not transparent and bright as "clouds" often are, whence the latter term is applied sometimes to the saints; fit emblem of the children of darkness. "Clouds" is a transcriber's correction from Jude 12, where it is appropriate, "clouds . . . without water" (promising what they do not perform); but not here, "mists driven along by a tempest." *mist*—blackness; "the chilling horror accompanying darkness." [BENGEL.] 18. *allure*—Greek, "lay baits for." *through*—Greek, "IN;" the lusts of the flesh being the element IN which they lay their baits. *much wantonness*—Greek, "by licentiousness;" the bait which they lay. *clean escaped*—Greek, "really," &c. But the oldest MSS. and *Vulgate* read, "scarcely," or "for but a little time;" scarcely have they escaped from them who live in error (the ungodly world), when they are allured by these seducers into sin again (v. 20). 19. *promise* . . . *liberty*—(Christian)—these promises are instances of their "great swelling words" (v. 18). The *liberty* which they propose is such as fears not Satan, nor loathes the flesh. Pauline language, adopted by Peter here, and 1 Peter 2. 16, *Note*; cf. ch. 3. 15; Romans 6. 16-22; 8. 15, 21; Galatians 5. 1, 13; cf. John 8. 34. *corruption*—*Note*, v. 12, "destroyed . . . perish . . . corruption." *of whom*—"by whatever . . . by the same, &c." 20. *after they*—the seducers "themselves" have escaped (v. 19; *Note*, Hebrews 6. 46). *pollutions*—which bring "corruption" (v. 19). *through*—Greek, "IN." *knowledge*—Greek, "full and accurate knowledge." The Lord and Saviour Jesus Christ—solemnly expressing in full the great and gracious One from whom they fall. *latter end is worse* . . . *than the beginning*—Peter remembers Christ's words. "Worse" stands opposed to "better" (v. 21). 21. *the way of righteousness*—"the way of truth" (v. 2). Christian doctrine, and "the knowledge of the Lord and Saviour." *turn*—back again; so the Greek. *from the holy commandment*—the Gospel which enjoins holiness; in opposition to their *corruption*. "Holy," not that it makes holy, but because it ought to be kept inviolate. [TITMANN.] *delivered*—once for all; admitting no turning back. 22. *But*—You need not wonder at the event; for *dogs* and *swine* they were before, and *dogs* and *swine* they will continue. They "scarcely" (v. 18) have escaped from their filthy folly, when they again are entangled in it. Then they seduce others who have in like manner "for a little time escaped from them that live in error" (v. 18). Peter often quoted Proverbs in his First Epistle (1. 7; 2. 17; 4. 8, 18; another proof that both Epistles come from the same writer.

CHAPTER III.

Ver. 1-18. SURENESS OF CHRIST'S COMING, AND ITS ACCOMPANIMENTS, DECLARED IN OPPOSITION TO SCOFFERS ABOUT TO ARISE. GOD'S LONG-SUFFERING A MOTIVE TO REPENTANCE, AS PAUL'S EPISTLES SET FORTH; CONCLUDING EXHORTATION TO GROWTH IN THE KNOWLEDGE OF CHRIST. 1. *now*—"This now a second Epistle I write." Therefore he had lately written the former Epistle. The seven Catholic Epistles were written by James, John, and Jude, shortly before their deaths; previously, whilst having the prospect of being still for some time alive they

felt it less necessary to write. [BENGEL.] *unto you*—The Second Epistle, though more general in its address, yet included especially the same persons as the First Epistle was particularly addressed to. *pure*—*lit.*, "pure when examined by sunlight;" "sincere." *Adulterated with no error*. Opposite to "having the understanding darkened." ALFORD explains, The mind, will, and affection, in relation to the outer world, being turned to God [the Sun of the soul], and not obscured by fleshly and selfish regards. *by way of*—Greek, "IN," in putting you in remembrance (ch. 1. 12, 13). Ye already know (v. 3); it is only needed that I remind you (Jude 5). 2. *prophets*—of the Old Testament. *of us*—The oldest MSS. and *Vulgate* read, "And of the commandment of the Lord and Saviour (declared) by YOUR apostles" (so "apostle of the Gentiles," Romans 11. 13)—the apostles who live among you in the present time, in contrast to the Old Testament "prophets." 3. *Knowing this first*—from the word of the apostles. *shall come*—their very scoffing shall confirm the truth of the prediction. *scoffers*—The oldest MSS. and *Vulgate* add, "(scoffers) in (i. e., with) scoffing." As Revelation 14. 2, "Harping with harps." *walking after their own lusts*—(Ch. 2. 10; Jude 16, 18). Their own pleasure is their sole law, unrestrained by reverence for God. 4. (Cf. Psalm 10. 11; 73. 11.) Presumptuous skepticism and lawless lust, setting nature and its so-called laws above the God of nature and revelation, and arguing from the past continuity of nature's phenomena that there can be no future interruption to them, was the sin of the antediluvians, and shall be that of the scoffers in the last days. *Where*—Implying that it ought to have taken place before this, if ever it was to take place, but that it never will. *the promise*—which you, believers, are so continually looking for the fulfilment of (v. 13). What becomes of the promise which you talk so much of? *his*—Christ's; the subject of prophecy from the earliest days. *the fathers*—to whom the promise was made, and who rested all their hopes on it. *all things*—in the natural world; skeptics look not beyond this. *as they were*—continue as they do; as we see them to continue. From the time of the promise of Christ's coming as Saviour and King being given to the fathers, down to the present time, all things continue, and have continued, as they now are, from "the beginning of creation." The "scoffers" here are not necessarily atheists, nor do they maintain that the world existed from eternity. They are willing to recognize a God, but not the God of revelation. They reason from seeming delay against the fulfilment of God's word at all. 5. Refutation of their scoffing from Scripture history. *willingly*—wilfully; they do not wish to know. Their ignorance is voluntary. *they . . . are ignorant of*—In contrast to v. 8, "Be not ignorant of this" *Lit.*, in both verses, "This escapes THEIR notice (sagacious philosophers though they think themselves);" "let this not escape YOUR notice." They obstinately shut their eyes to the Scripture record of the creation and the deluge; the latter is the very parallel to the coming judgment by fire, which Jesus mentions, as Peter doubtless remembered. *by the word of God*—not by a fortuitous concurrence of atoms. [ALFORD.] *of old*—Greek, "from of old;" from the first beginning of all things. A confutation of their objection, "all things continue as they were FROM THE BEGINNING OF CREATION." Before the flood, the same objection to the possibility of the flood might have been urged with the same plausibility: The heavens (sky) and earth have been FROM OF OLD, how unlikely then that they should not continue so! But, replies Peter, the flood came in spite of their reasonings; so will the conflagration of the earth come in spite of the "scoffers" of the last days, changing the whole order of things (the present "world," or as Greek means, "order"), and introducing the new heavens and earth (v. 13). *earth standing out of*—Greek, "consisting of." i. e., "formed out of the water." The waters under the firmament were at creation gathered together into one place, and the dry land emerged out of, and above them. *in*—rather, "by means of the water," as a great instrument (along with fire) in the changes wrought on the earth's surface to prepare it for man. Held together BY the water. The earth

arose out of the water by the efficacy of the water itself. [TITTMANN.] 6. **Whereby**—Greek, "By which" (plural). *By means of which* heavens and earth (in respect to the **WATERS** which flowed together from both) *the then world perished* (i. e., in respect to its *occupants*, men and animals, and its then existing order: not *was annihilated*); for in the flood "the fountains of the great deep were broken up" from the *earth* (1.) below, and "the windows of heaven" (2.) above "were opened." The earth was deluged by that water out of which it had originally risen. 7. (Cf. Job 28. 5, end.) **which are now**—"the postdiluvian visible world." In contrast to "that then was," v. 6. **the same**—Other oldest MSS. read, "His" (God's). **kept in store**—Greek, "treasured up." **reserved**—"kept." It is only God's constantly watchful providence which holds together the present state of things till His time for ending it. 8. **be not ignorant**—as those scoffers are (v. 5). Besides the refutation of them (v. 5-7) drawn from the history of the deluge, here he adds another (addressed more to believers than to the mockers), God's delay in fulfilling His promise is not, like men's delays, owing to inability or fickleness in keeping His word, but through "long-suffering," **this one thing**—as the consideration of *chief importance* (Luke 10. 42). **one day . . . thousand years**—Psalm 90. 4: Moses there says, Thy *eternity*, knowing no distinction between a *thousand years* and a *day*, is the refuge of us creatures of a day. Peter views God's eternity in relation to the last day: that day seems to us, short-lived beings, long in coming, but *with the Lord* the interval is irrespective of the idea of long or short. His eternity exceeds all measures of time: to His Divine knowledge all future things are present: His power requires not long delays for the performance of His work: His long-suffering excludes all impatient expectation and eager haste, such as we men feel. He is equally blessed in one day and in a thousand years. He can do the work of a thousand years in one day: so in v. 9 it is said, "He is not slack," i. e., "slow:" He has always the power to fulfil His "promise." **thousand years as one day**—no delay which occurs is long to God: as to a man of countless riches, a thousand guineas are as a single penny. God's *æonology* (*eternal-ages* measurer) differs wholly from man's horologe (*hour-glass*). His *gnomon* (*dial-pointer*) shows all the hours at once in the greatest activity and in perfect repose. To Him the hours pass away, neither more slowly, nor more quickly, than befits His economy. There is nothing to make Him need either to hasten or delay the end. The words, "with the Lord" (Psalm 90. 4, "In thy sight"), silence all man's objections on the ground of his incapability of understanding this. [BENGEL.] 9. **slack**—slow, tardy, *late*; exceeding the due time, as though that time were already come. Hebrews 10. 37, "Will not *tarry*," **his promise**—which the scoffers cavil at. Ver. 4, "Where is the promise?" It shall be surely fulfilled "according to His promise" (v. 13). **some**—the "scoffers." **count**—His promise to be the result of "slackness" (tardiness). **long-suffering**—waiting until the full number of those appointed to "salvation" (v. 15) shall be completed. **to us-ward**—The oldest MSS., *Vulgate, Syriac, &c.*, read, "towards you." **any**—not desiring that any, yea, even that the scoffers, should perish, which would be the result if He did not give space for repentance. **come—go and be received** to repentance: the Greek implies, there is *room* for their being *received* to repentance (cf. Greek, Mark 2. 2; John 8. 37). 10. The certainty, suddenness, and concomitant effects, of the coming of the day of the Lord. FABER argues from this that the millennium, &c., must *precede* Christ's literal coming, not *follow* it. But "the day of the Lord" comprehends the whole series of events, beginning with the premillennial advent, and ending with the destruction of the wicked, and final conflagration, and general judgment (which last intervenes between the conflagration and the renovation of the earth). **will**—Emphatical. But (in spite of the mockers, and notwithstanding the delay) *come and be present* the day of the Lord **SHALL** *as a thief* Peter remembers and repeats his Lord's image (Luke 12. 35-41) used in the conversation in which he took a

part; so also Paul (1 Thessalonians 5. 2) and John (Revelation 3. 3; 16. 15). **the heavens**—which the scoffers say shall "continue" as they are (v. 4; Matthew 24. 35; Revelation 21. 1). **with a great noise**—with a rushing noise, like that of a *whizzing* arrow, or the crash of a devouring flame. **elements**—the component materials of the world [WAHL.] However, as "the works" in the earth are mentioned separately from "the earth," so it is likely by "elements," mentioned after "the heavens," are meant "the works therein," viz., *the sun, moon, and stars* (as THEOPHILUS OF ANTIOCH, p. 22, 148, 228; and JUSTIN MARTYR *Apology*, 2. 44, use the word "elements"): these, as at creation, so in the destruction of the world, are mentioned. [BENGEL.] But as "elements" is not so used in Scripture Greek, perhaps it refers to the component materials of "the heavens," including the heavenly bodies; it clearly belongs to the former clause, "the heavens," not to the following "the earth," &c. **melt**—be dissolved, as in v. 11. **the works . . . therein**—of nature and of art. 11. Your duty, seeing that this is so, is to be ever eagerly expecting the day of God. **then**—Some oldest MSS. substitute "thus" for "then:" a happy refutation of the "thus" of the scoffers, v. 4 (*English Version*, "as they were," Greek, "thus"). **shall be**—Greek, "are being" (in God's appointment, soon to be fulfilled) dissolved; the present tense implying *the certainty* as though it were actually present. **what manner of men to be**—Exclamatory. How watchful, prayerful, zealous! **to be**—not the mere Greek substantive verb of existence (*einai*), but (*huparchein*) denoting a *state or condition* in which one is supposed to be. [TITTMANN.] What holy men ye ought to be found to be, when the event comes! This is "the holy commandment" mentioned in v. 2. **conversation . . . godliness**—Greek plural: *Behaviours* (towards men), *godlinesses* (or *pieties* towards God) in their manifold modes of manifestation. 12. **hastening unto**—with the utmost eagerness desiring [WAHL], praying for, and contemplating, the coming Saviour as at hand. The Greek may mean "hastening (i. e., urging onward [ALFORD] the day of God;" not that God's eternal appointment of the time is changeable, but God appoints us as instruments of accomplishing those events which must be first before the day of God can come. By praying for His coming, furthering the preaching of the Gospel for a witness to all nations, and bringing in those whom "the long-suffering of God" waits to save, we *hasten the coming of the day of God*. The Greek verb is always in New Testament used as neuter (as *English Version* here), not active; but the LXX. use it *actively*. Christ says, "Surely I come quickly. Amen." Our part is to *speed forward* this consummation by praying, "Even so, come, Lord Jesus." **the coming**—Greek, "*presence*" of a person: usually, of the Saviour. **the day of God**—God has given many myriads of days to men: one shall be the great "day of God" Himself. **wherein**—rather as Greek, "on account of (or owing to) which" day. **heavens**—the upper and lower regions of the sky. **melt**—our igneous rocks show that they were once in a liquid state. 13. **Nevertheless**—"But:" in contrast to the destructive effects of the day of God stand its constructive effects. As the flood was the baptism of the earth, eventuating in a renovated earth, partially delivered from "the curse," so the baptism with fire shall purify the earth so as to be the renovated abode of regenerated man, wholly freed from the curse. **his promise**—(Isaiah 65. 17; 66. 22.) The "we" is not emphatical as in *English Version*. **new heavens**—new atmospheric heavens surrounding the renovated earth. **righteousness—dwelleth** in that coming world as its essential feature, all pollutions having been removed. 14. **that ye . . . be found of him**—"in His sight" [ALFORD], at His coming; plainly implying a *personal* coming. **without spot**—at the coming marriage feast of the Lamb, in contrast to ch. 2. 13, "Spots they are and blemishes while they feast," not having on the King's pure wedding garment. **blameless**—(1 Corinthians 1. 8; Philippians 1. 10; 1 Thessalonians 3. 13; 5. 23.) **in peace**—in all its aspects, towards God, your own consciences, and your fellow-men, and as its consequence eternal *blessedness*: "the God of peace" will effect this for

you. 15. account . . . the long-suffering . . . is salvation—is designed for the salvation of those yet to be gathered into the Church: whereas those scoffers “count it (to be the result of) slackness” on the Lord’s part (v. 9). our beloved brother Paul—A beautiful instance of love and humility. Peter praises the very Epistles which contain his condemnation, according to the wisdom given unto him—Adopting Paul’s own language, 1 Corinthians 3, 10, “According to the grace of God which is given unto me as a wise master-builder.” Supernatural and inspired wisdom “GIVEN” him, not acquired in human schools of learning. hath written—Greek aorist, “wrote,” as a thing wholly past: Paul was by this time either dead, or had ceased to minister to them. to you—Galatians, Ephesians, Colossians, the same region as Peter addresses. Cf. “in peace,” v. 14, a practical exhibition of which Peter now gives in showing how perfectly agreeing Paul (who wrote the Epistle to the Galatians) and he are, notwithstanding the event recorded (Galatians 2, 11–14). Colossians 4. refers to Christ’s second coming. The Epistle to the Hebrews, too (addressed not only to the Palestinian, but also secondarily to the Hebrew Christians everywhere), may be referred to, as Peter primarily (though not exclusively) addresses in both Epistles the Hebrew Christians of the dispersion (Note, 1 Peter 1. 1). Hebrews 9. 27, 28; 10. 25, 37, “speak of these things” (v. 16) which Peter has been handling, viz., the coming of the day of the Lord, delayed through His “long-suffering,” yet near and sudden. 16. also in all his Epistles—Romans 2. 4 is very similar to v. 15, beginning. The Pauline Epistles were by this time become the common property of all the churches. The “all” seems to imply they were now completed. The subject of the Lord’s coming is handled, 1 Thessalonians 4. 13; 5. 11; cf. v. 10 with 1 Thessalonians 5. 2. Still Peter distinguishes Paul’s Epistle, or Epistles, “to you,” from “all his (other) Epistles,” showing that certain definite churches, or particular classes of believers, are meant by “you.” in which—Epistles. The oldest MSS. read the feminine relative (*hais*); not as Received Text (*hois*), “in which things.” some things hard to be understood—viz., in reference to Christ’s coming, e. g., the statements as to the man of sin and the apostasy, before Christ’s coming. Paul seemed thereby to delay Christ’s coming to a longer period than the other apostles, whence some doubted altogether His coming.” [BENGEL.] Though there be some things hard to be understood, there are enough besides plain, easy, and sufficient for perfecting the man of God. “There is scarce anything drawn from the obscure places, but the same in other places may be found most plain.” [AUGUSTINE.] It is our own preju-

dice, foolish expectations, and carnal fancies, that make Scripture difficult. [JEREMY TAYLOR.] unlearned—Not those wanting human learning are meant, but those lacking the learning imparted by the Spirit. The humanly learned have been often most deficient in spiritual learning, and have originated many heresies. Cf. 2 Timothy 2. 23, a different Greek word, “unlearned,” *idiōtēs*, “untutored.” When religion is studied as a science, nothing is more abstruse; when studied in order to know our duty and practise it, nothing is easier. unstable—not yet established in what they have learned; shaken by every seeming difficulty; who, in perplexing texts, instead of waiting until God by His Spirit make them plain in comparing them with other Scriptures, hastily adopt distorted views. wrest—strain and twist (properly with a hand-screw) what is straight in itself, e. g., 2 Timothy 2. 18. other Scriptures—Paul’s Epistles were, therefore, by this time, recognized in the Church, as “Scripture:” a term never applied in any of the fifty places where it occurs, save to the Old and New Testament sacred writings. Men in each Church having miraculous discernment of spirits would have prevented any uninspired writing from being put on a par with the Old Testament word of God; the apostles’ lives also were providentially prolonged, Paul and Peter’s at least to thirty-four years after Christ’s resurrection, John’s to thirty years later, so that fraud in the canon is out of question. The three first Gospels and Acts are included in “the other Scriptures,” and perhaps all the New Testament books, save John and Revelation, written later. unto their own destruction—not through Paul’s fault (ch. 2. 1). 17. Ye—Warned by the case of those “unlearned and unstable” persons (v. 16). knowing . . . before—the event. led away with—the very term, as Peter remembers, used by Paul of Barnabas’ being “carried,” Greek, *led away with* Peter and the other Jews in their hypocrisy. wicked—“lawless,” as in ch. 2. 7. fall from—(grace, Galatians 5. 4: the true source of) “steadfastness” or *stability* in contrast with the “unstable” (v. 16): “established” (ch. 1. 12): all kindred Greek terms. Cf. Jude 20, 21. 18. grew—Not only do not “fall from” (v. 17), but *grow onward*: the true secret of not going backward. Ephesians 4. 15, “Grow up into Him, the Head, Christ.” grace and . . . knowledge of . . . Christ—“the grace and knowledge of Christ” [ALFORD rightly]: the grace of which Christ is the author, and the knowledge of which Christ is the object. for ever—Greek, “to the day of eternity:” the day that has no end; “the day of the Lord,” beginning with the Lord’s coming.

THE FIRST GENERAL EPISTLE OF

JOHN.

INTRODUCTION.

AUTHORSHIP.—POLYCARP, the disciple of John (*ad Philippenses* c. 7), quotes ch. 4. 3. EUSEBIUS (*Ecclesiastical History* 3. 39) says of PAPIAS, a hearer of John, and a friend of POLYCARP, “He used testimonies from the First Epistle of John.” IRENÆUS, according to EUSEBIUS (*Ecclesiastical History* 5. 8), often quoted this Epistle. So in his work *Against Heresies* (3. 15. 5, 8) he quotes from John by name, ch. 2. 18, &c.; and in 3. 16, 7, he quotes ch. 4. 1–3; 5. 1, and 2 John 7. 8. CLEMENT OF ALEXANDRIA (*Stromata* 2. 66, p. 464) refers to ch. 5. 16, as in John’s larger Epistle. See other quotations, *Stromata* 3. 82, 42; 4. 102. TERTULLIAN (*Adversus Marcion* 5. 16) refers to ch. 4. 1, &c.; *Adversus Praxeam*, c. 15. to 1 John 1. 1. See his other quotations, c. 28; and *Contra Gnosticos*, 12. CYPRIAN, *Epistle* 28 (24), quotes, as John’s, ch. 2. 24; and *De Oratōne Domini* 5., quotes ch. 2. 15–17; and *De Opere and Eleemos*, ch. 1. 8; and *De Bene Patientia* 2., quotes ch. 2. 6. MURATORI’S fragment on the Canon states, “There are two of John (the Gospel and Epistle?) esteemed Catholic,” and quotes ch. 1. 3. The *Peshito Syriac* contains it. ORIGEN (in EUSEBIUS 6. 25) speaks of the First Epistle as genuine, and “probably the second and third, though all do not recognize the latter two:” on the Gospel of John, tom. 12 fol. 2, he quotes ch. 1. 5. DIONYSIUS OF ALEXANDRIA, ORIGEN’S scholar, cites the words of this Epistle as those of the Evangelist John. EUSEBIUS, *Ecclesiastical History* 3. 24, says, John’s first Epistle and Gospel are acknowledged without question by those of the present day, as well as by the ancients. So also JEROME in *Catalogus Ecclesiasticorum*

Scriptorum. The opposition of COSMAS INDICOPLEUSTES, in the sixth century, and that of MARCION because our Epistle was inconsistent with his views, are of no weight against such irrefragable testimony.

The internal evidence is equally strong. Neither the Gospel, nor our Epistle, can be pronounced an imitation; yet both, in style and modes of thought, are evidently of the same mind. The individual notices are not so numerous or obvious as in Paul's writings, as was to be expected in a Catholic Epistle; but such as there are accord with John's position. He implies his apostleship, and perhaps alludes to his Gospel, and the affectionate tie which bound him as an aged pastor to his spiritual "children;" and in ch. 2. 18, 19; 4. 1-3, he alludes to the false teachers as known to his readers; and in ch. 5. 21 warns them against the idols of the surrounding world. It is no objection against its authenticity, that the doctrine of the Word, or Divine second Person, existing from everlasting, and in due time made flesh appears in it, as also in the Gospel, as opposed to the heresy of the Docetæ in the second century, who denied that our Lord is come in the flesh, and maintained He came only in outward semblance; for the same doctrine appears in Colossians 1. 15-18; 1 Timothy 3. 16; Hebrews 1. 1-3; and the gems of Docetism, though not fully developed till the second century, were in existence in the first. The Spirit, presciently through John, puts the Church beforehand on its guard against the coming heresy.

TO WHOM ADDRESSED.—AUGUSTINE, *Quest. Evang.*, 2. 39, says this Epistle was written to the Parthians. BEDE, in a prologue to the seven Catholic Epistles, says that Athanasius attests the same. By the Parthians may be meant the Christians living beyond the Euphrates in the Parthian territory, outside the Roman empire, "the Church at Babylon elected together with" the churches in the Ephesian region, the quarter to which Peter addressed his Epistles. As Peter addressed the flock which John subsequently tended (and in which Paul had formerly ministered), so John, Peter's close companion after the ascension, addresses the flock among whom Peter had been when he wrote. Thus "the elect lady" answers to "the Church elected together." See farther confirmation of this view in *Introduction to 2 John*. It is not necessarily an objection to this view that John never is known to have personally ministered in the Parthian territory. For neither did Peter personally minister to the churches in Pontus, Galatia, Cappadocia, Asia, Bithynia, though he wrote his Epistles to them. Moreover, in John's prolonged life, we cannot dogmatically assert that he did not visit the Parthian Christians, after Peter had ceased to minister to them, on the mere ground of absence of extant testimony to that effect. This is as probable a view as ALFORD'S, &c., that in the passage of Augustine, "to the Parthians," is to be altered by conjectural emendation; and that the Epistle is addressed to the churches at and around Ephesus, on the ground of the fatherly tone of affectionate address in it, implying his personal ministry among his readers. But his position, as probably the only surviving apostle, accords very well with his addressing, in a Catholic Epistle, a cycle of churches which he may not have specially ministered to in person, with affectionate fatherly counsel, by virtue of his general apostolic superintendence of all the churches.

TIME AND PLACE OF WRITING.—This Epistle seems to have been written subsequently to his Gospel, as it assumes the reader's acquaintance with the Gospel facts and Christ's speeches, and also with the special aspect of the incarnate Word, as God manifest in the flesh, set forth more fully in his Gospel. The tone of address, as a father addressing his "little children" (the continually-recurring term), accords with the view that this Epistle was written in John's old age, perhaps about 90 A. D. In ch. 2. 18, "It is the last time," probably does not refer to any particular event, as the destruction of Jerusalem, which was now many years past, but refers to the nearness of the Lord's coming as proved by the rise of Antichristian teachers, the mark of the last time. It was the Spirit's purpose to keep the Church always expecting Christ as ready to come at any moment. The whole Christian age is the last time in the sense that no other dispensation is to arise till Christ comes. Cf. "these last days," Hebrews 1. 2. Ephesus may be conjectured to be the place whence it was written. The controversial allusion to the germs of Gnostic heresy accord with Asia Minor being the place, and the last part of the apostolic age the time, of writing this Epistle.

CONTENTS.—The leading subject of the whole is, *fellowship with the Father and the Son* (ch. 1. 3). Two principal divisions may be noted, (1.) ch. 1. 5; 2. 28: the theme of this portion is stated at the outset, "God is light, and in Him is no darkness at all;" consequently, in order to have fellowship with Him, we must walk in light; connected with which is the confession and subsequent forgiveness of our sins through Christ's propitiation and advocacy, without which forgiveness there could be no light or fellowship with God: a farther step in thus walking in the light is, positively keeping God's commandments, the sum of which is love, as opposed to hatred, the scene of disobedience to God's word: negatively, he exhorts them according to their several stages of spiritual growth, children, fathers, young men, in consonance with their privileges as forgiven, knowing the Father, and having overcome the wicked one, not to love the world, which is incompatible with the indwelling of the love of the Father, and to be on their guard against the Antichristian teachers already in the world, who were not of the Church, but of the world, against whom the true defence is, that his believing readers who have the anointing of God, should continue to abide in the Son and in the Father. (2.) The second division (ch. 2. 29 to 5. 5) discusses the theme with which it opens, "He is righteous;" consequently (as in the first division), "every one that doeth righteousness is born of Him." Sonship in us involves our purifying ourselves as He is pure, even as we hope to see, and therefore to be made like our Lord when He shall appear; in this second, as in the first division, both a positive and a negative side are presented of "doing righteousness as He is righteous," involving a contrast between the children of God and the children of the devil. Hatred marks the latter; love, the former: this love gives assurance of acceptance with God for ourselves and our prayers, accompanied as they are (v. 23) with obedience to His great commandment, to "believe on Jesus, and love one another;" the seal (v. 24) of His dwelling in us and assuring our hearts, is the Spirit which He hath given us. In contrast to this (as in the first division), he warns against false spirits, the notes of which are, denial of Christ, and adherence to the world. Sonship, or birth of God is, then, more fully described: its essential feature is unslavish, free love to God, because God first loved us, and gave His Son to die for us, and consequent love to the brethren, grounded on their being sons of God also like ourselves, and so victory over the world: this victory being gained only by the man who believes in Jesus as the Son of God. (3.) The conclusion establishes this last central truth, on which rests our fellowship with God, Christ's having come by the water of baptism, the blood of atonement, and the witnessing Spirit, which is truth. As in the opening he rested this cardinal truth on the apostles' witness of the eye, the ear, and the touch, so now at the close he rests it on God's witness, which is accepted by the believer, in contrast with the unbeliever, who makes God a liar. Then follows his closing statement of his reason for writing (ch. 5. 13; cf. the corresponding ch. 1. 4, at the beginning), namely, that believers in Christ the Son of God may know that they have (now already) eternal life (the source of "joy," ch. 1. 4; cf. similarly his object in writing the Gospel, John 20. 31), and so have confidence as to their prayers being answered (corresponding to ch. 3. 22 in the second part); for instance, their intercessions for a sinning brother (unless his sin be a sin unto death). He closes with a brief

ramming up of the instruction of the Epistle, the high dignity, sanctity, and safety from evil of the children of God in contrast to the sinful world, and a warning against idolatry, literal and spiritual: "Keep yourselves from idols."

Though the Epistle is not directly polemical, the occasion which suggested his writing was probably the rise of Antichristian teachers; and, because he knew the spiritual character of the several classes whom he addresses, *children, youths, fathers*, he feels it necessary to write to confirm them in the faith and joyful fellowship of the Father and Son, and to assure them of the reality of the things they believe, that so they may have the full privileges of believing.

STYLE.—His peculiarity is fondness for aphorism and repetition. His tendency to repeat his own phrases arises partly from the affectionate, hortatory character of the Epistle; partly, also, from its Hebraistic form, abounding in parallel clauses, as distinguished from the Grecian and more logical style of Paul; also, from his child-like simplicity of spirit, which, full of his one grand theme, repeats, and dwells on it with fond delight and enthusiasm. Moreover as ALFORD well says, the appearance of uniformity is often produced by want of deep enough exegesis to discover the real differences in passages which seem to express the same. Contemplative, rather than argumentative, he dwells more on the general, than on the particular, on the inner, than on the outer Christian life. Certain fundamental truths he recurs again and again to, at one time enlarging on, and applying them, at another time repeating them in their condensed simplicity. The thoughts do not march onward by successive steps, as in the logical style of Paul, but rather in circle drawn round one central thought which he reiterates, ever reverting to it, and viewing it, now under its positive, now under its negative aspect. Many terms which in the Gospel are given as Christ's, in the Epistle appear as the favourite expressions of John, naturally adopted from the Lord. Thus the contrasted terms, "flesh" and "spirit," "light" and "darkness," "life" and "death," "abide in Him:" "fellowship with the Father and Son, and with one another," is a favourite phrase also, not found in the Gospel, but in Acts and Paul's Epistles. In him appears the harmonious union of opposites, adapting him for his high functions in the kingdom of God, contemplative repose of character, and at the same time ardent zeal, combined with burning, all-absorbing love: less adapted for active outward work, such as Paul's, than for spiritual service. He handles Christian verities not as abstract dogmas, but as living realities, personally enjoyed in fellowship with God in Christ, and with the brethren. Simple, and at the same time profound, his writing is in consonance with his spirit, unrhctorical and undialectic, gentle, consolatory, and loving: the reflection of the Spirit of Him in whose breast he lay at the last supper, and whose beloved disciple he was. EWALD in ALFORD, speaking of the "unruffled and heavenly repose" which characterizes this Epistle, says, "It appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint addressing mankind from a higher world. Never in any writing has the doctrine of heavenly love—a love working in stillness, ever unwearied, never exhausted—so thoroughly approved itself as in this Epistle."

JOHN'S PLACE IN THE BUILDING UP OF THE CHURCH.—As Peter founded and Paul propagated, so John completed the spiritual building. As the Old Testament puts prominently forward the *fear of God*, so John, the last writer of the New Testament, gives prominence to the *love of God*. Yet, as the Old Testament is not all limited to presenting the fear of God, but sets forth also His love, so John, as a representative of the New Testament, whilst breathing so continually the spirit of love, gives also the plainest and most awful warnings against sin, in accordance with his original character as Boanerges, "son of thunder." His mother was Salome, mother of the sons of Zebedee, probably sister to Jesus' mother (cf. John 19. 25, "His mother's sister," with Matthew 27. 56; Mark 15. 40), so that he was cousin to our Lord; to his mother, under God, he may have owed his first serious impressions. Expecting as she did the Messianic kingdom in glory, as appears from her petition (Matthew 20. 20-23), she doubtless tried to fill his young and ardent mind with the same hope. NEANDER distinguishes three leading tendencies in the development of the Christian doctrine, the Pauline, the Jacobean (between which the Petrine forms an intermediate link), and the Johannine. John, in common with James, was less disposed to the intellectual and dialectic cast of thought which distinguishes Paul. He had not, like the apostle of the Gentiles, been brought to faith and peace through severe conflict; but, like James, had reached his Christian individuality through a quiet development: James, however, had passed through a moulding in Judaism previously, which, under the Spirit, caused him to present Christian truth in connection with the law, in so far as the latter in its spirit, though not letter, is permanent, and not abolished, but established under the Gospel. But John, from the first, had drawn his whole spiritual development from the personal view of Christ, the model man, and from intercourse with Him. Hence, in his writings, everything turns on one simple contrast: divine life in communion with Christ; death in separation from Him, as appears from his characteristic phrases, "*life, light, truth; death, darkness, lie.*" "As James and Peter mark the gradual transition from spiritualized Judaism to the independent development of Christianity, and as Paul represents the independent development of Christianity in opposition to the Jewish stand-point, so the contemplative element of John reconciles the two, and forms the closing point in the training of the apostolic Church." [NEANDER.]

CHAPTER I.

Ver. 1-10. THE WRITER'S AUTHORITY AS AN EYE-WITNESS TO THE GOSPEL FACTS, HAVING SEEN, HEARD, AND HANDLED HIM WHO WAS FROM THE BEGINNING: HIS OBJECT IN WRITING: HIS MESSAGE. IF WE WOULD HAVE FELLOWSHIP WITH HIM, WE MUST WALK IN LIGHT, AS HE IS LIGHT. 1. Instead of a formal, John adopts a virtual address (cf. v. 4). To wish joy to the reader was the ancient customary address. The sentence begun in v. 1 is broken off by the parenthetic v. 2, and is resumed at v. 3 with the repetition of some words from v. 1. **That which was**—not "began to be," but *was essentially* (Greek *ēn*, not *egeneto*) before He was manifested (v. 2); answering to "Him that is from the beginning" (ch. 2. 13); so John's Gospel, 1. 1, "In the beginning was the Word." Proverbs 1. 28, "I was set up from everlasting, from the beginning, or ever the earth was." **we**—apostles. **heard . . . seen . . . looked upon . . . handled**—A series rising in gradation. **Seeing** is a more convincing proof than *hearing of; hand-*

ling, than even *seeing*. "*Have heard . . . have seen*" (perfects), as a possession *still abiding with us*; but in Greek (not as English Version "have," but simply) "*looked upon*" (not perfect, as of a continuing thing, but aorist, *past* time) whilst Christ the incarnate Word was still with us. "*Seen*," viz., His glory, as revealed in the Transfiguration and in His miracles; and His passion and death in a real body of flesh and blood. "*Looked upon*" as a wondrous spectacle steadfastly, deeply, contemplatively; so the Greek. Appropriate to John's contemplative character. **hands . . . handled**—Thomas and the other disciples on distinct occasions after the resurrection. John himself had leant on Jesus' breast at the last supper. Contrast the wisest of the heathen *feeling after* (the same Greek as here; *groping after* WITH THE HANDS) (*if haply they might find God*). This proves against Socinians he is here speaking of the personal incarnate Word, not of Christ's teaching from the beginning of His official life. **of**—"concerning;" following "*heard*." "*Heard*" is the verb most applying to the purpose of the Epistle, viz., the

truth which John had heard concerning the Word of life, i. e., (Christ) the Word who is the life. "Heard," viz., from Christ Himself, including all Christ's teachings about Himself. Therefore he puts "of," or "concerning," before "the word of life," which is inapplicable to any of the verbs except "heard;" also "heard" is the only one of the verbs which he resumes at v. 5. 2. the life—Jesus, "the Word of life." was manifested—who had previously been "with the Father." show—translate as in v. 3, "declare" (cf. v. 5). Declare is the general term; write is the particular (v. 4). that eternal life—Greek, "the life which is eternal." As the Epistle begins, so it ends with "eternal life," which we shall ever enjoy with, and in, Him who is "the life eternal." which—Greek, "the which," the before-mentioned (v. 1) life which was with the Father "from the beginning" (cf. John 1. 1). This proves the distinctness of the First and Second Persons in the one Godhead. 3. That which we have seen and heard—Resumed from v. 1, wherein the sentence, being interrupted by v. 2, parenthesis, was left incomplete. declare we unto you—Oldest MSS. add also; unto you also who have not seen or heard Him. that ye also may have fellowship with us—that ye also who have not seen, may have the fellowship with us which we who have seen enjoy; what that fellowship consists in he proceeds to state. "Our fellowship is with the Father and with His Son." Faith realizes what we have not seen as spiritually visible; not till by faith we too have seen, do we know all the excellency of the true Solomon. He Himself is ours; He in us and we in Him. We are "partakers of the Divine nature." We know God only by having fellowship with Him; He may thus be known, but not comprehended. The repetition of "with" before the "Son," distinguishes the persons, whilst the fellowship or communion with both Father and Son, implies their unity. It is not added, "and with the Holy Ghost;" for it is by the Holy Ghost or Spirit of the Father and Son in us, that we are enabled to have fellowship with the Father and Son (cf. ch. 3. 24). Believers enjoy the fellowship of, but not WITH, the Holy Ghost. "Through Christ God closes up the chasm that separated Him from the human race, and imparts Himself to them in the communion of the Divine life." [NEANDER.] 4. these things—and none other, viz., this whole Epistle. write we unto you—Some oldest MSS. omit "unto you," and emphasize "we." Thus the antithesis is between "we" (apostles and eye-witnesses) and "your." We write thus, that your joy may be full. Other oldest MSS. and versions read "our joy," viz., that our joy may be filled full by bringing you also into fellowship with the Father and Son. Cf. John 4. 38, end; Philipians 2. 2, "Fulfil ye my joy," 16; and 4. 1; 2 John 8. It is possible that "your" may be a correction of transcribers to make this verse harmonize with John 15. 11; 16. 24; however, as John often repeats favourite phrases, he may do so here, so "your" may be from himself. So 2 John 12, "your" in oldest MSS. The authority of MSS. and versions on both sides here is almost evenly balanced. Christ Himself is the source, object, and centre of His people's joy (cf. v. 3, end); it is in fellowship with Him that we have joy, the fruit of faith. 5. First division of the body of the Epistle (cf. Introduction). declare—Greek, "announce;" report in turn; a different Greek word from v. 3. As the Son announced the message heard from the Father as His apostle, so the Son's apostles announce what they have heard from the Son. John nowhere uses the term "Gospel;" but the witness or testimony, the word, the truth, and here the message. God is light—What light is in the natural world, that God, the source of even material light, is in the spiritual, the fountain of wisdom, purity, beauty, joy, and glory. As all material life and growth depends on light, so all spiritual life and growth depends on God. As God here, so Christ, in ch. 2. 8, is called "the true light," no darkness at all—Strong negation; Greek, "No, not even one speck of darkness;" no ignorance, error, untruthfulness, sin, or death. John heard this from Christ, not only in express words, but in His acted words, viz., His whole manifestation in the flesh as "the brightness of the Father's glory." Christ Himself was

the embodiment of "the message," representing fully in all His sayings, doings, and sufferings, Him who is LIGHT. 6. say—profess. have fellowship with him—(v. 3.) The essence of the Christian life. walk—in inward and outward action, whithersoever we turn ourselves. [BENGEL.] in darkness—Greek, "in the darkness;" opposed to "the light" (cf. ch. 2. 8, 11). lie—(Ch. 2. 4.) do not—in practice, whatever we say. the truth—(Ephesians 4. 21; John 3. 21.) 7. Cf. Ephesians 5. 8, 11-14. "WE WALK;" "God is (essentially) in His very nature as 'the light,' v. 5) in the light." WALKING in the light, the element in which God himself is, constitutes the test of fellowship with Him. Christ, like us, walked in the light (ch. 2. 6). ALFORD notices, Walking in the light as he is in the light, is no mere imitation of God, but an identity in the essential element of our daily walk with the essential element of God's eternal being. we have fellowship one with another—and of course with God (to be understood from v. 6) without having fellowship with whom there can be no true and Christian fellowship one with another (cf. v. 3). and—as the result of "walking in the light, as He is in the light," the blood of Jesus . . . cleanseth us from all sin—daily contracted through the sinful weakness of the flesh, and the power of Satan and the world. He is speaking not of justification through His blood once for all, but of the present sanctification ("cleanseth" is present) which the believer, walking in the light and having fellowship with God and the saints, enjoys as His privilege. Cf. John 13. 10, Greek, "He that has been bathed, needeth not save to wash his feet, but is clean every whit." Cf. v. 9, "cleanse us from all unrighteousness," a further step besides "forgiving us our sins." Christ's blood is the cleansing mean, whereby gradually, being already justified and in fellowship with God, we become clean from all sin which would mar our fellowship with God. Faith applies the cleansing, purifying blood. Some oldest MSS. omit "Christ," others retain it. 8. The confession of sins is a necessary consequence of "walking in the light" (v. 7). "If thou shalt confess thyself a sinner, the truth is in thee; for the truth is itself light. Not yet has thy life become perfectly light, as sins are still in thee, but yet thou hast already begun to be illuminated, because there is in thee confession of sins." [AUGUSTINE.] that we have no sin—"HAVE," not "have had," must refer not to the past sinful life whilst unconverted, but to the present state wherein believers have sin even still. Observe, "sin" is in the singular; "(confess our) sins" (v. 9) in the plural. Sin refers to the corruption of the old man still present in us, and the stain created by the actual sins flowing from that old nature in us. To confess our need of cleansing from present sin is essential to "walking in the light;" so far is the presence of some sin incompatible with our in the main "walking in light." But the believer hates, confesses, and longs to be delivered from all sin, which is darkness. "They who defend their sins, will see in the great day whether their sins can defend them." deceive ourselves—We cannot deceive God; we only make ourselves to err from the right path. the truth—(Ch. 2. 4.) True faith. "The truth respecting God's holiness and our sinfulness, which is the very first spark of light in us, has no place in us." [ALFORD.] 9. confess—with the lips, speaking from a contrite heart; involving also confession to our fellow-men of offences committed against them. he—God. faithful—to His own promises; "true" to His word. just—Not merely the mercy, but the justice or righteousness of God is set forth in the redemption of the penitent believer in Christ. God's promises of mercy, to which He is faithful, are in accordance with His justice, to—Greek, "in order that." His forgiving us our sins and cleansing us from, &c., is in furtherance of the ends of His eternal faithfulness and justice. forgive—remitting the guilt. cleanse—purify from all filthiness, so that henceforth we more and more become free from the presence of sin through the Spirit of sanctification (cf. Hebrews 9. 14; and above, Note, v. 7). unrighteousness—offensive to Him who "is just" or righteous; called "sin," v. 7, because "sin is the transgression of the law," and the law is the expression of God's righteousness: so that sin is unrighteousness.

consciousness. 10. Parallel to v. 8. **we have not sinned**—referring to the commission of actual *sins*, even after regeneration and conversion; whereas in v. 8, “we have no sin,” refers to the present GUILT remaining (until cleansed) from the *actual sins* committed, and to the SIN of our corrupt old nature still adhering to us. The perfect “have . . . sinned” brings down the commission of sins to the present time, not merely sins committed *before*, but *since, conversion*. **we make him a liar**—A gradation; v. 7, “we lie;” v. 8, “we deceive ourselves;” worst of all, “we make Him a liar,” by denying His word that all men are sinners (cf. ch. 5. 10). **his word is not in us**—“His word,” which is “the truth” (v. 8), accuses us truly; by denying it we drive it from our hearts (cf. John 5. 38). Our rejection of “His word” in respect to our being sinners, implies as the consequence our rejection of His word and will revealed in the law and Gospel *as a whole*; for these throughout rest on the fact that *we have sinned, and have sin*.

CHAPTER II.

Ver. 1-29. THE ADVOCACY OF CHRIST IS OUR ANTIDOTE TO SIN WHILST WALKING IN THE LIGHT; FOR TO KNOW GOD, WE MUST KEEP HIS COMMANDMENTS AND LOVE THE BRETHREN, AND NOT LOVE THE WORLD, NOR GIVE HEED TO ANTICHRISTS, AGAINST WHOM OUR SAFETY IS THROUGH THE INWARD ANOINTING OF GOD TO ABIDE IN GOD: SO AT CHRIST'S COMING WE SHALL NOT BE ASHAMED. 1. (Ch. 5. 13.) **My little children**—The diminutive expresses the tender affection of an aged pastor and spiritual father. *My own dear children, i. e., sons and daughters* (Note, v. 12). **these things**—(Ch. 1. 6-10.) My purpose in writing what I have just written is, not that you should abuse them as giving a license to sin; but, on the contrary, “in order that ye may not sin at all” (the Greek aorist implying the absence not only of the habit, but of *single acts* of sin (ALFORD)). In order to “walk in the light” (ch. 1. 5, 7), the first step is *confession of sin* (ch. 1. 9), the next (ch. 2. 1) is that we should *forsake all sin*. The Divine purpose has for its aim, either to prevent the commission of, or to destroy sin. [BENGEL.] **And**—Connected with the former; *Furthermore*, “if any man sin,” let him, whilst loathing and condemning it, not fear to go at once to God, the Judge, confessing it, for “we have an Advocate with Him.” He is speaking of a BELIEVER'S *occasional* sins of infirmity through Satan's fraud and malice. The use of “we” immediately afterwards implies that *we all are liable* to this, though not necessarily constrained to sin. **we have an advocate**—Advocacy is God's family blessing; other blessings He grants to good and bad alike, but justification, sanctification, continued intercession, and peace, He grants to His children alone. **advocate**—Greek, “paradeute,” the same term as is applied to the Holy Ghost, as the “other Comforter;” showing the unity of the Second and Third Persons of the Trinity. Christ is the Intercessor for us above; and, in His absence, here below the Holy Ghost is the other Intercessor in us. Christ's advocacy is inseparable from the Holy Spirit's *comfort* and working in us, as the spirit of intercessory prayer. **righteous**—As our “advocate,” Christ is not a mere suppliant petitioner. He pleads for us on the ground of *justice, or righteousness*, as well as *mercy*. Though He can say nothing good of us, He can say much for us. It is His *righteousness*, or obedience to the law, and endurance of its full penalty for us, on which He grounds His claim for our acquittal. The sense therefore is, “in that He is *righteous*,” in contrast to our sin (“if any man sin”). The Father, by raising Him from the dead, and setting Him at His own right, has once for all accepted Christ's claim for us. Therefore the accuser's charges against God's children are vain. “The righteousness of Christ stands on our side; for God's righteousness is, in Jesus Christ, ours.” [LUTHER.] 2. **And he**—Greek, “And Himself.” He is our all-prevailing Advocate, because He is *Himself* “the propitiation;” abstract, as in 1 Corinthians 1. 30: He is to us *all that is needed for propitiation* “in behalf of our sins;” *the propitiatory sacrifice*, provided by the Father's love, removing the estrangement, and appeasing the righteous wrath, on God's part, against

the sinner. “There is no incongruity that a father should be offended with that son whom he loveth, and at that time offended with him when he loveth him.” [BISHOP PEARSON.] The only other place in the New Testament where *Greek propitiation* occurs, is ch. 4. 10; it answers in LXX. to Hebrew *caphar*, to effect an atonement or reconciliation with God; and in Ezekiel 44. 29, to the *sin-offering*. In Romans 3. 25, *Greek*, it is “propitiatory,” i. e., the mercy-seat, or lid of the ark whereon God, represented by the Shekinah glory above it, met His people, represented by the high priest who sprinkled the blood of the sacrifice on it. **and**—Greek “yet,” ours—believers: not Jews, in contrast to Gentiles; for he is not writing to Jews (ch. 5. 21). **also for the sins of the whole world**—Christ's advocacy is limited to *believers* (v. 1; ch. 1. 7): His *propitiation* extends as widely as *sin* extends. Note, 2 Peter 2. 1, “Denying the Lord that bought them.” “The whole world” cannot be restricted to the believing portion of the world (cf. ch. 4. 14; and “the whole world,” ch. 5. 19). “Thou, too, art part of the world, so that thine heart cannot deceive itself and think, The Lord died for Peter and Paul, but not for me.” [LUTHER.] 3. **hereby**—Greek, “in this.” “It is *herein*, and herein only, that we know (present) that we have knowledge of (perfect; once-for-all obtained and continuing knowledge of) Him” (v. 4. 13, 14). Tokens whereby to discern grace are frequently given in this Epistle. The Gnostics, by the Spirit's prescient forewarning, are refuted, who boasted of *knowledge*, but set aside *obedience*. “Know Him,” viz., as “the righteous” (v. 1. 29); our “Advocate and Intercessor.” **keep**—John's favourite word, instead of *do, lit., to watch, guard, and keep safe as a precious thing*; observing so as to keep. So Christ Himself. Not faultless conformity, but hearty acceptance of, and willing subjection to, God's whole revealed will, is meant. **commandments**—*injunctions* of faith, love, and obedience. John never uses “the law” to express the rule of Christian obedience; he uses it as to the Mosaic law. 4. **I know**—Greek, “I have knowledge of (perfect) Him.” Cf. with this verse ch. 1. 8. 5. Not merely repeating the proposition, v. 3, or asserting the merely opposite alternative to v. 4, but expanding the “know Him” of v. 3, into “in Him, verily (not as a matter of vain boasting) is the love of (i. e., towards) God perfected,” and “we are in Him.” Love here answers to *knowledge* in v. 3. In proportion as we love God, in that same proportion we know Him, and vice versa, until our love and knowledge shall attain their full maturity of perfection. **his word**—His word is one (Note, ch. 1. 5), and comprises His “*commandments*,” which are many (v. 3). **hereby**—in our progressing towards this ideal of perfected love and obedience. There is a gradation: v. 3, “know Him;” v. 5, “we are in Him;” v. 6, “abideth in Him;” respectively, *knowledge, fellowship, abiding constancy*. [BENGEL.] 6. **abideth**—Implying a condition lasting, without intermission, and without end. **He that saith . . . ought**—so that his deeds may be consistent with his words. **even as he**—believers readily supply the name, their hearts being full of Him (cf. John 20. 15). “Even as He walked” when on earth, especially in respect to love. John delights in referring to Christ as the model man, with the words, “Even as He,” &c. “It is not Christ's walking on the sea, but His ordinary walk, that we are called on to imitate.” [LUTHER.] 7. **Brethren**—The oldest MSS. and versions read instead, “Beloved,” appropriate to the subject here, love. **no new commandment**—viz., love, the main principle of walking as Christ walked (v. 6), and that commandment, of which one exemplification is presently given, v. 9, 10, *the love of brethren*. **ye had from the beginning**—from the time that ye first heard the Gospel word preached. 8. **a new commandment**—it was “old,” in that Christians as such had heard it from the first; but “new” (Greek, *kaine*, not *neue*: new and different from the old legal precept), in that it was first clearly promulgated with Christianity; though the inner spirit of the law was love even to enemies, yet it was enveloped in some bitter precepts which caused it to be temporarily almost unrecognized, till the Gospel came. Christianity first put love to brethren on the new and highest MOTIVE, instinctive love to Him who first loved us

constraining us to love all, even enemies, thereby walking in the steps of Him who loved us when enemies. So Jesus calls it "new," John 13. 34, 35, "Love one another as I have loved you" (the new motive); 15. 12. **which thing is true in him and in you**—"In Christ all things are always true, and were so from the beginning; but in Christ and in us conjointly the commandment [the love of brethren] is then true when we acknowledge the truth which is in Him, and have the same flourishing in us." [BENGEL.] ALFORD explains, "Which thing (the fact that the commandment is a new one) is true in Him and in you, because the darkness is passing away, and the true light is now shining, i. e., the commandment is a new one, and this is true both in the case of Christ and in the case of you; because in you the darkness is passing away, and in Him the true light is shining; therefore, on both accounts, the command is a new one: new as regards you, because you are newly come from darkness into light; new as regards Him, because He uttered it when He came into the world to lighten every man, and began that shining which even now continues." I prefer, as BENGEL, to explain, The new commandment finds its truth in its practical realization in the walk of Christians in union with Christ. Cf. the use of "verily," v. 5. John 4. 42, "indeed;" 6. 55. The repetition of "in" before "you," "in Him and in you," not "in Him and you," implies that the love-commandment finds its realization separately: first it did so "in Him," and then it does so "in us," in so far as we now "also walk even as He walked;" and yet it finds its realization also conjointly, by the two being united in one sentence, even as it is by virtue of the love-commandment having been first fulfilled in Him, that it is also now fulfilled in us, through His Spirit in us: cf. a similar case, John 20. 17, "My Father and your Father:" by virtue of His being "My Father," He is also your Father. **darkness is past**—rather, as in ch. 2. 17, "is passing away." It shall not be wholly "past" until "the Sun of righteousness" shall arise visibly: "the light is now shining" already, though but partially until the day bursts forth. 9-11. There is no mean between light and darkness, love and hatred, life and death, God and the world: wherever spiritual life is, however weak, there darkness and death no longer reign, and love supplants hatred; and Luke 9. 50 holds good: wherever life is not, there death, darkness, the flesh, the world, and hatred, however glossed over and hidden from man's observation, prevail; and Luke 11. 23 holds good. "Where love is not, there hatred is; for the heart cannot remain a void." [BENGEL.] **in the light**—as his proper element. **his brother**—his neighbour, and especially those of the Christian brotherhood. The very title **brother** is a reason why love should be exercised. **even until now**—notwithstanding that "the true light already has begun to shine" (v. 8). 10. **Abiding in love is abiding in the light**; for the Gospel light not only illumines the understanding, but warms the heart into love. **none occasion of stumbling**—In contrast to "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "In him who loves there is neither blindness nor occasion of stumbling [to himself]: in him who does not love, there is both blindness and occasion of stumbling. He who hates his brother, is both a stumbling-block to himself, and stumbles against himself and everything within and without; he who loves has an unimpeded path." [BENGEL.] John has in mind Jesus' words, John 11. 9, 10. ALFORD well says, "The light and the darkness are within ourselves; admitted into us by the eye, whose singleness fills the whole body with light." 11. **is in darkness . . . walketh**—"is" marks his continuing state: he has never come out of "the (so Greek) darkness:" "walketh" marks his outward walk and acts. **whither**—Greek, "where;" including not only the destination to which, but the way whereby. **hath blinded**—rather as Greek aorist, "blinded" of old. Darkness not only surrounds, but blinds him, and that a blindness of long standing. 12. **little children**—Greek, "little sons," or "dear sons and daughters," not the same Greek as in v. 13, "little children," "infants" (in age and

standing). He calls ALL to whom he writes, "little sons" (ch. 2. 1, Greek; 2. 23; 3. 18; 4. 4; 5. 21); but only in v. 11 and 18 he uses the term "little children," or "infants." Our Lord, whose Spirit John so deeply drank into, used to His disciples (John 13. 33) the term "little sons," or *dear sons and daughters*; but in John 21. 5, "little children." It is an undesigned coincidence with the Epistle here, that in John's Gospel somewhat similarly the classification, "lambs, sheep, sheep," occurs. **are forgiven**—"have been, and are forgiven you:" ALL God's sons and daughters alike enjoy this privilege. 13, 14. All three classes are first addressed in the present, "I write;" then in the past (aorist) tense, "I wrote" (not "I have written;" moreover, in the oldest MSS. and versions, in the end of v. 13, it is past, "I wrote," not as English Version, "I write"). Two classes, "fathers" and "young men," are addressed with the same words each time (except that the address to the young men has an addition expressing the source and means of their victory); but the "little sons" and "little children" are differently addressed. **have known**—and do know: so the Greek perfect means. The "I wrote" refers not to a former Epistle, but to this Epistle. It was an idiom to put the past tense, regarding the time from the reader's point of view; when he should receive the Epistle the writing would be past. When he uses "I write," he speaks from his own point of view. **him that is from the beginning**—Christ: "that which was from the beginning." **overcome**—The fathers, appropriately to their age, are characterized by knowledge. The young men, appropriately to theirs, by activity in conflict. The fathers, too, have conquered; but now their active service is past, and they and the children alike are characterized by knowing (the fathers know Christ, "Him that was from the beginning;" the children know the Father). The first thing that the little children realize is that God is their Father; answering in the parallel clause to "little sons . . . your sins are forgiven you for His name's sake," the universal first privilege of all those really-dear sons of God. Thus this latter clause includes all, whereas the former clause refers to those more especially who are in the first stage of spiritual life, "little children." Of course these can only know the Father as theirs through the Son (Matthew 11. 27). It is beautiful to see how the fathers are characterized as reverting back to the first great truths of spiritual childhood, and the sum and ripest fruit of advanced experience, the knowledge of Him that was from the beginning (twice repeated, v. 13, 14). Many of them had probably known Jesus in person, as well as by faith. **young men . . . strong**—made so out of natural weakness, hence enabled to overcome "the strong man armed" through Him that is "stronger." Faith is the victory that overcomes the world. This term "overcome" is peculiarly John's, adopted from his loved Lord. It occurs sixteen times in the Apocalypse, six times in the First Epistle, only thrice in the rest of the New Testament. In order to overcome the world on the ground, and in the strength, of the blood of the Saviour, we must be willing, like Christ, to part with whatever of the world belongs to us: whence immediately after "ye have overcome the wicked one (the prince of the world)," it is added, "Love not the world, neither the things . . . in the world." **and, &c.**—the secret of the young men's strength: the Gospel word, clothed with living power by the Spirit who abideth permanently in them; this is "the sword of the Spirit" wielded in prayerful waiting on God. Contrast the mere physical strength of young men, Isaiah 40. 30, 31. Oral teaching prepared these youths for the profitable use of the word when written. "Antichrist cannot endanger you (v. 18), nor Satan tear from you the word of God," the wicked one—who, as "prince of this world," enthralled "the world" (v. 15-17; ch. 5. 19, Greek, "the wicked one"), especially the young. Christ came to destroy this "prince of the world." Believers achieve the first grand conquest over him when they pass from darkness to light, but afterwards they need to maintain a continual keeping of themselves from his assaults, looking to God by whom alone they are kept safe. BENGEL thinks John refers

especially to the remarkable constancy exhibited by youths in Domitian's persecution. Also to the young man whom John, after his return from Patmos, led with gentle, loving persuasion to repentance. This youth had been commended by John, in one of his tours of superintendency, as a promising disciple to the overseers of the Church; he had been, therefore, carefully watched up to baptism. But afterwards relying too much on baptismal grace, he joined evil associates, and fell from step to step, till he became a captain of robbers. When John, some years after, revisited that Church, and heard of the youth's sad fall, he hastened to the retreat of the robbers, suffered himself to be seized and taken into the captain's presence. The youth, stung by conscience and the remembrance of former years, fled away from the venerable apostle. Full of love the aged father ran after him, called on him to take courage, and announced to him forgiveness of his sins in the name of Christ. The youth was recovered to the paths of Christianity, and was the means of inducing many of his bad associates to repent and believe. [CLEMENS ALEXANDRINUS, *Quis dives salvetur?* c. 4. 2; EUSEBIUS, *Ecclesiastical History*, Book 3. 20; CHRYSOSTOM, 1 *Exhortation to Theodore*, 11.] 15. **Love not the world**—that lieth in the wicked one (ch. 5. 19), whom ye young men have overcome. Having once for all, through faith, overcome the world (ch. 4. 4; 5. 4), carry forward the conquest by not loving it. "The world" here means "man, and man's world" [ALFORD], in his and its state as fallen from God. "God loved [with the love of compassion] the world," and we should feel the same kind of love for the fallen world; but we are not to love the world with congeniality and sympathy in its alienation from God, we cannot have this latter kind of love for the God-estranged world, and yet have also "the love of the Father in" us, neither—Greek, "nor yet." A man might deny in general that he loved the world, whilst keenly following some one of THE THINGS IN IT: its riches, honours, or pleasures: this cause prevents him escaping from conviction any man—therefore the warning, though primarily addressed to the young, applies to all. **love of—**i. e., towards "the Father." The two, God and the sinful world, are so opposed, that both cannot be congenially loved at once. 16. **all that is in the world**—can be classed under one or other of the three; the world contains these and no more. **lust of the flesh**—i. e., the lust which has its seat and source in our lower animal nature. Satan tried this temptation the first on Christ: Luke 4. 3, "Command this stone that it be made bread." Youth is especially liable to fleshly lusts. **lust of the eyes**—the avenue through which outward things of the world, riches, pomp, and beauty, inflame us. Satan tried this temptation on Christ when he showed Him the kingdoms of the world in a moment. By the lust of the eyes David (2 Samuel 11. 2) and Achan fell (Joshua 7. 21). Cf. David's prayer, Psalm 119. 37; Job's resolve, Psalm 31. 1; Matthew 5. 28. The only good of worldly riches to the possessor is the beholding them with the eyes. Cf. Luke 14. 18, "I must go and see it." **pride of life**—i. e., arrogant assumption: vainglorious display. Pride was Satan's sin whereby he fell, and forms the link between the two foes of man, the world (answering to the lust of the eyes) and the devil (as the lust of the flesh is the third foe). Satan tried this temptation on Christ in setting Him on the temple pinnacle that, in spiritual pride and presumption, on the ground of His Father's care, He should cast Himself down. The same three foes appear in the three classes of soil on which the Divine seed falls: The wayside hearers, the devil; the thorns, the world; the rocky under-soil, the flesh. The world's awful antitrinity, the "lust of the flesh, the lust of the eyes, and the pride of life," similarly is presented in Satan's temptation of Eve: "When she saw that the tree was good for food, pleasant to the eyes, and a tree to be desired to make one wise" (one manifestation of "the pride of life," the desire to know above what God has revealed, Colossians 2. 8, the pride of unsanctified knowledge). **of—**does not spring from "the Father" (used in relation to the preceding

"little children," v. 12, or "little sons"). He who is born of God alone turns to God; he who is of the world turns to the world; the sources of love to God and love to the world, are irreconcilably distinct. 17. **the world**—with all who are of the world worldly. **passeth away**—Greek, "is passing away" even now. **the lust thereof**—in its threefold manifestation (v. 16). **he that doeth the will of God**—not his own fleshly will, or the will of the world, but that of God (v. 3, 6), especially in respect to love. **abideth for ever**—"even as God also abideth for ever" (with whom the godly is one; cf. Psalm 55. 19, "God, even He that abideth of old"): a true comment, which CYPRIAN and LUCIFER have added to the text without support of Greek MSS. In contrast to the three passing lusts of the world, the doer of God's will has three abiding goods, "riches, honour, and life" (Proverbs 22. 4). 18. **Little children**—Same Greek as v. 13; children in age. After the fathers and young men were gone, "the last time" with its "many Antichrists" was about to come suddenly on the children. "In this last hour we all even still live." [BENGEL.] Each successive age has had in it some of the signs of "the last time" which precedes Christ's coming, in order to keep the Church in continual waiting for the Lord. The connection with v. 15-17 is, There are coming those seducers who are of the world (ch. 4. 5), and would tempt you to go out from us (v. 19) and deny Christ (v. 22). **as ye have heard**—from the apostles, preachers of the Gospel (e. g., 2 Thessalonians 2. 3-10; and in the region of Ephesus, Acts 20. 29, 30). **shall come**—Greek, "cometh," viz., out of his own place. **Antichrist** is interpreted in two ways: a false Christ (Matthew 24. 5, 24), *lit.*, "instead of Christ;" or an adversary of Christ, *lit.*, "against Christ." As John never uses *pseudo-Christ*, or "false Christ," for *Antichrist*, it is plain he means an *adversary of Christ*, claiming to himself what belongs to Christ, and wishing to substitute himself for Christ as the supreme object of worship. He denies the Son, not merely, like the pope, acts in the name of the Son. 2 Thessalonians 2. 4, "Who opposeth himself (Greek, *anti-keimenos*) [to] all that is called God," decides this. For God's great truth, "God is man," he would substitute his own lie, "man is God." [TRENCH.] **are there**—Greek, "there have begun to be;" there have arisen. These "many Antichrists" answer to "the spirit of lawlessness (Greek) doth already work." The Antichristian principle appeared then, as now, in evil men and evil teachings and writings; but still "THE Antichrist" means a hostile person, even as "THE Christ" is a personal Saviour. As "cometh" is used of Christ, so here of Antichrist, the embodiment in his own person of all the Antichristian features and spirit of those "many Antichrists" which have been, and are, his forerunners. John uses the singular of him. No other New Testament writer uses the term. He probably answers to "the little horn having the eyes of a man, and speaking great things" (Daniel 7. 8, 20); "the man of sin, son of perdition" (2 Thessalonians 2.); "the beast ascending out of the bottomless pit" (Revelation 11. 7; 17. 8), or rather, "the false prophet," the same as "the second beast coming up out of the earth" (Revelation 13. 11-18; 16. 13). 19. **out from us**—from our Christian communion. Not necessarily a formal secession or going out: thus Rome has spiritually gone out, though formally still of the Christian Church. **not of us**—by spiritual fellowship (ch. 1. 3). "They are like bad humours in the body of Christ, the Church: when they are vomited out, then the body is relieved; the body of Christ is now still under treatment, and has not yet attained the perfect soundness which it shall have only at the resurrection." [AUGUSTINE, *Ep. John*, Tract 3. 4.] **they would . . . have continued**—implying the indefectibility of grace in the elect. "Where God's call is effectual, there will be sure perseverance." [CALVIN.] Still, it is no fatal necessity, but a "voluntary necessity" [DIDYMUS], which causes men to remain, or else go from the body of Christ. "We are either among the members, or else among the bad humours. It is of his own will that each is either an Antichrist, or is Christ." [AUGUSTINE.] Still God's actings in eternal election harmonize in a way inexplicable to us, with man's

free agency and responsibility. It is men's own evil will that chooses the way to hell; it is God's free and sovereign grace that draws any to Himself and to heaven. To God the latter shall ascribe wholly their salvation from first to last: the former shall reproach themselves alone, and not God's decree, with their condemnation (ch. 3. 9; 5. 18). **that they were not all of us**—This translation would imply that some of the Antichrists are of us! Translate, therefore, "That all (who are for a time among us) are not of us." Cf. 1 Corinthians 11. 19, "There must be heresies among you, that they which are approved may be made manifest among you." For "were" some of the oldest MSS. read "are." Such occasions test who are, and who are not, the Lord's people. **20. But—Greek, "And."** He here states the means which they as believers have wherewith to withstand Antichrists (v. 18), viz., the *chrism* (so the Greek: a play upon similar sounds), or "anointing unguent," viz., the Holy Spirit (more plainly mentioned further on, as in John's style, ch. 3. 24; 4. 13; 5. 6), which they ("ye" is emphatical in contrast to those apostates, v. 19) have "from the Holy One, Christ" (John 1. 33; 3. 34; 15. 26; 16. 14): "the righteous" (v. 1), "pure" (ch. 3. 3), "the Holy One" (Acts 3. 14) "of God;" Mark 1. 24. Those anointed of God in Christ alone can resist those anointed with the spirit of Satan, Antichrists, who would sever them from the Father and from the Son. Believers have the anointing Spirit from the Father also, as well as from the Son; even as the Son is anointed therewith by the Father. Hence the Spirit is the token that we are in the Father and in the Son; without it a man is none of Christ's. The material unguent of costliest ingredients, poured on the head of priests and kings, typified this spiritual unguent, derived from Christ, the Head, to us, His members. We can have no share in Him as Jesus, except we become truly Christians, and so be in Him as Christ, anointed with that unction from the Holy One. The Spirit poured on Christ the Head, is by Him diffused through all the members.

It appears that we all are the body of Christ, because we all are anointed: and we all in Him are both Christ's and Christ, because in some measure the whole Christ is Head and body." **and—therefore, ye know all things**—needful for acting aright against Antichrist's seductions, and for Christian life and godliness. In the same measure as one hath the Spirit, in that measure (no more and no less) he knows all these things. **21. because ye know it, and that, &c.**—Ye not only know what is the truth (concerning the Son and the Father, v. 13), but also are able to detect a lie as a thing opposed to the truth. For right (a straight line) is the index of itself and of what is crooked. [ESTIUS.] The Greek is susceptible of ALFORD'S translation, "Because ye know it, and because no lie is of the truth" (lit., "every lie is excluded from being of the truth"), I therefore wrote (in this Epistle) to point out what the lie is, and who the liars are. **22. a—Greek, "Who is the liar?" viz., guilty of the lie just mentioned (v. 21). that Jesus is the Christ**—the grand central truth. **this is Antichrist—Greek, "the Antichrist;"** not however here personal, but in the abstract; the ideal of Antichrist is "he that denieth the Father and the Son." To deny the latter is virtually to deny the former. Again, the truth as to the Son must be held in its integrity; to deny that Jesus is the Christ, or that He is the Son of God, or that He came in the flesh, invalidates the whole (Matthew 11. 27). **23. Greek, "Every one who denieth the Son, hath not the Father either" (ch. 4. 2, 3): "Inasmuch as God hath given Himself to us wholly to be enjoyed in Christ."** [CALVIN.] **he—that acknowledgeth the Son hath the Father also**—These words ought not to be in italics, as though they were not in the original; for the oldest Greek MSS. have them. **hath—viz., in his abiding possession as his "portion;"** by living personal "fellowship." **acknowledgeth—**by open confession of Christ. **24. Let that—**truth respecting the Father and the Son, regarded as a seed not merely dropped in, but having taken root (ch. 3. 9). **ye—**In the Greek standing emphatically at the beginning of the sentence. YE, therefore, acknowledge the Son, and so shall ye have the Father also (v. 23). from the be-

ginning—from the time of your first hearing the Gospel. **remain—**translate as before, "abide," ye also—in your turn, as distinguished from "that which ye have heard," the seed abiding in you. Cf. v. 27, "the anointing abideth in you . . . ye shall abide in Him." Having taken into us the living seed of the truth concerning the Father and the Son, we become transformed into the likeness of Him whose seed we have taken into us. **25. this is the promise—Eternal life** shall be the permanent consummation of thus abiding in the Son and in the Father (v. 24). **he—Greek, "Himself," Christ, "the Son" (cf. ch. 1. 1). promised—**(John 3. 15, 36; 6. 40, 47, 57; 17. 2, 3.) **26. these things—**(v. 18–25.) **have I written—**Resumed from v. 21 and 14. **seduce you—i. e.,** are trying to seduce or lead you into error. **27. But—Greek, "And you** (contrasting the believing readers with the seducers; the words *and you stand* prominent, the construction of the sentence following being altered, and no verb agreeing with 'and you,' until 'need not') . . . the anointing," &c. (resumed from v. 20). **received of him—**(John 1. 16.) So we "are unto God a sweet savour of Christ." **abideth in you—**he tacitly thus admonishes them to say, when tempted by seducers, "The anointing abideth in us; we do not need a teacher [for we have the Holy Spirit as our teacher, Jeremiah 31. 34; John 6. 45; 16. 13]; it teaches us the truth; in that teaching we will abide." [BENGEL.] **and—**and therefore. God is sufficient for them who are taught of Him; they are independent of all others, though, of course, not declining the Christian counsel of faithful ministers. "Mutual communication is not set aside, but approved of, in the case of those who are partakers of the anointing in one body." [BENGEL.] the same anointing—which ye once for all received, and which now still abides in you. **of—"concerning," all things—**essential to salvation; the point under discussion. Not that the believer is made infallible, for no believer here receives the Spirit in all its fulness, but only the measure needful for keeping him from soul-destroying error. So the Church, though having the Spirit in her, is not infallible (for many fallible members can never make an infallible whole), but is kept from ever wholly losing the saving truth. **no lie—as Antichristian teaching, ye shall abide in him—**(v. 24, end)—even as "the anointing abideth in you." The oldest MSS. read the imperative, "Abide in Him." **28. little children—Greek, "little sons,"** as in a 12; believers of every stage and age. **abide in him—**Christ. John repeats his monition with a loving appellation, as a father addressing dear children. **when—lit., "if;"** the uncertainty is not as to the fact, but the time. **appear—Greek, "be manifested."** **we—**both writer and readers. **ashamed before him—lit., "from Him;"** shrink back from Him ashamed. Contrast "boldness in the day of judgment," ch. 4. 17; cf. ch. 3. 21; 5. 14. In the Apocalypse (written, therefore, BENGEL thinks, subsequently), Christ's coming is represented as put off to a greater distance. **29. The heading of the second division of the Epistle: "God is righteous; therefore, every one that doeth righteousness is born of Him."** Love is the grand feature and principle of "righteousness" selected for discussion, ch. 2. 29 to 3. 3. **If ye know . . . ye know—**Distinct Greek verbs: "if ye are aware (are in possession of the knowledge) . . . ye discern or apprehend also that," &c. Ye are already aware that God ("He" includes both "the Father," of whom the believer is born [end of this verse, and ch. 3. 1], and "the Son," v. 1, 23) is righteous, ye must necessarily, thereby, perceive also the consequence of that truth, viz., "that every one that doeth righteousness (and he alone; lit., the righteousness such as the righteous God approves) is born of Him." The righteous produceth the righteous. We are never said to be born again of Christ, but of God, with whom Christ is one. HOLLAZ in ALFORD defines the righteousness of God, "It is the Divine energy by whose power God wills and does all things which are conformable to His eternal law, prescribes suitable laws to His creatures, fulfils His promises to men, rewards the good, and punishes the ungodly." **doeth—"**For the graces (virtues) are practical, and have their being in being produced (in being exercised), for when they have ceased to act, or be-

only about to act, they have not even being." [ÆCUMENICUS.] "God is righteous, and therefore the source of righteousness; when then a man doeth righteousness, we know that the source of his righteousness is God, that consequently he has acquired by new birth from God that righteousness which he had not by nature. We argue from his *doing righteousness*, to his being born of God. The error of Pelagians is to conclude that *doing righteousness* is a condition of becoming a child of God." [ALFORD most truly.] Cf. Luke 7. 47, 50: Her much love evinced that her sins were already forgiven; not, were the condition of her sins being forgiven.

CHAPTER III.

Ver. 1-24. DISTINGUISHING MARKS OF THE CHILDREN OF GOD AND THE CHILDREN OF THE DEVIL. BROTHERLY LOVE THE ESSENCE OF TRUE RIGHTEOUSNESS. 1. Behold—Calling attention, as to some wonderful exhibition, little as the world sees to admire. This verse is connected with the previous ch. 2. 29, thus: All our *doing of righteousness* is a mere sign that God, of His matchless love, has adopted us as children; it does not save us, but is a proof that we are saved of His grace. **what manner of—**of what surpassing excellence, how gracious on His part, how precious to us. **love . . . bestowed—**He does not say that God hath given us some gift, but *love itself* and the fountain of all honours, the heart itself, and that not for our works or efforts, but of His grace. [LUTHER.] **that—**"what manner of love;" resulting in, proved by, our being, &c. The immediate effect aimed at in the bestowal of this love is, "*that we should be called children of God.*" **should be called—**should have received the privilege of such a glorious title (though seeming so imaginary to the world), along with the glorious reality. With God to call is to make really to be. Who so great as God? What nearer relationship than that of sons? The oldest MSS. add, "And we ARE so" really. **therefore—**"on this account," because "we are (really) so." **us—**the children, like the Father. **It knew him not—viz.,** the Father. "If they who regard not God, hold thee in any account, feel alarmed about thy state." [BENJEL.] Contrast ch. 5. 1. The world's whole course is one great act of non-recognition of God. 2. **Beloved—**by the Father, and therefore by me. **now—**In contrast to "not yet." We now already are really sons, though unrecognized as such by the world, and (as the consequence) we look for the visible manifestation of our sonship, which *not yet* has taken place. **doth not yet appear—Greek,** "It hath not yet (at any time, Greek aorist) been visibly manifested what we shall be"—what further glory we shall attain by virtue of this our sonship. The "what" suggests a something inconceivably glorious. **but—**Omitted in the oldest MSS. Its insertion in *English Version* gives a wrong antithesis. It is not, "We do not yet know manifestly what, &c., but we know," &c. **Believers have some degree of the manifestation already, though the world has not.** The connection is, The manifestation to the world of what we shall be, has not yet taken place; we know (in general; as a matter of well-assured knowledge; so the Greek) that when (*lit.*, "if," expressing no doubt as to the fact, but only as to the time; also implying the coming preliminary fact, on which the consequence follows, Malachi 1. 6; John 14. 3) He (not "It," viz., that which is not yet manifested [ALFORD]) shall be manifested (v. 5; ch. 2. 28), we shall be like Him (Christ; all sons have a substantial resemblance to their father, and Christ, whom we shall be like, is "the express image of the Father's person," so that in resembling Christ, we shall resemble the Father). We wait for the manifestation (*lit.*, the *apocalypse*; the same term as is applied to Christ's own manifestation) of the sons of God. After our natural birth, the new birth into the life of grace is needed, which is to be followed by the new birth into the life of glory; the two latter alike are termed "the regeneration" (Matthew 19. 28). The resurrection of our bodies is a kind of coming out of the womb of the earth, and being born into another life. Our first temptation was that we should be

like God in knowledge, and by that we fell; but being raised by Christ, we become truly like Him, by knowing Him as we are known, and by seeing Him as He is [PEARSON, *Creed.*] As the first immortality which Adam lost was to be able not to die, so the last shall be not to be able to die. As man's first free choice or will was to be able not to sin, so our last shall be not to be able to sin. [AUGUSTINE, *Civil. Dei*, B. 22, c. 30.] The devil fell by aspiring to God's power; man, by aspiring to his knowledge; but aspiring after God's goodness, we shall ever grow in His likeness. The transition from God the Father to "He," "Him," referring to Christ (who alone is ever said in Scripture to be manifested; not the Father, John 1. 18), implies the entire unity of the Father and the Son. **for, &c.—**Continual beholding generates likeness (2 Corinthians 3. 18); as the face of the moon being always turned towards the sun, reflects its light and glory. **see him—**not in His innermost Godhead, but as manifested in Christ. None but the pure can see the infinitely Pure One. In all these passages the Greek is the same verb, *opsomai*; not denoting the action of seeing, but the state of him to whose eye or mind the object is presented; hence the Greek verb is always in the middle or reflexive voice, to perceive and inwardly appreciate. [TITTMANN.] Our spiritual bodies will appreciate and recognize spiritual beings hereafter, as our natural bodies now do natural objects. 3. **this hope—**of being hereafter "like Him." Faith and love, as well as hope, occur v. 11, 23. **in—**rather, "(resting) upon Him;" grounded on His promises. **purifieth himself—**by Christ's Spirit in him (John 15. 5, end). "Thou purifiest thyself, not of thyself, but of Him who comes that He may dwell in thee." [AUGUSTINE.] One's justification through faith is presupposed. **as he is pure—**unsullied with any uncleanness. The Second Person, by whom both the Law and Gospel were given. 4. Sin is incompatible with birth from God (v. 1-3). John often sets forth the same truth negatively, which he had before set forth positively. He had shown, birth from God involves self-purification; he now shows where sin, i. e., the want of self-purification, is, there is no birth from God. **Whosoever—Greek,** "Every one who," &c. **committeth sin—**In contrast to v. 3, "Every man that hath this hope in Him purifieth himself;" and v. 7, "He that doeth righteousness." **transgresseth . . . the law—Greek,** "committeth transgression of law." God's law of purity; and so shows he has no such hope of being hereafter pure as God is pure, and, therefore, that he is not born of God. **for—Greek,** "and." **sin is . . . transgression of . . . law—**definition of sin in general. The Greek having the article to both, implies that they are convertible terms. The Greek "sin" (*hamartia*) is *lit.*, a missing of the mark, God's will being that mark to be ever aimed at. "By the law is the knowledge of sin." The crookedness of a line is shown by being brought into juxtaposition with a straight ruler. 5. Additional proof of the incompatibility of sin and sonship; the very object of Christ's manifestation in the flesh was to take away (by one act, and entirely, aorist) all sins, as the scapegoat did typically. **and—**another proof of the same. **in him is no sin—**not "was," but "is," as in v. 7, "He is righteous," and v. 8, "He is pure." Therefore we are to be so. 6. He reasons from Christ's own entire separation from sin, that those in him must also be separate from it. **abideth in him—**as the branch in the vine, by vital union living by His life. **sinneth not—**In so far as he abides in Christ, so far is he free from all sin. The ideal of the Christian. The life of sin and the life of God mutually exclude one another, just as darkness and light. In matter of fact, believers do fall into sins (ch. 1. 8-10; 2. 1, 2); but all such sins are alien from the life of God, and need Christ's cleansing blood, without application to which the life of God could not be maintained. He sinneth not so long as he abideth in Christ. **whosoever sinneth hath not seen him—Greek perfect,** "has not seen, and does not see Him." Again the ideal of Christian intuition and knowledge is presented (Matthew 7. 23). All sin as such is at variance with the notion of one regenerated. Not that "whosoever is betrayed into sins has never seen nor known God:"

out in so far as sin exists, in that degree the spiritual intuition and knowledge of God do not exist in him. neither—"not even." To see spiritually is a further step than to know; for by knowing we come to seeing by vivid realization and experimentally. 7, 8. The same truth stated, with the addition that he who sins is, so far as he sins, "of the devil." let no man deceive you—as Antinomians try to mislead men. righteousness—Greek, "the righteousness," viz., of Christ or God. he that doeth . . . is righteous—not his doing makes him righteous, but his being righteous (justified by the righteousness of God in Christ, Romans 10, 3-10) makes him to do righteousness; an inversion common in familiar language, logical in reality, though not in form, as in Luke 7, 47; John 8, 47. Works do not justify, but the justified man works. We infer from his doing righteousness that he is already righteous (i. e., has the true and only principle of doing righteousness, viz., faith), and is therefore born of God (v. 9); just as we might say, The tree that bears good fruit is a good tree, and has a living root; not that the fruit makes the tree and its root to be good, but it shows that they are so. he—Christ. 8. He that committeth sin is of the devil—in contrast to "He that doeth righteousness," v. 7. He is a son of the devil (v. 10; John 8, 44). John does not, however, say, "born of the devil," as he does "born of God," for "the devil begets none, nor does he create any; but whoever imitates the devil, becomes a child of the devil by imitating him, not by proper birth." [AUGUSTINE, *Tract.* 4, 10.] From the devil there is not generation, but corruption. [BENGEL.] sinneth from the beginning—from the time that any began to sin [ALFORD]; from the time that he became what he is, the devil. He seems to have kept his first estate only a very short time after his creation. [BENGEL.] Since the fall of man [at the beginning of our world] the devil is (ever) sinning (this is the force of "sinneth;" he has sinned from the beginning, is the cause of all sins, and still goes on sinning; present). As the author of sin, and prince of this world, he has never ceased to seduce man to sin. [LUCKE.] destroy—break up and do away with; bruising and crushing the serpent's head. works of the devil—sin, and all its awful consequences. John argues, Christians cannot do that which Christ came to destroy. 9. Whosoever is born of God—lit., "Every one that is begotten of God." doth not commit sin—his higher nature, as one born or begotten of God, doth not sin. To be begotten of God and to sin, are states mutually excluding one another. In so far as one sins, he makes it doubtful whether he be born of God. his seed—the living word of God, made by the Holy Spirit the seed in us of a new life and the continual mean of sanctification. remaineth—abideth in him (*Note*, cf. v. 6; John 5, 38). This does not contradict ch. 1, 8, 9; the regenerate show the utter incompatibility of sin with regeneration, by cleansing away every sin into which they may be betrayed by the old nature, at once in the blood of Christ. cannot sin, because he is born of God—"because it is of God that he is born" (so the Greek order, as compared with the order of the same words in the beginning of the verse); not "because he was born of God" (the Greek is perfect, which is present in meaning, not aorist); it is not said, Because a man was once for all born of God he never afterwards can sin; but, Because he is born of God, the seed abiding now in him, he cannot sin; so long as it energetically abides, sin can have no place. Cf. Genesis 39, 9, Joseph, "How CAN I do this great wickedness and sin against God?" The principle within me is at utter variance with it. The regenerate life is incompatible with sin, and gives the believer a hatred for sin in every shape, and an unceasing desire to resist it. "The child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe." [LUTHER.] The exceptional sins into which the regenerate are surprised, are owing to the new life-principle being for a time suffered to lie dormant, and to the sword of the Spirit not being drawn instantly. Sin is ever active, but no longer reigns. The normal direction of the believer's energies is against sin; the law of God after the inward

man is the ruling principle of his true self, though the old nature, not yet fully deadened, rebels and sins. Contrast ch. 5, 18 with John 8, 34; cf. Psalm 18, 22, 23; 32, 2, 3; 119, 113, 176. The magnetic needle, the nature of which is always to point to the pole, is easily turned aside, but always reseeks the pole. children of the devil—(*Note*, v. 8; Acts 13, 10.) There is no middle class between the children of God and the children of the devil. doeth not righteousness—Contrast ch. 2, 29. he that loveth not his brother—(Ch. 4, 8)—a particular instance of that love which is the sum and fulfilment of all righteousness, and the token (not loud professions, and even seemingly good works) that distinguishes God's children from the devil's. 11. the message—"announcement," as of something good; not a mere command, as the law. The Gospel message of Him who loved us, announced by His servants, is, that we love the brethren; not here all mankind, but those who are our brethren in Christ, children of the same family of God, of whom we have been born anew. 12. who—not in the Greek. of that wicked one—translate, "evil one," to accord with "Because his own works were evil." Cf. v. 8, "of the devil," in contrast to "of God," v. 10. slew . . . him? because his own works were evil, and his brother's righteous—through envy and hatred of his brother's piety, owing to which God accepted Abel's, but rejected Cain's offering. Enmity from the first existed between the seed of the woman and the seed of the serpent. 13. Marvel not—The marvel would be if the world loved you. the world—of whom Cain is the representative (v. 12). hate you—as Cain hated even his own brother, and that to the extent of murdering him. The world feels its bad works tacitly reproved by your good works. 14. We—Emphatical; hated though we be by the world, we know what the world knows not. know—as an assured fact. passed—changed our state. Colossians 1, 13, "from the power of darkness . . . translated into the kingdom of His dear Son." from death unto life—lit., "out of the death (which enthralls the unregenerate) into the life" (of the regenerate). A palpable coincidence of language and thought, the beloved disciple adopting his Lord's words. because we love the brethren—the ground, not of our passing over out of death into life, but of our knowing that we have so. Love, on our part, is the evidence of our justification and regeneration, not the cause of them. "Let each go to his own heart; if he find there love to the brethren, let him feel assured that he has passed from death unto life. Let him not mind that his glory is only hidden; when the Lord shall come, then shall he appear in glory. For he has vital energy, but it is still winter-time; the root has vigour, but the branches are as it were dry; within there is marrow which is vigorous, within are leaves, within fruits, but they must wait for summer." [AUGUSTINE.] He that loveth not—Most of the oldest MSS. omit "his brother," which makes the statement more general. abideth—still. in death—"in the (spiritual) death" (ending in eternal death) which is the state of all by nature. His want of love evidences that no saving change has passed over him. 15. hateth—equivalent to "loveth not" (v. 14); there is no medium between the two. "Love and hatred, like light and darkness, life and death, necessarily replace, as well as necessarily exclude, one another." [ALFORD.] is a murderer—because indulging in that passion, which, if followed out to its natural consequences, would make him one. "Whereas, v. 16 desires us to lay down our lives for the brethren; duels require one (awful to say!) to risk his own life, rather than not deprive another of life." [BENGEL.] God regards the inward disposition as tantamount to the outward act which would flow from it. Whomsoever one hates, one wishes to be dead. hath—such a one still "abideth in death." It is not his future state, but his present, which is referred to. He who hates (i. e., loveth not) his brother (v. 14), cannot in this his present state have eternal life abiding in him. 16. What true love to the brethren is, illustrated by the love of Christ to us. hereby—Greek, "herein." the love of God—The words "of God" are not in the original. Translate, "We arrive at the knowledge of

love;" we apprehend what true love is. **he**—Christ. **and we**—on our part, if absolutely needed for the glory of God, the good of the Church, or the salvation of a brother. **lives**—Christ alone laid down His one life for us all: we ought to lay down our lives severally for the lives of the brethren; if not actually, at least virtually, by giving our time, care, labours, prayers, substance: "*Non nobis, sed omnibus.*" Our life ought not to be dearer to us than God's own Son was to Him. The apostles and martyrs acted on this principle. **17. this world's goods**—*id.*, "*Uxellhood*" or substance. If we ought to lay down our lives for the brethren (v. 16), how much more ought we not to withhold our substance? **seeth**—not merely casually, but deliberately contemplates as a spectator; *Greek*, "*beholds.*" **shutteth up his bowels of compassion**—which had been momentarily opened by the spectacle of his brother's need. "The bowels" mean *the heart*, the seat of compassion. **how**—How is it possible that "the love of (i. e., to) God dwelleth (*Greek*, *abideth*) in him?" Our superfluities should yield to the necessities: our comforts, and even our necessities in some measure, should yield to the extreme wants of our brethren. "Faith gives Christ to me; love flowing from faith gives me to my neighbour." **18.** When the venerable John could no longer walk to the meetings of the Church, but was borne thither by his disciples, he always uttered the same address to the Church; he reminded them of that one commandment which he had received from Christ Himself, as comprising all the rest, and forming the distinction of the new covenant, "My little children, love one another." When the brethren present, wearied of hearing the same thing so often, asked why he always repeated the same thing, he replied, "Because it is the commandment of the Lord, and if this one thing be attained it is enough." [JEROME.] **18. in word**—*Greek*, "*with word . . . with tongue, but in deed and truth.*" **19. hereby**—*Greek*, "*herein*;" in our loving in deed and in truth (v. 18). **we know**—The oldest MSS. have "we shall know," viz., if we fulfil the command (v. 18). **of the truth**—that we are real disciples of, and belonging to, *the truth*, as it is in Jesus: begotten of God with the word of truth. Having herein *the truth* radically, we shall be sure not to love merely in word and tongue (v. 18). **assure**—*lit.*, *persuade*, viz., so as to cease to condemn us; satisfy the questionings and doubts of our consciences as to whether we be accepted before God or not (cf. Matthew 28. 14; Acts 12. 20, "*Having made Blasius their friend*," *lit.*, "*persuaded*"). The "*heart*," as the seat of the feelings, is our inward judge; the conscience, as the witness, acts either as our justifying advocate, or our condemning accuser, before God even now. John 8. 9, has "conscience," but the passage is omitted in most old MSS. John nowhere else uses the term conscience. Peter and Paul alone use it. **before him**—as in the sight of Him, the omniscient Searcher of hearts. Assurance is designed to be the ordinary experience and privilege of the believer. **20.** LUTHER and BENZEL take this verse as consoling the believer whom his heart condemns; and who, therefore, like Peter, appeals from conscience to Him who is greater than conscience, "Lord, thou knowest all things: thou knowest that I love thee." Peter's conscience, though condemning him of his sin in denying the Lord, assured him of his love; but fearing the possibility, owing to his past fall, of deceiving himself, he appeals to the all-knowing God: so Paul, 1 Corinthians 4. 3, 4. So if we be believers, even if our heart condemn us of sin in general, yet having the one sign of sonship, love, we may still assure our hearts (some oldest MSS. read *heart*, v. 19, as well as v. 20), as knowing that God is greater than our heart, and knoweth all things. But thus the same *Greek* is translated "because" in the beginning, and "(we know) that" in the middle of the verse, and if the verse were consolatory, it probably would have been, "Because **EVEN** if our heart condemn us," &c. Therefore translate, "*Because*" (rendering the reason why it has been stated in v. 19 to be so important to 'assure our hearts before Him') "*if our heart condemn* (*Greek*, '*know* [ought] *against* us') answering by contrast to 'we shall know that we are of

the truth') us (it is) *because* God is greater than our heart and knoweth all things." If our heart judges us unfavourably, we may be sure that He, knowing more than our heart knows, judges us more unfavourably still. [ALFORD.] A similar ellipsis ("it is") occurs 1 Corinthians 14. 27; 2 Corinthians 1. 6; 8. 23. The condemning testimony of our conscience is not alone, but is the echo of the voice of Him who is greater and knoweth all things. Our hypocrisy in loving by word and tongue, not in deed and truth, does not escape even our conscience, though weak and knowing but little, how much less God who knows all things! Still the consolatory view may be the right one. For the *Greek* for "we shall assure our hearts" (see Note, v. 19), is *gain over, persuade* so as to be stilled, implying that there was a previous state of self-condemnation by the heart (v. 20), which, however, is got over by the consolatory thought, "God is greater than my heart" which condemns me, and "knows all things" (*Greek* *ginoskei*, "*knows*," not *kataginoskei*, "*condemns*"), and therefore knows my love and desire to serve Him, and knows my frame so as to pity my weakness of faith. This gaining over of the heart to peace is not so advanced a stage as the having CONFIDENCE towards God which flows from a heart condemning us not. The first "because" thus applies to the two alternate cases, v. 20, 21 (giving the ground of saying, that having love we shall gain over, or assure our minds before Him, v. 19); the second "because" applies to the first alternate alone, viz., if our heart condemn us. When he reaches the second alternate, v. 21, he states it independently of the former "because" which had connected it with v. 19, inasmuch as CONFIDENCE toward God is a farther stage than persuading our hearts, though always preceded by it. **21. Beloved**—There is no *But* contrasting the two cases, v. 20, 21, because "Beloved" sufficiently marks the transition to the case of the brethren walking in the full confidence of love (v. 18). The two results of our being able to "assure our hearts before Him" (v. 19), and of "our heart condemning us not" (of insincerity as to the truth in general, and as to LOVE in particular) are, (1.) confidence toward God; (2.) a sure answer to our prayers. John does not mean that all whose heart does not condemn them, are therefore safe before God; for some have their conscience seared, others are ignorant of the truth, and it is not only sincerity, but sincerity in the truth which can save men. Christians are those meant here: knowing Christ's precepts and testing themselves by them. **22. we receive**—as a matter of fact, according to His promise. Believers, as such, ask only what is in accordance with God's will; or if they ask what God wills not, they bow their will to God's will, and so God grants them either their request, or something better than it. **because we keep his commandments**—Cf. Psalm 66. 18; 34. 15; 145. 18, 19. Not as though our merits earned a hearing for our prayers, but when we are believers in Christ, all our works of faith being the fruit of His Spirit in us, are "pleasing in God's sight;" and our prayers being the voice of the same Spirit of God in us, naturally and necessarily are answered by Him. **23.** Summing up of God's commandments under the Gospel dispensation in one commandment. **this is his commandment**—singular: for faith and love are not separate commandments, but are indissolubly united. We cannot truly love one another without faith in Christ, nor can we truly believe in Him without love. **believe—once for all**; *Greek* aorist. **on the name of his Son**—on all that is revealed in the Gospel concerning Him, and on Himself in respect to His person, offices, and atoning work. **as he**—as Jesus gave us commandment. **24. dwelleth in him**—The believer dwelleth in Christ. **and he in him**—Christ in the believer. Reciprocity. "Thus he returns to the great key-note of the Epistle, *abide in Him*, with which the former part concluded" (cb. 2. 28). **hereby**—"herein we (believers) know that He abideth in us, viz., from (the presence in us of) the Spirit which He hath given us." Thus he prepares, by the mention of the true Spirit, for the transition to the false "spirit," ch. 4. 1-6; after which he returns again to the subject of love.

CHAPTER IV.

Var. 1-21. TESTS OF FALSE PROPHETS. LOVE, THE TEST OF BIRTH FROM GOD, AND THE NECESSARY FRUIT OF KNOWING HIS GREAT LOVE IN CHRIST TO US. 1. **Beloved**—The affectionate address wherewith he calls their attention, as to an important subject. **every spirit**—which presents itself in the person of a prophet. The Spirit of truth, and the spirit of error, speak by men's spirits as their organs. There is but one Spirit of truth, and one spirit of Antichrist. **try**—by the tests (v. 2, 3). All believers are to do so: not merely ecclesiastics. Even an angel's message should be tested by the word of God: much more men's teachings, however holy the teachers may seem. **because, &c.**—the reason why we must "try," or test the spirits. **many false prophets**—Not "prophets" in the sense "foretellers," but organs of the spirit that inspires them, *teaching* accordingly either truth or error: "many Antichrists." **are gone out**—as if from God. **into the world**—said alike of good and bad prophets (2 John 7). The world is easily seduced (v. 4, 5). 2. "Herein." **know . . . the Spirit of God**—whether he be, or not, in those teachers professing to be moved by Him. **Every spirit**—i. e., *Every teacher* claiming inspiration by THE HOLY SPIRIT. **confesseth**—the truth is taken for granted as established. Man is required to *confess it*, i. e., in his teaching to profess it openly. **Jesus Christ is come in the flesh**—a twofold truth confessed, that *Jesus* is the *Christ*, and that *He is come* (the *Greek* perfect implies not a mere past historical fact, as the aorist would, but also the *present continuance* of the fact and its blessed effects) *in the flesh* ("clothed with flesh:" not with a mere *seeming* humanity, as the Docetæ afterwards taught: He therefore was, previously, something far above flesh). His *flesh* implies His *death* for us, for only by assuming flesh could He die (for as God He could not), Hebrews 2, 9, 10, 14, 16; and His death implies His LOVE for us (John 15, 13). To deny the reality of *His flesh* is to deny His love, and so cast away the root which produces all true love on the believer's part (v. 9-11, 19). Rome, by the doctrine of the immaculate conception of the Virgin Mary, denies Christ's proper humanity. 3. **confesseth not that Jesus Christ is come in the flesh**—IRENÆUS (3, 8), LUCIFER, ORIGEN, on Matthew 25, 14, and *Vulgate* read, "Every spirit which *destroys* (sets aside, or does away with) Jesus (Christ)." CYPRIAN and POLYCARP support *English Version* text. The oldest extant MSS., which are, however, centuries after POLYCARP, read, "Every spirit that confesseth not (i. e., refuses to confess) Jesus" (in His person, and all His offices and divinity), omitting "is come in the flesh," *ye have heard*—from your Christian teachers. **already is it in the world**—in the person of the false prophets (v. 1). 4. **Ye**—Emphatical: **YE** who confess Jesus: in contrast to "them," the false teachers. **overcome them**—(ch. 5, 4, 5)—instead of being "overcome and brought into (spiritual) bondage" by them (2 Peter 2, 19). John 10, 8, 5, "The sheep did not hear them." "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." **he that is in you**—God, of whom ye are. **he that is in the world**—the spirit of Antichrist, the Devil, "the prince of this world." 5. **of the world**—they derive their spirit and teaching from the world, "unregenerate human nature, ruled over and possessed by Satan, the prince of this world." [ALFORD.] **speak . . . of the world**—they draw the matter of their conversation from the life, opuluous and feelings of the world. **the world heareth them**—(John 15, 18, 19). *The world loves its own.* 6. **We**—True teachers of Christ: in contrast to them. **are of God**—and therefore *speak of God*: in contrast to "speak they of the world," v. 5. **knoweth God**—as his Father, being a child "of God" (ch. 2, 13, 14). **heareth us**—Cf. John 18, 37, "Every one that is of the truth, heareth my voice." **Hereby**—(v. 2-6)—By their confessing, or not confessing, Jesus; by the kind of reception given them respectively by those who know God, and by those who are of the world and not of God. **spirit of truth**—the Spirit which comes from God and *sanctifies truth*. **spirit of error**—the spirit which comes from

Satan and seduces into error. 7. Resumption of the main theme (ch. 2, 29). *Love*, the sum of *righteousness*, is the test of our being *born of God*. Love flows from a sense of God's love to us: cf. v. 9 with ch. 3, 16, which v. 9 resumes; and v. 13 with ch. 3, 24, which similarly v. 13 resumes. At the same time, v. 7-21 is connected with the immediately preceding context, v. 2 setting forth *Christ's incarnation, the great proof of God's love* (v. 10). **Beloved**—an address appropriate to his subject, "love." **love**—all love is from God as its fountain: especially that embodiment of love, God manifest in the flesh. The Father also is love (v. 8). The *Holy Ghost* sheds love as its first fruit abroad in the heart. **knoweth God**—spiritually, experimentally and habitually. 8. **knoweth not**—Greek aorist: not only *knoweth* not now, but never *knew*, has not once for all known God. **God is love**—There is no Greek article to love, but to God; therefore we cannot translate, *Love is God*. God is fundamentally and essentially LOVE: not merely *is loving*, for then John's argument would not stand; for the conclusion from the premises then would be this, *This man is not loving: God is loving; therefore he knoweth not God* IN SO FAR AS GOD IS LOVING; still he might know Him in His other attributes. But when we take love as God's essence, the argument is sound: *This man doth not love, and therefore knows not love: God is essentially love, therefore he knows not God*. 9. **toward us**—Greek, "in our case," sent—Greek, "hath sent." **into the world**—A proof against Socinians, that the Son existed before He was "sent into the world." Otherwise, too, He could not have been our *life* (v. 9), our "*propitiation*" (v. 10), or our "*Saviour*" (v. 14). It is the grand proof of God's love, His having sent *His only-begotten Son, that we might live through Him*, who is the *Life*, and who has redeemed our forfeited life; and it is also the grand motive to our mutual love. 10. **Herein is love**—love in the abstract; *Love*, in its highest ideal, is herein. The love was all on God's side none on ours. **not that we loved God**—though so altogether worthy of love. **he loved us**—though so altogether unworthy of love. The Greek aorist expresses, Not that we did any act of love at any time to God, but that He did the act of love to us in sending Christ. 11. God's love to us is the grand motive for our love to one another (ch. 2, 16). **if**—as we all admit as a fact. **we . . . also**—as being *born of God*, and therefore resembling our Father who is love. In proportion as we appreciate God's love to us, we love Him and also the brethren, the children (by regeneration) of the same God, the representatives of the unseen God. 12. **God, whom no man hath seen at any time, hath appointed His children as the visible recipients of our outward kindness which flows from love to Himself, "whom not having seen, we love,"** cf. note, v. 11, 19, 20. Thus v. 12 explains why, instead (in v. 11) of saying, "If God so loved us, we ought also to love God," he said, "We ought also to love one another." **If we love one another, God dwelleth in us**—for God is love; and it must have been from Him dwelling in us that we drew the real love we bear to the brethren (v. 8, 16). John discusses this, v. 13-16. **his love**—rather, "the love of (i. e., to) Him" (ch. 2, 5), evinced by our love to His representatives, our brethren. **is perfected in us**—John discusses this, v. 17-19. Cf. ch. 2, 5, "Is perfected," i. e., attains its proper maturity. 13. "Herein." The token vouchsafed to us of God's dwelling (Greek, "abide") in us, though we see Him not, is this, that He hath given us "of His Spirit" (ch. 3, 24). Where the Spirit of God is, there God is. ONE Spirit dwells in the Church: each believer receives a measure "of" that Spirit in the proportion God thinks fit. Love is His first fruit (Galatians 5, 22). In Jesus alone the Spirit dwelt without measure (John 3, 34). 14. **And we**—Primarily, *we apostles*, Christ's appointed eye-witnesses to testify to the facts concerning Him. The internal evidence of the indwelling Spirit (v. 13) is corroborated by the external evidence of the eye-witnesses to the fact of the Father having "sent His Son to be the Saviour of the world." **seen**—Greek, "contemplated" "attentively beheld" (Note, ch. 1, 1). **sent**—Greek, "hath sent:" not an entirely past fact (aorist), but one of which the effects continue (perfect). 15. **shall confess**—once for all

CHAPTER V.

so the Greek aorist means, that Jesus is the Son of God—and therefore "the Saviour of the world" (v. 14). 16. **And we—John and his readers** (not as v. 14, the apostles only). **known and believed**—True faith, according to John, is a faith of knowledge and experience: true knowledge is a knowledge of faith. [LUCKE.] **to us—Greek,** "in our case" (*Note*, v. 9). **dwelleth—Greek,** "abideth." Cf. with this verse, v. 7. 17, 18. (Cf. ch. 3. 19-21.) **our love**—rather as the Greek, "LOVE (in the abstract, the principle of love [ALFORD]) is made perfect (in its relations) with us." Love dwelling in us advances to its consummation "with us," i. e., as it is concerned with us: so Greek. Luke 1. 58, "Showed mercy upon (lit., with) her:" 2 John 2, "the truth shall be with us for ever." **boldness**—"confidence:" the same Greek as ch. 3. 21, to which this passage is parallel. The opposite to "fear," v. 18. *Herein* is our love perfected, viz., in God dwelling in us, and our dwelling in God (v. 18), involving as its result "that we can have confidence (or boldness) in the day of judgment" (so terrible to all other men, Acts 24. 25; Romans 2. 16). **because, &c.**—The ground of our "confidence" is, "because even as He (Christ) is, we also are in this world" (and He will not, in that day, condemn those who are like Himself), i. e., we are righteous as He is righteous, especially in respect to that which is the sum of righteousness, love (ch. 3. 14). Christ is righteous, and love itself, in heaven: so are we, His members, who are still "in this world." Our oneness with Him even now in His exalted position above (Ephesians 2. 6), so that all that belongs to Him of righteousness, &c., belongs to us also by perfect imputation and progressive impartation, is the ground of our love being perfected so that we can have confidence in the day of judgment. *We are in, not of, this world.* 18. **Fear** has no place in love. **Bold confidence** (v. 17), based on love, cannot coexist with fear. Love, which, when perfected, gives bold confidence, casts out fear (cf. Hebrews 2. 14, 15). The design of Christ's propitiatory death was to deliver from this bondage of fear. **but—"nay,"** [ALFORD.] **fear hath torment—Greek, punishment.** Fear is always revolving in the mind the punishment deserved. [ESTIUS.] Fear, by anticipating punishment [through consciousness of deserving it], has it even now, i. e., the foretaste of it. Perfect love is incompatible with such a self-punishing fear. **Godly fear** of offending God is quite distinct from slavish fear of consciously-deserved punishment. The latter fear is natural to us all until love casts it out. "Men's states vary: one is without fear and love; another, with fear without love; another, with fear and love; another, without fear with love." [BENGEL.] 19. **him**—Omitted in the oldest MSS. *Translate,* "We (emphatical: we on our part) love (in general: love alike Him, and the brethren, and our fellow-men), because He (emphatical: answering to "we;" "because it was He who) first loved us in sending His Son (Greek aorist of a definite act at a point of time). He was the first to love us: this thought ought to create in us love casting out fear (v. 18). 20. **loveth not . . . brother whom he hath seen, how can he love God whom he hath not seen**—It is easier for us, influenced as we are here by sense, to direct love towards one within the range of our senses than towards One unseen, appreciable only by faith. "Nature is prior to grace; and we by nature love things seen, before we love things unseen." [ESTIUS.] *The eyes are our leaders in love.* "Seeing is an incentive to love." [ECUMENIUS.] If we do not love the brethren, the visible representatives of God, how can we love God, the invisible One, whose children they are? The true ideal of man, lost in Adam, is realized in Christ, in whom God is revealed as He is, and man as he ought to be. Thus, by faith in Christ, we learn to love both the true God, and the true man, and so to love the brethren as bearing His image. **hath seen**—and continually sees. 21. Besides the argument (v. 20) from the common feeling of men, he here adds a stronger one from God's express commandment (Matthew 22. 39). He who loves, will do what the object of his love wishes. **he who loveth God**—he who wishes to be regarded by God as loving Him.

Ver. 1-21. WHO ARE THE BRETHREN ESPECIALLY TO BE LOVED (ch. 4. 21); OBEDIENCE, THE TEST OF LOVE, EASY THROUGH FAITH, WHICH OVERCOMES THE WORLD. LAST PORTION OF THE EPISTLE. THE SPIRIT'S WITNESS TO THE BELIEVER'S SPIRITUAL LIFE. TRUTHS REPEATED AT THE CLOSE: FAREWELL WARNING. 1. Reason why our "brother" (ch. 4. 21) is entitled to such love, viz., because he is "born (begotten) of God:" so that if we want to show our love to God, we must show it to God's visible representative. **Whosoever—Greek,** "Every one that." He could not be our "Jesus" (God-Saviour) unless He were "the Christ;" for He could not reveal the way of salvation, except He were a prophet: He could not work out that salvation, except He were a priest: He could not confer that salvation upon us, except He were a king: He could not be prophet, priest, and king, except He were the Christ. [PEARSON on the Creed.] **born—translate,** "begotten," as in the latter part of the verse, the Greek being the same. Christ is the "only-begotten Son" by generation; we become begotten sons of God by regeneration and adoption. **every one that loveth him that begat**—sincerely, not in mere profession (ch. 4. 20). **loveth him also that is begotten of him—viz.,** "his brethren" (ch. 4. 21). 2. **By—Greek,** "In this." As our love to the brethren is the sign and test of our love to God, so (John here says) our love to God (tested by our "keeping his commandments") is, conversely, the ground and only true basis of love to our brother. **we know**—John means here, not the outward criteria of genuine brotherly love, but the inward spiritual criteria of it, consciousness of love to God manifested in a hearty keeping of His commandments. When we have this inwardly and outwardly confirmed love to God, we can know assuredly that we truly love the children of God. "Love to one's brother is prior, according to the order of nature (*Note*, ch. 4. 20); love to God is so, according to the order of grace (ch. 5. 2). At one time the former is more immediately known, at another time the latter, according as the mind is more engaged in human relations or in what concerns the Divine honour." [ESTIUS.] John shows what true love is, viz., that which is referred to God as its first object. As previously John urged the effect, so now he urges the cause. For he wishes mutual love to be so cultivated among us, as that God should always be placed first. [CALVIN.] 3. **this is—the love of God consists in this. not grievous—as so many think them.** It is "the way of the transgressor" that "is hard." What makes them to the regenerate "not grievous," is faith which "overcometh the world" (v. 4): in proportion as faith is strong, the grievousness of God's commandments to the rebellious flesh is overcome. The reason why believers feel any degree of irksomeness in God's commandments is, they do not realize fully by faith the privileges of their spiritual life. 4. **For—(Note, v. 3.)** The reason why "His commandments are not grievous." Though there is a conflict in keeping them, the issue for the whole body of the regenerate is victory over every opposing influence; meanwhile there is a present joy to each believer in keeping them which makes them "not grievous." **whatsoever—Greek,** "all that is begotten of God." The neuter expresses the universal whole, or aggregate of the regenerate, regarded as one collective body John 8. 6; 6. 37, 39, 'where BENGEL remarks, that in Jesus' discourses, what the Father has given Him is called, in the singular number and neuter gender, all whatsoever; those who come to the Son are described in the masculine gender and plural number, they all, or singular, every one. The Father has given, as it were, the whole mass to the Son, that all whom He gave may be one whole: that universal whole the Son singly evolves, in the execution of the Divine plan.' **overcometh—habitually. the world**—all that is opposed to keeping the commandments of God, or draws us off from God, in this world, including our corrupt flesh, on which the world's blandishments or threats act, as also including Satan, the prince of this world. this is the victory that overcometh

—*Greek aorist*: "... that *hath* (already) overcome the world;" the *victory* (where *faith* is) hereby is implied as having been *already obtained* (ch. 2. 13; 4. 4). 5. **Who**—"Who" *else* "but he that believeth that Jesus is the Son of God"—the Christ" (v. 1)? Confirming, by a triumphant question defying all contradiction, as an undeniable fact, v. 4, that *the victory* which overcomes the world is *faith*. For it is by *believing* that we are made one with *Jesus the Son of God*, so that we partake of *His victory over the world*, and have dwelling in us One greater than he who is in the world (ch. 4. 4). "Survey the whole world, and show me even one of whom it can be affirmed with truth that he overcomes the world, who is not a Christian, and endowed with this faith." [EPISCOPIUS in ALFORD.] 6. **This**—The Person mentioned in v. 5. This *Jesus*. **he that came by water and blood**—"by water," when His ministry was inaugurated by baptism in the Jordan, and He received the Father's testimony to His Messiahship and Divine Sonship. Cf. v. 5, "Believeth that Jesus is the *Son of God*," with John 1. 33, 34, "The Spirit remaining on Him . . . I saw and bare record that this is the *Son of God*;" and v. 8, below, "There are three that bear witness in earth, the Spirit, and the water, and the blood." Corresponding to this is *the baptism of water and the Spirit* which He has instituted as a standing seal and mean of initiatory incorporation with Him. **and blood**—He came by "the blood of His cross" (so "by" is used, Hebrews 9. 12: "By," i. e., *with*, "His own blood He entered in once into the holy place"): a fact *seen* and so solemnly *witnessed* to by John. "These two past facts in the Lord's life are this abiding *testimony* to us, by virtue of the permanent application to us of their cleansing and atoning power." **Jesus Christ**—Not a mere appellation, but a solemn assertion of the Lord's Person and Messiahship. **not by**—*Greek*, "not *IN* the water only, but *IN* the water and *IN* (so oldest MSS. add) *the blood*." As "*by*" implies the mean *through*, or *with*, which He came: so "*in*," the element *in* which He came. "The" implies that *the water* and *the blood* were sacred and well-known symbols. John Baptist came only baptizing with water, and therefore was not the *Messiah*. Jesus came first to undergo Himself the double baptism of water and blood, and then to baptize us with the Spirit-cleansing, of which *water* is the sacramental seal, and with His atoning *blood*, the efficacy of which, once-for-all shed, is perpetual in the Church; and therefore is *the Messiah*. It was His shed *blood* which first gave *water-baptism* its spiritual significance. We are baptized *into His death*: the grand point of union between us and Him, and, through Him, between us and God. **it is the Spirit, &c.—the Holy Spirit** is an additional witness (cf. v. 7), besides the *water* and the *blood*, to Jesus' Sonship and Messiahship. The Spirit attested these truths at Jesus' baptism by descending on Him, and throughout His ministry by enabling Him to speak and do what man never before or since has spoken or done; and "it is the Spirit that beareth witness" of Christ, now permanently in the Church: both in the inspired New Testament Scriptures, and in the hearts of believers, and in the spiritual reception of baptism and the Lord's Supper. **because the Spirit is truth**—It is His essential *truth* which gives His witness such infallible authority. 7. **three**—two or three witnesses were required by law to constitute adequate testimony. The only *Greek* MSS. in any form which support the words, "In heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness in earth," are the Montfortianus of Dublin, copied evidently from the modern Latin Vulgate; the Ravianus, copied from the Compluteusian Polyglot; a MS. at Naples, with the words added in the margin by a recent hand; Ottobonianus, 298, of the fifteenth century, the *Greek* of which is a mere translation of the accompanying Latin. All the old versions omit the words. The oldest MSS. of the *Vulgate* omit them: the earliest *Vulgate* MS. which has them being Wizanburgensis, 99, of the eighth century. A scholium quoted in Matthæi, shows that the words did not arise from fraud; for in the words of all *Greek* MSS., "there are three that bear record," as

the Schollast notices, the word "three" is *masculine*, because the three things (*the Spirit, the water, and the blood*) are **SYMBOLS OF THE TRINITY**. To this Cyprian, 196, also refers, "Of the *Father, Son, and Holy Spirit*, it is written, 'And these three are one' (a unity)." There must be some mystical truth implied in using "*three*" (*Greek*; in the *masculine*, though the antecedents, "Spirit, water, and blood," are *neuter*. That **THE TRINITY** was the truth meant is a natural inference: the triad specified pointing to a still Higher Trinity; as is plain also from v. 9, "the witness of God," referring to the *Trinity* alluded to in the Spirit, water and blood. It was therefore first written as a *marginal comment* to complete the sense of the *text*, and then, as early at least as the eighth century, was introduced into the *text* of the *Latin Vulgate*. The testimony, however, could only be borne *on earth* to men, not *in heaven*. The marginal comment, therefore, that inserted "in heaven," was inappropriate. It is *on earth* that the context evidently requires the witness of the three, *the Spirit, the water, and the blood*, to be borne: mystically setting forth the Divine triune witnesses, the Father the Spirit, and the Son. LUECKE notices as internal evidence against the words, John never uses "the Father" and "the Word" as correlates, but, like other New Testament writers, associates "the Son" with "the Father," and always refers "the Word" to "God" as its correlate not "the Father." VIGILIUS, at the end of the fifth century, is the first who quotes the disputed words as in the text; but no *Greek* MS. earlier than the fifteenth is constant with them. The term "Trinity" occurs first in the third century in TEXTULLIAN, *adversus Praxeum*, 8. & agree in one—"tend unto one result;" their agreeing testimony to Jesus' Sonship and Messiahship they give by the sacramental grace in the *water* of baptism, received by the penitent believer, by the atoning efficacy of His *blood*, and by the internal witness of His *Spirit* (v. 10): answering to the testimony given to Jesus' Sonship and Messiahship by His baptism, His crucifixion, and the Spirit's manifestations in Him (*Note*, v. 6). It was by His *coming by water* (i. e., His baptism in Jordan) that Jesus was solemnly inaugurated in office, and revealed Himself as Messiah; this must have been peculiarly important in John's estimation, who was first led to Christ by the testimony of the Baptist. By the baptism then received by Christ, and by His redeeming *blood*-shedding, and by that which the Spirit of God, whose witness is infallible, has effected, and still effects, by Him, the *Spirit*, the *water*, and the *blood*, unite, as the threefold witness, to verify His Divine Messiahship. [NEANDER.] 9. **If, &c.**—We do accept (and rightly so) the witness of veracious men, fallible though they be, much more ought we to accept the infallible witness of God (the Father). "The testimony of the Father is, as it were, the basis of the testimony of the Word and of the Holy Spirit; just as the testimony of the Spirit is, as it were, the basis of the testimony of the *water* and the *blood*." [BENGEL.] **for**—This principle applies in the present case, *for, &c.* **which**—In the oldest MSS., "Because He hath given testimony concerning His Son." What that testimony is we find above in v. 1, 5, "Jesus is the Christ, the Son of God;" and below in v. 10, 11. 10. **hath the witness**—of God, by His *Spirit* (v. 8). **in himself**—God's Spirit dwelling in him and *witnessing* that "Jesus is the Lord," "the Christ," and "the Son of God" (v. 1, 5). The witness of the Spirit in the believer *himself* to his own sonship is not here expressed, but follows as a consequence of believing the witness of God to Jesus' Divine Sonship. **believeth not God**—credits not His *witness*. **made him a liar**—a consequence which many who virtually, or even avowedly, do not believe, may well startle back from as fearful blasphemy and presumption (ch. 1. 10). **believeth not the record**—*Greek*, "believeth not *IN* the record, or *witness*." Refusal to *credit* God's testimony ("believeth not God") is involved in refusal to *believe* *IN* (to rest one's trust in) Jesus Christ, the object of God's *record* or *testimony*. "Divine *faith* is an assent unto something as *credible* upon the testimony of God. This is the highest of *faith*; because the object *hath* the

highest credibility, because grounded upon the testimony of God, which is infallible." [PEARSON on Creed.] "The authority on which we believe is Divine; the doctrine which we follow is Divine." [LEO.] gave—*Greek*, "hath testified, and now testifies." of—concerning. **11. hath given**—*Greek* aorist: "Gave" once for all. Not only 'promised' it. **life is in his Son**—essentially (John 1. 4; 1. 25; 14. 6); bodily (Colossians 2. 9); operatively (2 Timothy 1. 10). [LANGE in ALFORD.] It is in the second Adam, the Son of God, that this life is secured to us, which, "left to depend on us, we should lose, like the first Adam. **12. the Son . . . life**—*Greek*, "THE life." BENDEL remarks, The verse has two clauses: in the former the Son is mentioned without the addition "of God," for believers know the Son; in the second clause the addition "of God" is made, that unbelievers may know thereby what a serious thing it is not to have Him. In the former clause "has" bears the emphasis; in the second, *life*. To have the Son is to be able to say as the bride, "I am my Beloved's, and my Beloved is mine." Faith is the mean whereby the regenerate HAVE Christ as a present possession, and in having Him have life in its germ and reality now, and shall have life in its fully-developed manifestation hereafter. *Eternal life* here is (1.) *initial*, and is an earnest of that which is to follow; in the intermediate state (2.) *partial*, belonging but to a part of a man, though that is his nobler part, the soul separated from the body; at and after the resurrection (3.) *perfectional*. This life is not only natural, consisting of the union of the soul and the body (as that of the reprobate in eternal pain, which ought to be termed *death* eternal, not *life*), but also spiritual, the union of the soul to God, and supremely blessed for ever (for *life* is another term for *happiness*). [PEARSON on Creed.] **13. These things**—This Epistle. He, towards the close of his Gospel (John 20. 30, 31), wrote similarly, stating his purpose in having written. In ch. 1. 4 he states the object of his writing this Epistle to be, "that your joy may be full." To "know that we have eternal life" is the sure way to "joy in God." **13.** The oldest MSS. and versions read, "These things have I written unto you [omitting that believe on the name of the Son of God] that ye may know that ye have eternal life (cf. v. 11), THOSE (of you I mean) WHO believe (not as *English Version* reads, and that ye may believe) on the name of the Son of God." *English Version*, in the latter clause, will mean, "that ye may continue to believe," &c. (cf. v. 12). **14. the confidence**—"boldness" (ch. 4. 17) in prayer, which results from knowing that we have eternal life (v. 13; ch. 3. 19-22). **according to his will**—which is the believer's will, and which is therefore no restraint to his prayers. In so far as God's will is not our will, we are not abiding in faith, and our prayers are not accepted. ALFORD well says, If we knew God's will thoroughly, and submitted to it heartily, it would be impossible for us to ask anything for the spirit or for the body which He should not perform; it is this ideal state which the apostle has in view. It is the Spirit who teaches us inwardly, and Himself in us asks according to the will of God. **15. hear**—*Greek*, "that He heareth us." **we have the petitions that we desired of him**—we have, as present possessions, everything whatsoever we desired (asked) from Him. Not one of our past prayers offered in faith, according to His will, is lost. Like Hannah, we can rejoice over them as granted even before the event; and can recognize the event when it comes to pass, as not from chance, but obtained by our past prayers. Cf. also Jehoshaphat's believing confidence in the issue of his prayers, so much so that he appointed singers to praise the Lord beforehand. **16. If any . . . see**—on any particular occasion; *Greek* aorist. **his brother**—a fellow-Christian. **sinning**—in the act of sinning, and continuing in the sin: present. **not unto death**—provided that it is not unto death. **he shall give**—The asker shall be the means, by his intercessory prayer, of God giving life to the sinning brother. Kindly reproof ought to accompany his intercessions. *Life* was in process of being forfeited by the sinning brother, when the believer's intercession obtained its restoration. **for them**—Resuming the proviso put forth in the beginning of the verse. "Provided that the sin is not unto

death." "Shall give life," I say, to, i. e., obtain life for (in the case of) them that sin not unto death." I do not say that he shall pray for it—The *Greek* for "pray" means a REQUEST as of one on an equality, or at least on terms of familiarity, with him from whom the favour is sought. "The Christian intercessor for his brethren, St. John declares, shall not assume the authority which would be implied in making request for a sinner who has sinned the sin unto death (1 Samuel 15. 35; 16. 1; Mark 3. 29), that it might be forgiven him." [TRENCH, *Synonyms of New Testament*.] Cf. Deuteronomy 3. 26. *Greek* "ask" implies the humble petition of an inferior; so that our Lord never uses it, but always uses (*Greek*) "request." Martha, from ignorance, once uses "ask" in His case (John 11. 22). "Asking" for a brother sinning not unto death, is a humble petition in consonance with God's will. To "request" for a sin unto death [*intercede, as it were, authoritatively for it*, as though we were more merciful than God] would savour of presumption; prescribing to God in a matter which lies out of the bounds of our brotherly yearning (because one sinning unto death would thereby be demonstrated not to be, nor ever to have been, truly a brother, ch. 2. 19), how He shall inflict and withhold His righteous judgments. Jesus Himself intercedes, not for the world which hardens itself in unbelief, but for those given to Him out of the world. **17.** "Every unrighteousness (even that of believers, cf. ch. 1. 9; 3. 4. Every coming short of right) is sin;" (but) not every sin is the sin unto death. **and there is a sin not unto death**—in the case of which, therefore, believers may intercede. *Death and life* stand in correlative opposition (v. 11-13). The sin unto death must be one tending "towards" (so the *Greek*), and so resulting in, *death*. ALFORD makes it to be an appreciable ACT of sin, viz., the denying Jesus to be the Christ, the Son of God (in contrast to confess this truth v. 1, 5), ch. 2. 19, 22; 4. 2, 3; 5. 10. Such wilful deniers of Christ are not to be received into one's house, or wished "God speed." Still, I think with BENDEL, not merely the act, but also the state of apostasy accompanying the act, is included—a "state of soul in which faith, love, and hope, in short, the new life, is extinguished. The chief commandment is faith and love. Therefore, the chief sin is that by which faith and love are destroyed. In the former case is *life*; in the latter, *death*. As long as it is not evident (*Note*, 'see,' v. 16) that it is a sin unto death, it is lawful to pray. But when it is deliberate rejection of grace, and the man puts from Him life thereby, how can others procure for him life?" Contrast James 5. 14-18. Cf. Matthew 12. 31, 32 as to the wilful rejection of Christ, and resistance to the Holy Ghost's plain testimony to Him as the Divine Messiah. Jesus, on the cross, pleaded only for those who KNEW NOT what they were doing in crucifying Him, not for those wilfully resisting grace and knowledge. If we pray for the impenitent, it must be with humble reference of the matter to God's will, not with the intercessory request which we should offer for a brother when erring. **18.** (Ch. 3. 9.) **We know**—Thrice repeated emphatically, to enforce the three truths which the words preface, as matters of the brethren's joint experimental knowledge. This v. 18 warns against abusing v. 16, 17, as warranting carnal security. **whosoever**—*Greek* "every one who," &c. Not only advanced believers, but every one who is born again, "sinneth not." **he that is begotten**—*Greek* aorist, "has been (once for all in past time) begotten of God;" in the beginning of the verse it is perfect. "is begotten," or "born," as a continuing state. **keepeth himself**—The *Vulgate* translates, "The having been begotten of God keepeth him" (so one of the oldest MSS. reads); so ALFORD. *Lit.*, "He having been begotten of God (nominative pendent), it (the Divine generation) implied in the nominative) keepeth him." So ch. 3. 8. "His seed remaineth in him." Still, in *English Version* reading, God's working by His Spirit inwardly, and man's working under the power of that Spirit as a responsible agent, is what often occurs elsewhere. That God must keep us, if we are to keep ourselves from evil, is certain. Cf. John 17. 15 especially with this verse. **that wicked one toucheth him not**—so as to hurt him. In so far as he

realizes his regeneration-life, the prince of this world hath nothing in him to fasten his deadly temptations on, as in Christ's own case. His Divine regeneration has severed once for all his connection with the prince of this world. 19. *world lieth in wickedness*—rather, "lieth in the wicked one," as the *Greek* is translated v. 18; ch. 2. 18, 14; cf. ch. 4. 4; John 17. 14, 15. The world *lieth* in the power of, and abiding in, the wicked one, as the resting-place and lord of his slaves; cf. "abideth in death," ch. 3. 14; contrast v. 20, "We are in Him that is true." Whilst the believer has been delivered out of his power, the whole world *lieth* helpless and motionless still in it, just as it was: including the wise, great, respectable, and all who are not by vital union in Christ. 20. Summary of our Christian privileges. *is come—is present, having come.* "HE IS HERE—all is full of Him—His incarnation, work, and abiding presence, is to us a living fact," [ALFORD.] *given us an understanding*—Christ's office is to give the inner spiritual understanding to discern the things of God. *that we may know*—Some oldest MSs. read, "(So) that we know." him that is true—God, as opposed to every kind of idol or false god (v. 21). Jesus, by virtue of His oneness with God, is also "He that is true" (Revelation 3. 7). *even*—"we are in the true" God, *by virtue of being* "in His Son Jesus Christ." *This is the true God*—This Jesus Christ (the last-named Person) is the true God" (identifying Him thus with the Father in His attribute, "the only true God," John 17. 3, primarily attributed to

the Father). and eternal life—Predicated of the Son or God; ALFORD wrongly says, He was *the life*, but not *eternal life*. The Father is indeed *eternal life* as its source, but the Son also is that *eternal life manifested*, as the very passage (ch. 1. 2) which ALFORD quotes, proves against him. Cf. also v. 11, 13. Plainly it is as the *Mediator of ETERNAL LIFE to us* that Christ is here contemplated. The *Greek* is, "The true God and eternal life is this" Jesus Christ, *i. e.*, In believing in Him we believe in the true God, and have eternal life. The Son is called "He that is true," Revelation 3. 7, as here. This naturally prepares the way for warning against *false gods* (v. 21). Jesus Christ is the only "express image of God's person" which is sanctioned, the only true visible manifestation of God. All other representations of God are forbidden as *idols*. Thus the Epistle closes as it began (ch. 1. 1, 2). 21. Affectionate parting caution. *from idols*—Christians were then everywhere surrounded by *idolaters*, with whom it was impossible to avoid intercourse. Hence the need of being on their guard against any even indirect compromise or act of communion with idolatry. Some at Pergamos, in the region whence John wrote, fell into the snare of eating things sacrificed to idols. The moment we cease to abide "in Him that is true (by abiding) in Jesus Christ," we become part of "the world that lieth in the wicked one," given up to *spiritual*, if not in all places *literal, idolatry* (Ephesians 5. 5; Colossians 3. 5).

THE SECOND EPISTLE GENERAL OF

JOHN.

INTRODUCTION TO THE SECOND AND THIRD EPISTLES.

AUTHENTICITY.—That these two Epistles were written by the same author appears from their similarity of tone style, and sentiments. That John, the beloved disciple, was the author of the Second and Third Epistles, a of the First Epistle, appears from IRENEUS, *Adversus Hæreses*, i. 16. 8, who quotes 2 John 10. 11; and in 3. 16. 8, he quotes 2 John 7, mistaking it, however, as if occurring in 1 John. CLEMENT OF ALEXANDRIA (A. D. 192), *Stromata*, 2. 66, implies his knowledge of other Epistles of John besides the First Epistle; and in fragments of his *Adumbrations* (p. 1011), he says, "John's Second Epistle which was written to the virgins (*Greek parthenous*; perhaps *Parthos* is what was meant) is the simplest; but it was written to a certain Babylonian named the *Elect lady*." DIONYSIUS OF ALEXANDRIA (in EUSEBIUS, *Ecclesiastical History*, 7. 25) observes that John never names himself in his Epistles, "not even in the Second and Third Epistles, although they are short Epistles, but simply calls himself the presbyter," a confutation of those who think John the apostle distinct from John the presbyter. ALEXANDER OF ALEXANDRIA cites 2 John 10. 11, as John's (SOCRATES, *Historia Ecclesiastica*, 1. 6). CYPRIAN, *De Hæreticis Baptizandis*, in referring to the bishops at the Council of Carthage, says, "John the apostle, in His Epistle, has said, If any come to you" (2 John 10.); so that this Epistle, and therefore its twin sister, 3 John, was recognized as apostolic in the North African Church. The MURATORI fragment is ambiguous. The Second and Third Epistles were not in the Peschito or old *Syriac* version; and COSMAS INDICOPLÈTES in the sixth century says, that in his time the *Syriac* Church only acknowledged three out of the Catholic Epistles, 1 Peter, 1 John, and James. But EPHREM SYRUS quotes the Second Epistle of John. EUSEBIUS (*Ecclesiastical History*) reckons both Epistles among the *Antilegomena* or *controverted* Scriptures, as distinguished from the *Homologoumena* or *universally acknowledged* from the first. Still his own opinion was that the two minor Epistles were genuine, remarking, as he does in *Demonstratio Evangelica*, 3. 5, that in John's "*Epistles*" he does not mention his own name, nor call himself an apostle or evangelist, but an "elder" (2 John 1.; 3 John 1.) ORIGIN (in EUSEBIUS, *Ecclesiastical History*, 6. 25) mentions the Second and Third Epistles, but adds, "not all admit [implying that most authorities do] their genuineness." JEROME (*De Viris Illustribus*, 9) mentions the two latter Epistles as attributed to John the presbyter, whose sepulchre was shown among the Ephesians in his day. But the designation "elder" was used of the apostles by others (e. g., PAPIAS, in EUSEBIUS, *Ecclesiastical History*, 3. 39), and is used by St. Peter, an apostle, of himself (1 Peter 5. 1). Why, then, should not John also use this designation of himself, in consonance with the humility which leads him not to name himself or his apostleship even in the First Epistle? The *Antilegomena* were generally recognized as canonical soon after the Council of Nice (A. D. 325). Thus CYRIL OF JERUSALEM, A. D. 349, enumerates fourteen Epistles of Paul, and seven Catholic Epistles. So GREGORY OF NAZIANZUS, in A. D. 389. The Councils of Hippo, 393, and Carthage, 397, adopted a catalogue of New Testament books exactly agreeing with our canon. So our oldest extant *Greek* Mss. The Second and Third Epistles of John, from their brevity (which ORIGIN notices), and the private nature of their contents, were less generally read in the earliest Christian assemblies, and were also less quoted by the Fathers: hence arose their non-universal recognition at the first. Their private nature makes them the less likely to be spurious, for there seems no purpose in their forgery. The style and colouring too accord with the style of the First Epistle.

TO WHOM ADDRESSED.—The Third Epistle is directed to Gaius or Caius: whether Caius of Macedonia (Acts 16. 29)

or Gaius of Corinth (Romans 16. 23; 1 Corinthians 1. 14), or Gaius of Derbe (Acts 20. 4), it is hard to decide. **MILITARIUS** believes Gaius, bishop of Pergamos (*Apostolic Constitutions*, 7. 40), to be the person addressed in 3 John.

The address of the Second Epistle is more disputed. It opens, "The Elder unto the *Elect lady*." And it closes, "The children of thy *elect* sister greet thee." Now, 1 Peter 1. 1, 2, addresses the *elect* in Asia, &c., and closes (1 Peter 5. 13), "The Church that is at Babylon, elected together with you, saluteth you." Putting together these facts, with the quotations (above) from CLEMENT OF ALEXANDRIA, and the fact that the word "Church" comes from a Greek word (*kyriake*) cognate to the Greek for "lady" (*kyria*, belonging to the Lord, *kyrios*), WORDSWORTH'S view is probable, that Peter in Babylon had sent the salutations of the *elect Church* in the then Parthian (see above on CLEMENT OF ALEXANDRIA) Babylon to her *elect sister* in Asia, so John, the metropolitan president of the *elect Church* in Asia, writes to the *elect lady*, i. e., Church, in Babylon. NEANDER, ALFORD, &c., think the Greek *kyria* not to mean "lady," but to be her proper name; and that she had a "sister, a Christian matron," then with John.

DATE AND PLACE OF WRITING.—EUSEBIUS (*Ecclesiastical History*, 3. 25) relates that John, after the death of Domitian, returned from his exile in Patmos to Ephesus, and went on missionary tours into the heathen regions around, and also made visitations of the churches around, and ordained bishops and clergy. Such journeys are mentioned in 1 John 12; 3 John 10, 14. If EUSEBIUS be right, both Epistles must have been written after the Apocalypse, in his old age, which harmonizes with the tone of the Epistles, and in or near Ephesus. It was on one of his visitation tours that he designed to rebuke Diotrephes (3 John 9, 10).

Ver. 1-18. ADDRESS: GREETING: THANKSGIVING FOR THE ELECT LADY'S FAITHFULNESS IN THE TRUTH: ENJOINS LOVE: WARNS AGAINST DECEIVERS, LEST WE LOSE OUR REWARD: CONCLUSION. 1. The elder—In a familiar letter John gives himself a less authoritative designation than "apostle;" so 1 Peter 5. 1. lady—BENGEL takes the Greek as a proper name *Kyria*, answering to the Hebrew "Martha." Being a person of influence, "deceivers" (v. 7) were insinuating themselves into her family to seduce her and her children from the faith [TIRINUS], whence John felt it necessary to write a warning to her. (But see my Introduction, and 1 Peter 5. 13.) A particular Church, probably that at Babylon, was intended. "Church" is derived from Greek *Kuriake*, akin to *Kuria*, or *Kyria* here; the latter word among the Romans and Athenians means the same as *ecclesia*, the term appropriated to designate the Church assembly. love in the truth—Christian love rests on the Christian truth (v. 3, end). Not merely "I love in truth," but "I love in THE truth." all—All Christians form one fellowship, rejoicing in the spiritual prosperity of one another. "The communion of love is as wide as the communion of faith." [ALFORD.] 2. For the truth's sake—Joined with "I love," v. 1. "They who love in the truth, also love on account of the truth." dwelleth in us, and shall be with us for ever—in consonance with Christ's promise. 3. Grace be with you—One of the oldest MSS. and several versions have "us" for "you." The Greek is *u*, "Grace shall be with us," i. e., with both you and me. A prayer, however, is implied besides a confident affirmation. grace . . . mercy . . . peace—"Grace" covers the sins of men; "mercy," their miseries. Grace must first do away with man's guilt before his misery can be relieved by mercy. Therefore grace stands before mercy. Peace is the result of both, and therefore stands third in order. Casting all our care on the Lord, with thanksgiving, maintains this peace. the Lord—The oldest MSS. and most of the oldest versions omit "the Lord." John never elsewhere uses this title in his Epistles, but "the Son of God." in truth and love—The element or sphere in which alone grace, mercy, and peace, have place. He mentions truth in v. 4; love, in v. 5. Paul uses FAITH and love; for faith and truth are close akin. 4. I found—probably in one of his missionary tours of superintendence. See Introduction, at the end, and v. 12; 3 John 10, 14. of thy children—some. in truth—i. e., in the Gospel truth, as—even as. "The Father's commandment" is the standard of "the truth." 5. I beseech—Rather (cf. Note, 1 John 5. 16), "I request thee," implying some degree of authority. not . . . new commandment—It was old in that Christians heard it from the first in the Gospel preaching; new, in that the Gospel rested love on the new principle of filial imitation of God who first loved us, and gave Jesus to die for us; and also in that love is now set forth with greater clearness than in the Old Testament dispensation. Love performs both tables of the law, and is the end of the law as of the Gospel alike (cf. Note, 1 John 2. 7, 8). that we—implying that he already had love, and urging her to join him in the same Christian grace. This verse seems to me

to decide that a Church, not an individual lady, is meant. For a man to urge a woman ("THEE;" not thee and thy children) that he and she should love one another, is hardly like an apostolic precept, however pure may be the love enjoined; but all is clear if "the lady" represent a Church. 6. "Love is the fulfilling of the law," and the fulfilling of the law is the sure test of love. This is the commandment—Greek, "The commandment is this," viz., love, in which all God's other commandments are summed up. 7. As love and truth go hand in hand (v. 3, 4), he feels it needful to give warning against teachers of untruth. For—Giving the reason why he dwelt on truth and on love, which manifests itself in keeping God's commandments (v. 6). many—(1 John 2. 18; 4. 1.) are entered—The oldest MSS. read, "have gone forth," viz., from us. confess not . . . Jesus . . . in the flesh—the token of Antichrist. is come—Greek, "coming." He who denies Christ's coming in the flesh, denies the possibility of the incarnation; he who denies that he has come, denies its actuality. They denied the possibility of a Messiah's appearing, or coming, in the flesh. [NEANDER.] I think the Greek present participle implies both the first and the second advent of Christ. He is often elsewhere called the Coming One (Greek), Matthew 11. 3; Hebrews 10. 37. The denial of the reality of His manifestation in the flesh, at His first coming, and of His personal advent again, constitutes Antichrist. "The world turns away from God and Christ, busily intent upon its own husks; but to oppose God and Christ is of the heaven of Satan." [BENGEL.] This is a—Greek, "This (such a one as has been just described) is the deceiver and the Antichrist." The many who in a degree fulfil the character, are forerunners of the final personal Antichrist, who shall concentrate in himself all the features of previous Antichristian systems. 8. Look to yourselves—amidst the widespread prevalence of deception so many being led astray. So Christ's warning, Matthew 24. 4, 5, 24. we lose not . . . we receive—The oldest MSS. and versions read, "That ye lose not, but that ye receive." which we have wrought—So one oldest MS. reads. Other very old MSS., versions, and Fathers read, "which ye have wrought." The we being seemingly the more difficult reading is less likely to have been a transcriber's alteration. Look that ye lose not the believing state of "truth and love," which we (as God's workmen, 2 Corinthians 6. 1; 2 Timothy 2. 15) were the instruments of working in you. a full reward—of grace not of debt. Fully consummated glory. If "which ye have wrought" be read with very old authorities, the reward meant is, that of their "work (of faith) and labour of love." There are degrees of heavenly reward proportioned to the degrees of capability of receiving heavenly blessedness. Each vessel of glory hanging on Jesus shall be fully happy. But the larger the vessel, the greater will be its capacity for receiving heavenly bliss. He who with one pound made ten, received authority over ten cities. He who made five pounds received five cities; each according to his capacity of rule, and in proportion to his faithfulness. Cf. 1 Corinthians 15. 41. "There is no end

reward of the saints. It is either lost altogether, or received *in full*; in full communion with God." [BENGEL.] Still no service of minister or people shall fail to receive its reward. 9. The *loss* (v. 8) meant is here explained: the *not having God*, which results from *abiding not in the doctrine of Christ*. *transgresseth*—The oldest MSS. and versions read, "Every one who *takes the lead*;" *lit.*, goes, or leads on before; cf. John 10. 4, "He goeth before them" (not the same Greek). Cf. 3 John 9, "Loveth to have the *pre-eminence*." *hath not God*—(1 John 2. 23; 5. 15.) The second "of Christ" is omitted in the oldest MSS., but is understood in the sense. *he*—Emphatical: *He and He alone*. 10. *If there come any*—as a teacher or brother. The Greek is indicative, not subjunctive; implying that such persons *do actually come*, and *are sure to come*; when any comes, as there will. True love is combined with hearty renunciation and separation from all that is false, whether persons or doctrines. *receive him not* . . . *neither bid him God speed*—This is not said of those who were always aliens from the Church, but of those who wish to be esteemed brethren, and subvert the true doctrine. [GROTIUS.] The greeting salutation forbidden in the case of such a one is that *usual among Christian brethren in those days*, not a mere formality, but a token of *Christian brotherhood*. 11. By wishing a false brother or teacher "God (or good) speed," you imply that he is capable as

such of good speed and joy (the *lit.* meaning of the Greek) and that you wish him it whilst opposing Christ; so you identify yourself with "his evil deeds." The Greek of "partaker" is "having communion with." We cannot have communion with saints and with Antichrist at once. Here we see John's naturally fiery zeal directed to a right end. POLYCARP, the disciple of John, told contemporaries of IRENÆUS, who narrates the story on their authority that on one occasion when John was about to bathe, and heard that Cerinthus, the heretic, was within, he retired with abhorrence, exclaiming, Surely the house will fall in ruins since the enemy of the truth is there. 12. *I would not write*—A heart full of love pours itself out more freely face to face, than by letter. *paper*—made of Egyptian papyrus. Pens were then reeds split. *ink*—made of soot and water, thickened with gum. Parchment was used for the permanent MSS. in which the Epistles were preserved. Writing *tablets* were used merely for temporary purposes, as our slates. *face to face*—*lit.*, "mouth to month." *full*—Greek, "filled full." Your joy will be complete in hearing from me in person the joyful Gospel truths which I now defer communicating till I see you. On other occasions his writing the glad truths was for the same purpose. 13. ALFORD confesses, The non-mention of the "lady" herself here seems rather to favour the hypothesis that a Church is meant.

THE THIRD EPISTLE OF JOHN.

Ver. 1-14. ADDRESS: WISH FOR GAIUS' PROSPERITY: JOY AT HIS WALKING IN THE TRUTH. HIS HOSPITALITY TO THE BRETHREN AND STRANGERS THE FRUIT OF LOVE. DIOTREPHES' OPPOSITION AND AMBITION. PRAISE OF DEMETRIUS. CONCLUSION. 1. *I*—Emphatical: *I personally*, for my part. On Gaius or Caius, see *Introduction* before Second Epistle. *love in the truth*—(2 John 1.) "Beloved" is repeated often in this Epistle, indicating strong affection (v. 1, 2, 5, 11). 2. *above all things*—Greek, "concerning all things;" so ALFORD: *in all respects*. But WAHL justifies *English Version* (cf. 1 Peter 4. 8). Of course, since his *soul's prosperity* is presupposed, "above all things" does not imply that John wishes Caius' bodily health above that of his soul, but as the *first* object to be desired *next after spiritual health*. I know you are prospering in the concerns of your soul. I wish you similar prosperity in your body. Perhaps John had heard from the brethren (v. 3) that Caius was in bad health, and was tried in other ways (v. 10), to which the wish, v. 2, refers. *prosper*—in general. *be in health*—in particular. *testified of the truth that is in thee*—Greek, "of (or to) thy truth;" thy share of that truth in which thou walkest. [ALFORD.] *even as thou*—In contrast to Diotrophes (v. 9). 4. *my children*—members of the Church: confirming the view that the *elect lady* is a Church. 5. *faithfully*—an act becoming a faithful man. *whatsoever thou doest*—A distinct Greek word from the former "doest;" *translate*, "workest;" whatsoever work, or labour of love, thou dost perform. So Matthew 23. 10, "She hath wrought a good *work* upon me." *and to strangers*—The oldest MSS., "And that (*i. e.*, and those brethren) strangers." The fact of the brethren whom thou didst entertain being "strangers," enhances the love manifested in the act. 6. *borne witness of thy charity before the Church*—to stimulate others by the good example. The brethren so entertained by Caius were missionary evangelists (v. 7); and, probably, in the course of narrating their missionary labours for the edification of the Church where John then was, incidentally mentioned the loving hospitality shown them by Caius. *bring forward on their journey*—"If thou (*continue to*) forward on their journey" by giving them provisions for

the way. *after a godly sort*—Greek, "in a manner worthy of God," whose ambassadors they are, and whose servant thou art. He who honours God's missionary servants (v. 7), honours God. 7. *his name's sake*—Christ's. *went forth*—as missionaries. *taking nothing*—refusing to receive aught by way of pay, or maintenance, though justly entitled to it, as Paul at Corinth and at Thessalonica. *Gentiles*—the Christians just gathered out by their labours from among the heathen. As Caius himself was a Gentile convert, "the Gentiles" here must mean *the converts just made from the heathen*, the Gentiles to whom they had gone forth. It would have been inexpedient to have taken aught (the Greek *meden* implies, not that they got nothing, though they had desired it, but that it was of *their own choice* they took nothing) from the infant churches among the heathen: the case was different in receiving hospitality from Caius. 8. *We*—In contradistinction to "the Gentiles" or "heathen" referred to, v. 7. *therefore*—as they take nothing from the Gentiles or heathen. *receive*—The oldest MSS. read, "take up." As they take nothing from the Gentiles, we ought to *take* them up so as to support them. *fellow-helpers*—with them. *to the truth*—*i. e.*, to promote the truth. 9. *I wrote*—The oldest MSS. add "something;" *a communication*, probably, on the subject of *receiving the brethren* with brotherly love (v. 8, 10). That Epistle was not designed by the Spirit for the universal Church, or else it would have been preserved. *unto the Church*—of which Caius is a member. *loveth* . . . *pre-eminence*—through ambition. Evidently occupying a high place in the Church where Caius was (v. 10). *among them*—over the members of the Church. *receiveth us not*—virtually, *viz.*, by not receiving with love the brethren whom we recommended to be received (v. 8, 10; cf. Matthew 10. 40). 10. *if I come*—(V. 14.) *I will remember*—*lit.*, "I will bring to mind" before all by stigmatizing and punishing. *prating*—with mere silly tattle. *neither doth he* . . . *receive the brethren*—with hospitality. "The brethren" are the missionaries on their journey. *forbiddeth them that would-receive them*. *casteth them*—those that would receive the brethren, by excommunication from the Church, which his influence, as a leading man (v. 9) in it, enabled him to

do. **NEANDER** thinks that the missionaries were **JEWS by birth**, whence it is said in their praise they *took nothing from THE GENTILES*: in contrast to other Jewish missionaries who abused ministers' right of maintenance elsewhere, as Paul tells us, 2 Corinthians 11. 22; Philippians 3. 2, 5, 19. Now in the Gentile churches there existed an ultra-Pauline party of anti-Jewish tendency, the forerunners of Marcion: Diotrophes possibly stood at the head of this party, which fact, as well as his domineering spirit, may account for his hostility to the missionaries, and to the apostle John, who had, by the power of love, tried to harmonize the various elements in the Asiatic churches. At a later period, Marcion, we know, attached himself to Paul alone, and paid no deference to the authority of John. **11. follow not that which is evil**—as manifested in Diotrophes (v. 9, 10). **but . . . good**—as manifested in Demetrius (v. 12). **is of God**—is born of God, who is good. **hath not seen God**—spiritually, not literally. **12. of all men**—who have had opportunity of knowing his character. **of the truth itself**—The Gospel standard of *truth* bears witness to him that he walks con-

formably to it, in acts of real love, hospitality to the brethren (in contrast to Diotrophes), &c. Cf. John 2. 21 "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. **we also**—besides the testimony of "a men," and "of the truth itself." **ye know**—The oldest MSS. read, "thou knowest." **13. I will not**—rather as *Greek*, "I wish not . . . to write" more. **14. face to face**—*Greek*, "mouth to mouth." **peace**—Peace inward of conscience, peace fraternal of friendship, peace supernal of glory. [**LYRA.**] **friends**—a title seldom used in the New Testament, as it is absorbed in the higher titles of "brother, brethren." Still Christ recognizes the relation of *friend* also, based on the highest grounds, obedience to Him from love, and entailing the highest privileges, admission to the intimacy of the holy and glorious God, and sympathizing Saviour; so Christians have "friends" in Christ. Here in a friendly letter, mention of "friends" appropriately occurs. **by name**—no less than if their names were written. [**BENGEL.**]

THE GENERAL EPISTLE OF

JUDE.

INTRODUCTION.

AUTHOR. He calls himself in the address "the servant of Jesus Christ, and brother of James." See *Introduction to the Epistle of James*, in proof of James the apostle, and James the Lord's brother, the bishop of Jerusalem, being one and the same person. Galatians 1. 19 alone seems to me to prove this. Similarly, Jude the brother of our Lord, and Jud the apostle, seem to be one and the same. **JEROME**, *Contra Helvidium*, rightly maintains that by the Lord's brethren are meant his cousins, children of Mary and Cleophas (the same as Alphæus). From 1 Corinthians 9. 5 (as "brethren of the Lord" stands between "other apostles" and "Cephas"), it seems natural to think that the *brethren of the Lord* are distinguished from the apostles only because all his brethren were not apostles, but only James and Jude. Jude's reason for calling himself "brother of James," was that James, as bishop of Jerusalem, was better known than himself. Had he been, in the strict sense, *brother of our Lord*, he probably would have so entitled himself. His omission of mention of his *apostleship* is no proof that he was not an apostle; for so also James omits it in his heading; and Paul, in his Epistles to the Philippians, Thessalonians, and Philemon, omits it. Had the writer been a counterfeiter of the apostle Jude, he would doubtless have called himself an "apostle." He was called also Lebbaeus and Thaddæus, probably to distinguish him from Judas Iscariot, the traitor. Lebbaeus, from *Hebrew leeb*, "heart," means *courageous*. Thaddæus is the same as Theudas, from *Hebrew thad*, the "breast." Luke and John, writing later than Matthew, when there would be no confusion between him and Judas Iscariot, give his name Judas. The only circumstance relating to him recorded in the Gospels occurs John 14. 22, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" &c. **JEROME** (*Annotationes in Matthæum*) says, that he was sent to Edessa, to Abgarus, king of Osroene, or Edessa, and that he preached in Syria, Arabia, Mesopotamia, and Persia, in which last country he suffered martyrdom. The story is told on **EUSEBIUS'** authority, that Abgarus, on his sick bed, having heard of Jesus' power to heal, sent to beg Him to come and cure him, to which the Lord replied, praising his faith, that though he had not seen the Saviour, he yet believed; adding, "As for what thou hast written, that I should come to thee, it is necessary that all those things for which I was sent should be fulfilled by me in this place, and that having filled them I should be received up to Him that sent me. When, therefore, I shall be received into heaven, I will send unto thee some one of my disciples who shall both heal thy distemper and give life to thee and those with thee." Thomas is accordingly said to have been inspired to send Thaddæus for the cure and baptism of Abgarus. The letters are said to have been shown Thaddæus among the archives of Edessa. It is possible such a message was verbally sent, and the substance of it registered in writing afterwards (cf. 2 Kings 5.; and Matthew 15. 22). **HEGESIPUS** (in **EUSEBIUS**, *Ecclesiastical History*, 3. 20) states, that when Domitian inquired after David's posterity, some grandsons of Jude, called the Lord's brother, were brought into his presence. Being asked as to their possessions, they said that they had thirty-nine acres of the value of 9000 denarii, out of which they paid him taxes, and lived by the labour of their hands, a proof of which they gave by showing the hardness of their hands. Being interrogated as to Christ and His kingdom, they replied, that it was not of this world, but heavenly; and that it would be manifested at the end of the world, when He would come in glory to judge the living and the dead.

AUTHENTICITY.—**EUSEBIUS**, *Ecclesiastical History*, 3. 25, reckons it among the *Antilegomena* or *controverted Scriptures*, "though recognized by the majority." The reference to the contest of Michael, the archangel, with the devil for the body of Moses, not mentioned elsewhere in the Old Testament, but found in the apocryphal "Book of Enoch," probably raised doubts as to its authenticity, as **JEROME** (*Catalogus Scriptorum Ecclesiasticorum*, 4) says. Moreover, its not being addressed to one particular Church, or individual, caused it not to be so immediately recognized as canonical. A counterfeiter would have avoided using what did not occur in the Old Testament, and which might be regarded as apocryphal.

As to the book of Enoch, if quoted by Jude, his quotation of a passage from it gives an inspired sanction only to the truth of that passage, not to the whole book; just as Paul, by inspiration, sanctions particular sentiments from

Aratus, Epimenides, and Menander, but not all their writings. I think, rather as there is some slight variation between Jude's statement and that of the book of Enoch, that Jude, though probably not ignorant of the book of Enoch, stamps with inspired sanction the current tradition of the Jews as to Enoch's prophecies; just as Paul mentions the names of the Egyptian magicians, "Jannes and Jambres," not mentioned in the Old Testament. At all events, the prophecy ascribed to Enoch by Jude was really his, being sanctioned as such by this inspired writer. So also the narration as to the archangel Michael's dispute with Satan concerning the body of Moses, is by Jude's inspired authority (v. 9) declared true. The book of Enoch is quoted by JUSTIN MARTYR, IRENÆUS, CLEMENT OF ALEXANDRIA, &c. Bruce, the Abyssinian traveler, brought home three copies of it in Ethiopic, from Alexandria, of which Archbishop Lawrence, in 1821, gave an English translation. The Ethiopic was a version from the Greek, and the Greek doubtless a version from the Hebrew, as the names of the angels in it show. The Apostolic Constitutions ORIGEN (*Contra Celsum*), JEROME, and AUGUSTINE, pronounce it not canonical. Yet it is in the main edifying, vindicating God's government of the world, natural and spiritual, and contradicting none of the Scripture statements. The name *Jesus* never occurs, though "Son of man," so often given to Messiah in the Gospels, is frequent, and terms are used expressive of His dignity, character, and acts, exceeding the views of Messiah in any other Jewish book. The writer seems to have been a Jew who had become thoroughly imbued with the sacred writings of Daniel. And, though many coincidences occur between its sentiments and the New Testament, the Messianic portions are not distinct enough to prove that the writer knew the New Testament. Rather, he seems to have immediately preceded Christ's coming, about the time of Herod the Great, and so gives us a most interesting view of believing Jews' opinions before the advent of our Lord. The Trinity is recognized, 60. 13, 14. Messiah is "the elect One" existing from eternity, 48. 2, 3, 5; "All kings shall fall down before Him, and worship and fix their hopes on this Son of man," 61. 10-13. He is the object of worship, 48. 3, 4; He is the supreme Judge, 60. 10, 11; 68. 38, 39. There shall be a future state of retribution, 93. 8, 9; 94. 2, 4; chs. 95., 96., 99., 103. The eternity of future punishment, 103. 5. VOLKMAR, in ALFORD, thinks the book was written at the time of the sedition of Barchochebas (A. D. 132), by a follower of Rabbi Akiba, the upholder of that impostor. This would make the book Antichristian in its origin. If this date be correct, doubtless it copied some things from Jude, giving them the Jewish, not the Christian, coloring.

EUSEBIUS (*Demonstratio Evangelica*, 3. 5) remarks, it accords with John's humility that in 2 and 3 John he calls himself "the elder." For the same reason James and Jude call themselves "servants of Jesus Christ." CLEMENS ALEXANDRINUS (*Adumbrations*, in Ep. Jud., p. 1007) says, "Jude, through reverential awe, did not call himself brother, but servant, of Jesus Christ, and brother of James."

TERTULLIAN (*De Cultu Fœminarum*, c. 3) cites the Epistle as that of the apostle James. CLEMENS ALEXANDRINUS quotes it (v. 8, 17) as Scripture, *Stromata* 3., 2. 11; and (v. 5) in *Pædagogus* 3., 8. 44. The MURATORI fragment asserts its canonicity. [ROUTH, *Reliquiæ Sacræ*, 1. 306.] ORIGEN (*Commentary on Matthew* 13. 55) says, "Jude wrote an Epistle of few lines, but one filled full of the strong words of heavenly grace." Also, in *Commentary on Matthew* 22. 23, he quotes v. 6; and on Matthew 18. 10, he quotes v. 1. He calls the writer "Jude the apostle," in the Latin remains of his works (cf. DAVIDSON, *Introduction* III. 498). JEROME (*Catalogus Scriptorum Ecclesiasticorum* 4) reckons it among the Scriptures. Though the oldest MSS. of the Peschito omit it, Ephrem Syrus recognizes it. WORDSWORTH reasons for its genuineness thus: St. Jude, we know, died before St. John, *i. e.*, before the beginning of the second century. Now EUSEBIUS (*Ecclesiastical History* 3. 32) tells us that St. James was succeeded in the bishopric of Jerusalem by Symeon his brother: and also that Symeon sat in that see till A. D. 107, when as a martyr he was crucified in his 120th year. We find that the Epistle to Jude was known in the East and West in the second century; it was therefore circulated in Symeon's lifetime. It never would have received currency such as it had, nor would Symeon have permitted a letter bearing the name of an apostle, his own brother Jude, brother of his own apostolical predecessor, St. James, to have been circulated, if it were not really St. Jude's.

TO WHOM ADDRESSED.—The references to Old Testament history, v. 5, 7, and to Jewish tradition, v. 14, &c., make it likely that Jewish Christians are the readers to whom Jude mainly (though including also all Christians, v. 1) writes, just as the kindred Epistle, 2 Peter, is addressed primarily to the same class; cf. *Introductions* to 1 and 2 Peter. The persons stigmatized in it were not merely libertines (as ALFORD thinks), though no doubt that was one of their prominent characteristics, but heretics in doctrine, "denying the only Lord God, and our Saviour Jesus Christ." Hence he urges believers "earnestly to contend for the faith once delivered unto the saints." Insubordination, self-seeking, and licentiousness, the fruit of Antinomian teachings, were the evils against which Jude warns his readers; reminding them that, to build themselves in their most holy faith, and to pray in the Holy Ghost, are the only effectual safeguards. The same evils, along with mocking skepticism, shall characterize the last days before the final judgment, even as in the days when Enoch warned the ungodly of the coming flood. As Peter was in Babylon in writing 1 Peter 5. 13, and probably also in writing 2 Peter (cf. *Introductions* to 1 and 2 Peter), it seems not unlikely that Jude addressed his Epistle primarily to the Jewish Christians in and about Mesopotamian Babylon (a place of great resort to the Jews in that day), or else to the Christian Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, the persons addressed by Peter. For Jude is expressly said to have preached in Mesopotamia (JEROME *Annotationes in Matthæum*), and his Epistle, consisting of only twenty-five verses, contains in them no less than eleven passages from 2 Peter (see the list in my *Introduction* to 2 Peter). Probably in v. 4 he witnesses to the fulfilment of Peter's prophecy, "There are certain men crept in unawares, who were before of old ordained (rather as Greek, 'fore-written,' *i. e.*, announced beforehand by the apostle Peter's written prophecy) to this condemnation, ungodly men denying the only Lord God, and our Lord Jesus Christ." Cf. 2 Peter 2. 1, "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Also v. 17, 18 plainly refers to the very words of 2 Peter 3. 3, "Remember the words which were spoken before of the apostles of our Lord Jesus; how they told you there should be mockers in the last time who should walk after their own ungodly lusts." This proves, in opposition to ALFORD, that Jude's Epistle is later than Peter's (whose inspiration he thus confirms, just as Peter confirms Paul's, 2 Peter 3. 15, 16), not vice versa.

TIME AND PLACE OF WRITING.—ALFORD thinks, that, considering St. Jude was writing to Jews and citing signal instances of Divine vengeance, it is very unlikely he would have omitted to allude to the destruction of Jerusalem if he had written after that event which uprooted the Jewish polity and people. He conjectures from the tone and references that the writer lived in Palestine. But as to the former, negative evidence is doubtful; for neither does John allude in his Epistles, written after the destruction of Jerusalem, to that event. MILL fixes on A. D., 90 after the death of all the apostles save John. I incline to think from v. 17-18 that some time had elapsed since the

Second Epistle of Peter (written probably about A. D. 68 or 69) when Jude wrote, and, therefore that the Epistle of Jude was written after the destruction of Jerusalem.

Ver 1-25. ADDRESS: GREETING: HIS OBJECT IN WRITING: WARNING AGAINST SEDUCERS IN DOCTRINE AND PRACTICE FROM GOD'S VENGEANCE ON APOSTATES, ISRAEL, THE FALLEN ANGELS, SODOM AND GOMORRAH. DESCRIPTION OF THESE BAD MEN, IN CONTRAST TO MICHAEL: LIKE CAIN, BALAAM, AND CORE: ENOCH'S PROPHECY AS TO THEM: THE APOSTLES' FOREWARNING: CONCLUDING EXHORTATION AS TO PRESERVING THEIR OWN FAITH, AND TRYING TO SAVE OTHERS: DOXOLOGY. 1. **servant of Jesus Christ**—as His minister and apostle, **brother of James**—who was more widely known as bishop of Jerusalem and "brother of the Lord" (i. e., either cousin, or stepbrother, being son of Joseph by a former marriage; for ancient traditions universally agree that Mary, Jesus' mother, continued perpetually a virgin). Jude therefore calls himself modestly "brother of James." See my *Introduction*, to them . . . **sanctified by God the Father**—The oldest MSS. and versions, ORIGEN, LUCIFER, &c., read, "beloved" for *sanctified*. If *English Version* be read, cf. Colossians 1. 12; 1 Peter 1. 2. The *Greek* is not "by," but "in." God the Father's love is the element in which they are "beloved." Thus the conclusion, v. 21, corresponds, "Keep yourselves in the love of God." Cf. "Beloved of the Lord" 2 Thessalonians 2. 13. **preserved in Jesus Christ**—"kept." Translate not "in," but as *Greek* "FOR Jesus Christ." "Kept continually (so the *Greek* perfect participle means) by God the Father for Jesus Christ," against the day of His coming. Jude, beforehand, mentions the source and guarantee for the final accomplishment of believers' salvation; lest they should be disheartened by the dreadful evils which he proceeds to announce. [BENGEL] and called—Predicated of "them that are beloved in God the Father, and preserved in Jesus Christ: who are called." God's effectual calling in the exercise of His Divine prerogative, guarantees their eternal safety. 2. **Mercy**—in a time of wretchedness. Therefore *mercy* stands first; the mercy of Christ (v. 21). **peace**—in the Holy Ghost (v. 20). **love**—of God (v. 21). The three answer to the Divine Trinity. **be multiplied**—in you and towards you. 3. Design of the Epistle (cf. v. 20, 21). **all diligence**—(2 Peter 1. 5.) As the minister is to give *all diligence* to admonish, so the people should, in accordance with his admonition, give *all diligence* to have all Christian graces, and to make their calling sure. **the common salvation**—wrought by Christ. Cf. Note, "obtained LIKE precious faith," 2 Peter 1. 1. This community of faith, and of the object of faith, *salvation*, forms the ground of mutual exhortation by appeals to common hopes and fears. **It was needful for me**—rather, "I felt it necessary to write (now at once; so the *Greek* aorist means; the present infinitive 'to write,' which precedes, expresses merely the general fact of writing) exhorting you." The reason why he felt it necessary "to write with exhortation," he states, v. 4, "For there are certain men crept in," &c. Having intended to write generally of the common salvation, he found it necessary from the existing evils in the Church, to write specially that they should contend for the faith against those evils. **earnestly contend**—Cf. Philippians 1. 27, "striving together for the faith of the Gospel." **once**—*Greek*, "once for all delivered," &c. No other faith or revelation is to supersede it. A strong argument for resisting heretical innovators (v. 4). Believers, like Nehemiah's workmen, with one hand "build themselves up in their most holy faith," with the other they "contend earnestly for the faith" against its foes. **the saints**—all Christians, *holy* (i. e., consecrated to God) by their calling, and in God's design. 4. **crept in unawares**—stealthily and unlawfully. Note, 2 Peter 2. 1, "privily shall bring in damnable heresies." **certain men**—Implying disparagement. **before . . . ordained**—*Greek*, "forewritten," viz., in Peter's prophecy v. 17, 18; and in Paul's before that, 1 Timothy 4. 1; 1 Timothy 3. 1; and by implication in the judgments which

overtook the apostate angels. The disobedient Israelites Sodom and Gomorrah, Balaam and Core, and which are written "for an example" (v. 7, and 5, 6, 11). God's eternal character as the Punisher of sin, as set forth in Scripture "of old," is the ground on which such apostate characters are ordained to condemnation. Scripture is the reflection of God's book of life in which believers are "written among the living." "Forewritten" is applied also in Romans 15. 4 to the things written in Scripture. Scripture itself reflects God's character from everlasting, which is the ground of His decrees from everlasting. BENGEL explains it as an abbreviated phrase for, "They were of old foretold by Enoch (v. 14, who did not write his prophecies), and afterwards marked out by the written word." **to this condemnation**—Jude graphically puts their judgment as it were present before the eyes, "THIS." Enoch's prophecy comprises the "ungodly men" of the last days before Christ's coming to judgment, as well as their forerunners, the "ungodly men" before the flood, the type of the last judgment (Matthew 24. 37-39; 2 Peter 3. 3-7). The disposition and the doom of both correspond. **the grace of our God**—A phrase for the Gospel especially sweet to believers who appropriate God in Christ as "our God," and so rendering the more odious the vile perversity of those who turn the Gospel state of grace and liberty into a ground of licentiousness, as if their exemption from the law gave them a license to sin. **denying the only Lord**—The oldest MSS., versions, and Fathers omit "God," which follows in *English Version*. Translate as the *Greek*, "the only Master;" here used of Jesus Christ, who is at once Master and "Lord" (a different *Greek* word). So 2 Peter 2. 1, Note. By virtue of Christ's perfect oneness with the Father, He, as well as the Father, is termed "the only" God and "MASTER." *Greek*, "Master," implies God's absolute ownership to dispose of His creatures as He likes. 5. (Hebrews 3. 16; 4. 13.) **therefore**—Other oldest MSS. and *Vulgate* read, "But;" in contrast to the ungodly v. 4. **though ye once**—rather, "once for all." Translate, "I wish to remind you, as knowing ALL (viz., that I am referring to. So the oldest MSS., versions, and Fathers) once for all." As already they know all the facts once for all, he needs only to "remind" them. **the Lord**—The oldest MSS. and versions read, "Jesus." So "Christ" is said to have accompanied the Israelites in the wilderness; so perfectly is Jesus one with the God of the Israelite theocracy. **saved**—brought safely, and into a state of safety and salvation. **afterward**—*Greek*, "secondly;" in the next instance "destroyed them that believed not," as contrasted with His in the first instance having saved them. 6. (2 Peter 2. 4.) **kept not their first estate**—*Vulgate* translates, "their own principality," which the fact of angels being elsewhere called "principalities," favours; "their own" implies that, instead of being content with the dignity once for all assigned to them under the Son of God, they aspired higher. ALFORD thinks the narrative in Genesis 6. 2 is alluded to, not the fall of the devil and his angels, as he thinks "giving themselves over to fornication" (v. 7) proves; cf. *Greek*, "in like manner to these," viz., to the angels (v. 6). It seems to me more natural to take "sons of God" (Genesis 6. 2) of the Sethites, than of angels, who, as "spirits," do not seem capable of carnal connection. The parallel, 2 Peter 2. 4, plainly refers to the fall of the apostate angels. And "in like manner to these," v. 7, refers to the inhabitants of Sodom and Gomorrah, "the cities about them" sinning "in like manner" as they did. [ESTIUS and CALVIN.] Even if *Greek* "these," v. 7, refer to the angels, the sense of "in like manner as these" will be, not that the angels carnally fornicated with the daughters of men, but that their ambition, whereby their affections went away from God and they fell, is in God's view a sin of like kind spiritually as Sodom's going away from God's order of nature after strange flesh; the sin of the apostate angels after their

kind is analogous to that of the human Sodomites after their kind. Cf. the somewhat similar spiritual connection of *whoremongers* and *covetousness*. The apocryphal book of Enoch interprets Genesis 6, 2 as ALFORD. But though Jude accords with it in some particulars, it does not follow that he accords with it in all. The Hebrews name the fallen angels Aza and Azazel. **left**—of their own accord. **their own**—Greek, "their proper." **habitation**—Heaven, all bright and glorious, as opposed to the "darkness" to which they now are doomed. Their ambitious designs seem to have had a peculiar connection with this earth, of which Satan before his fall may have been God's vicegerent, whence arises his subsequent connection with it as first the Tempter, then "the prince of this world." **reserved**—As the Greek is the same, and there is an evident reference to their having "kept not their first estate," translate, "He hath kept." Probably what is meant is, He hath kept them in His purpose; that is their sure doom; moreover, as yet, Satan and his demons roam at large on the earth. An earnest of their doom is their having been cast out of heaven, being already restricted to "the darkness of this present world," the "air" that surrounds the earth, their peculiar element now. They lurk in places of gloom and death, looking forward with agonizing fear to their final torment in the bottomless pit. He means not literal chains and darkness, but figurative in this present world where, with restricted powers and liberties, shut out from heaven, they, like condemned prisoners, await their doom. **7. Even as**—ALFORD translates, "(I wish to remind you, v. 5) that," &c. **Sodom, &c.**—(2 Peter 2, 6.) **giving themselves over to fornication**—following fornication *extraordinarily, i. e., out of the order of nature*. On "in like manner to them" (Greek), cf. Note, v. 6. Cf. on spiritual fornication, "go a whoring from thee," Psalm 73, 27. **going after strange flesh**—departing from the course of nature, and going after that which is unnatural. In later times the most enlightened heathen nations indulged in the sin of Sodom without compunction or shame. **are set forth**—before our eyes. **suffering**—undergoing to this present time; alluding to the marks of volcanic fire about the Dead Sea. **the vengeance**—Greek, "righteous retribution." **eternal fire**—The lasting marks of the fire that consumed the cities irreparably, is a type of the eternal fire to which the inhabitants have been consigned. BENGEL translates as the Greek will admit, "*Suffering (the) punishment (which they endure) as an example or sample of eternal fire (viz., that which shall consume the wicked).*" Ezekiel 16, 53-55 shows that Sodom's punishment, as a nation, is *not eternal*. Cf. also 2 Peter 2, 6. **8. also**—rather, "In like manner nevertheless" (notwithstanding these warning examples). [ALFORD.] **these . . . dreamers**—The Greek has not "*filthy*" of English Version. The clause, "these men dreaming" (i. e., in their dreams), belongs to all the verbs, "defile," &c.; "despise," &c.; "speak evil," &c. All sinners are spiritually asleep, and their carnal activity is as it were a dream (1 Thessalonians 5, 6, 7). Their *speaking evil of dignities* is because they are *dreaming*, and *know not what they are speaking evil of* (v. 10). "As a man dreaming seems to himself to be seeing and hearing many things, so the natural man's lusts are agitated by joy, distress, fear, and the other passions. But he is a stranger to self-command. Hence, though he bring into play all the powers of reason, he cannot conceive the true liberty which the sons of light, who are awake and in the daylight, enjoy." [BENGEL.] **defile the flesh**—(V. 7.) **dominion**—"lordship." **dignities**—lit., "glories." Earthly and heavenly dignities. **9. Michael, the archangel**—Nowhere in Scripture is the plural used, "archangels;" but only ONE, "archangel." The only other passage in the New Testament where it occurs, is 1 Thessalonians 4, 18, where Christ is distinguished from the archangel, with whose voice He shall descend to raise the dead; they therefore err who confound Christ with Michael. The name means, *Who is like God?* In Daniel 10, 13 he is called "One (Margin, the first) of the chief princes." He is the champion angel of Israel. In Revelation 12, 7 the con-

lict between Michael and Satan is again alluded to. **durst not**—from reverence for Satan's former dignity (v. 8). **railing accusation**—Greek, "judgment of blasphemy," or *evil-speaking*. Peter said, Angels do not, in order to avenge themselves, rail at dignities, though ungodly, when they have to contend with them: Jude says, that the archangel Michael himself did not rail even at the time when he fought with the Devil, the prince of evil spirits—not from fear of him, but from reverence of God, whose delegated power in this world Satan once had, and even in some degree still has. From the word "disputed," or *debated in controversy*, it is plain it was a judicial contest. **about the body of Moses**—his literal body. Satan, as having the power of death, opposed the raising of it again, on the ground of Moses' sin at Meribah, and his murder of the Egyptian. That Moses' body was raised, appears from his presence with Elijah and Jesus (who were in the body) at the Transfiguration; the sample and earnest of the coming resurrection-kingdom, to be ushered in by Michael's standing up for God's people. Thus in each dispensation a sample and pledge of the future resurrection was given: Enoch in the patriarchal dispensation, Moses in the Levitical, Elijah in the prophetic. It is noteworthy that the same rebuke is recorded here, as was used by the Angel of the Lord, or Jehovah the Second Person, in pleading for Joshua, the representative of the Jewish Church, against Satan, in Zechariah 3, 2; whence some have thought that also here "the body of Moses" means the Jewish Church accused by Satan, before God, for its filthiness, on which ground he demands that Divine justice should take its course against Israel, but is rebuked by the Lord who has "chosen Jerusalem;" thus, as "the body of Christ" is the Christian Church, so "the body of Moses" is the Jewish Church. But the literal body is evidently here meant (though, secondarily, the Jewish Church is typified by Moses' body, as it was there represented by Joshua the high priest); and Michael, whose connection seems to be so close with Jehovah-Messiah on the one hand, and with Israel on the other, naturally uses the same language as his Lord. As Satan (*adversary* in court) or the Devil (*accuser*) accuses alike the Church collectively and "the brethren" individually, so Christ pleads for us as our Advocate. Israel's, and all believers' full justification, and the accuser's being rebuked finally, is yet future. JOSEPHUS, *Antiquities*, 4, 8, states that God hid Moses' body, lest, if it had been exposed to view, it would have been made an idol of. Jude, in this account, either adopts it from the apocryphal "assumption of Moses" (as ORIGEN, *concerning Principalities*, 3, 2, thinks), or else from the ancient tradition on which that work was founded. Jude, as inspired, could distinguish how much of the tradition was true, how much false. We have no such means of distinguishing, and therefore can be sure of no tradition, save that which is in the *writer, word*. **10. (2 Peter 2, 12.) those things which**—Greek, "all things *whatsoever* they understand not," viz., the things of the spiritual world. **but what . . . naturally**—Connect thus, "*Whatever* (so the Greek) things naturally (by natural, blind instinct), as the unreasoning (so the Greek) animals, they know," &c. The Greek for the former "know" implies deeper knowledge; the latter "know," the mere perception of the "animal senses and faculties." **11. Woe**—Note, 2 Peter 2, 14, "*cursed children*." **Cain**—the murderer; the root of whose sin was hatred and envy of the godly, as it is the sin of these seducers. **ran greedily**—lit., "have been poured forth" like a torrent that has burst its banks. Reckless of what it costs, the loss of God's favour and heaven, on they rush after gain like Balaam. **perished in the gainsaying of Core**—(Cf. Note, v. 12.) When we read of Korah perishing by gainsaying, we read virtually also of these perishing in like manner through the same; for the same seed tears the same harvest. **12. spots**—So 2 Peter 2, 13, Greek, *spiloi*; but here the Greek is *spilades*, which elsewhere, in secular writers means rocks, viz., on which the Christian *love-feasts* were in danger of being shipwrecked. The oldest MS. prefixes the article emphatically, "THE rocks." The refer-

place to "clouds . . . winds . . . waves of the sea," accords with this image of *rocks*. *Vulgate* seems to have been misled by the similar sounding word to *translate*, as *English Version*, "spots;" cf. however, v. 23, which favours *English Version*, if the *Greek* will bear it. Two oldest MSS., by the transcriber's effort to make Jude say the same as Peter, read here "deceivings" for "love-feasts," but the weightiest MS. and authorities support *English Version* reading. The love-feast accompanied the Lord's Supper (1 Corinthians 11., end). Korah the Levite, not satisfied with his *ministry*, aspired to the *sacrificing priesthood* also: so ministers in the Lord's Supper have sought to make it a *sacrifice*, and themselves the *sacrificing priests*, usurping the function of our only Christian sacerdotal *Priest*, Christ Jesus. Let them beware of Korah's doom! **without fear**—Join these words not as *English Version*, but with "feast." Sacred feasts especially ought to be celebrated *with fear*. Feasting is not faulty in itself [BENGEL], but it needs to be accompanied with *fear* of forgetting God, as Job in the case of his sons' feasts. **feeding themselves**—(*Greek*, "pasturing (tending) themselves." What they look to is the pampering of *themselves*, not the feeding of the flock. **clouds**—from which one would expect refreshing rains. 2 Peter 2. 17, "wells without water." Professors without practice. **carried about**—The oldest MSS. have "carried aside," i. e., out of the right course (cf. Ephesians 4. 14). **trees whose fruit withereth**—rather, "trees of the late (or waning) autumn," viz., when there are no longer leaves or fruits on the trees [BENGEL], &c. **without fruit**—having no good fruit of knowledge and practice; sometimes used of what is positively *bad*. **twice dead**—First when they cast their leaves in autumn, and seem during winter *dead*, but revive again in spring; secondly, when they are "plucked up by the roots." So these apostates, once dead in unbelief, and then by profession and baptism raised from the death of sin to the life of righteousness, but now having become *dead again* by apostasy, and so *hopelessly dead*. There is a climax. Not only *without leaves*, like *trees in late autumn*, but *without fruit*: not only so, but dead twice; and to crown all, "plucked up by the roots." **13. Raging**—Wild. Jude was in mind Isaiah 57. 20. **shame**—plural in *Greek*, "shames" (cf. Philippians 3. 19). **wandering stars**—instead of moving on in a regular orbit, as lights to the world, bursting forth on the world like erratic comets, or rather meteors of fire, with a strange glare, and then doomed to fall back again into the blackness of gloom. **14.** See *Introduction* on the source whence Jude derived this prophecy of Enoch. The Holy Spirit, by Jude, has sealed the truth of this much of the matter contained in the book of Enoch, though probably that book, as well as Jude, derived it from tradition (cf. *Note*, v. 9). There are reasons given by some for thinking the book of Enoch copied from Jude rather than *vice versa*. It is striking how, from the first, prophecy hastened towards its consummation. The earliest prophecies of the Redeemer dwell on His second coming in glory, rather than His first coming in lowliness (cf. Genesis 3. 15 with Romans 16. 20). Enoch in his translation without death, illustrated that truth which he all his life preached to the unbelieving world, the certainty of the Lord's coming, and the resurrection of the dead, as the only effectual antidote to their skepticism and self-wise confidence in nature's permanence. **And**—*Greek*, "Moreover, also Enoch," &c. **of these**—in relation to these. The reference of his prophecies was not to the antediluvians alone, but to *all* the ungodly (v. 15). His prophecy applied primarily indeed to the flood, but ultimately to the final judgment. **seventh from Adam**—Seven is the sacred number. In Enoch, freedom from death and the sacred number are combined: for every seventh object is most highly valued. Jude thus shows the antiquity of the prophecies. Cf. "of old," *Notes* v. 4. There were only *five* fathers between Enoch and Adam. The *seventh* from Adam prophesied the things which shall close the *seventh* age of the world. [BENGEL] **cometh**—*lit.*, "came." Prophecy regards the future as certain as if it were *past*. **saints**—Holy angels

(cf. Deuteronomy 33. 2; Daniel 7. 10; Zechariah 14. 5; Matthew 25. 31; Hebrews 12. 22). **15.** This verse and the beginning of Enoch's prophecy is composed in Hebrew poetic parallelism, the oldest specimen extant. Some think Lamech's speech, which is also in poetic parallelism, was composed in mockery of Enoch's prophecy: as Enoch foretold Jehovah's coming to judgment, so Lamech presumes on impunity in polygamy and murder (just as Cain the murderer seemed to escape with impunity). **convince**—convict. **hard speeches**—such as are noticed in v. 8, 10, 16; Malachi 3. 13, 14; contrast 16. 17. **ungodly sinners**—not merely *sinners*, but proud *despisers of God: impious, against him*—They who speak against God's children are regarded by God as speaking *against Himself*. **16. murmurers**—in secret: *muttering murmurs* against God's ordinances and ministers in Church and state. Cf. v. 8, "speak evil of dignities;" 15, "hard speeches;" against the Lord. **complainers**—never satisfied with their lot (Numbers 11. 1; cf. the penalty, Deuteronomy 28. 47, 48). **walking after their own lusts**—(v. 18.) The secret of their *murmuring* and *complaining* is the restless insatiability of their desires. **great swelling words**—(2 Peter 2. 18.) **men's persons**—their mere outward appearance and rank. **because of advantage**—for the sake of what they may gain from them. While they *talk great swelling words*, they are really mean and fawning towards those of wealth and rank. **17. But ye, beloved**—In contrast to those reprobates, v. 20, again. **remember**—Implying that his readers had been contemporaries of the apostles. For Peter uses the very same formula in reminding the contemporaries of himself and the other apostles. **spoken before**—spoken already before now. **the apostles**—Peter (*Notes*, 2 Peter 3. 2, 3), and Paul before Peter (Acts 20. 29; 1 Timothy 4. 1; 2 Timothy 3. 1). Jude does not exclude himself from the number of *the apostles* here, for in v. 18, immediately after, he says, "they told you," not *us* (rather as *Greek*, "used to tell you;" implying that Jude's readers were contemporaries of the apostles, who *used to tell* them). **18. mockers**—In the parallel, 2 Peter 3. 3, the same *Greek* is translated "scoffers." The word is found nowhere else in the New Testament. How ALFORD can deny that 2 Peter 3. 2, 3 is referred to (at least in part), I cannot imagine, seeing that Jude quotes the very words of *Peter* as the words which *the apostles* used to speak to his (Jude's) readers. **walk after their own ungodly lusts**—*lit.*, "after (according to) their own lusts of ungodliness." **19. These be they**—Showing that their characters are such as Peter and Paul had foretold. **separate themselves**—from Church communion in its vital, spiritual reality: for outwardly they took part in Church ordinances (v. 12). Some oldest MSS. omit "themselves:" then understand it, "separate," cast out members of the Church by excommunication (Isaiah 65. 5; 66. 5; Luke 6. 22; John 9. 34; cf. "casteth them out of the Church," 3 John 10). Many, however, understand "themselves," which indeed is read in some of the oldest MSS. as *English Version* has it. Arrogant settling up of themselves, as having greater sanctity and a wisdom and peculiar doctrine, distinct from others, is implied. **sensual**—*lit.*, "animal-souled:" as opposed to the *spiritual*, or "having the Spirit." It is translated "the natural man," 1 Corinthians 2. 14. In the threefold division of man's being, *body, soul, and spirit*, the due state in God's design is, that "the spirit," which is the recipient of the Holy Spirit uniting man to God, should be first, and should rule the soul, which stands intermediate between *the body and spirit*; but in the *animal, or natural man*, the spirit is sunk into subserviency to the animal soul, which is earthly in its motives and aims. The "carnal" sinks somewhat lower, for in these *the flesh*, the lowest element and corrupt side of man's bodily nature, reigns paramount. **having not the Spirit**—In the animal and natural man *the spirit*, his higher part, which ought to be the receiver of the Holy Spirit, is not so; and therefore, his spirit not being in its normal state, he is said *not to have the spirit* (cf. John 3. 5, 6). In the completion of redemption the parts of redeemed man shall be placed in their due relation: whereas in the ungodly, *the soul* severed from *the spirit*

shall have for ever animal life without union to God and heaven—a living death. 20. Resuming v. 17. **building up yourselves**—the opposite to the “separate themselves” (v. 19): as “in the Holy Ghost” is opposed to “Having not the Spirit,” on—as on a foundation. **Building on THE FAITH** is equivalent to building on *Christ*, the object of faith. **praying in the Holy Ghost**—(Romans 8. 26; Ephesians 6. 18.) The Holy Spirit teaches *what we are to pray for*, and *how*. None can pray aright save by being *in the Spirit*, i. e., in the element of His influence. **CHRYSOSTOM** states that, among the charisms bestowed at the beginning of the New Testament dispensation, was *the gift of prayer*, bestowed on some one who prayed in the name of the rest, and taught others to pray. Moreover, their prayers so conceived and often used, were received and preserved among Christians, and out of them forms of prayer were framed. Such is the origin of liturgies. [HAMMOND.] 21. In v. 20, 21, Jude combines the Father, the Son, and the Holy Ghost: and *faith, hope and love*. **Keep yourselves**—not in your own strength, but “in the love of God,” i. e., *God’s love to you* and all His believing children, the only guarantee for their being kept safe. Man’s need of watching is implied; at the same time he cannot keep himself, unless God in His love keep him. **looking for**—in hope. **the mercy of our Lord Jesus Christ**—to be fully manifested at His coming. *Mercy* is usually attributed to the Father: here to the Son; so entirely one are they. 22, 23. None but those who “keep themselves” are likely to “save” others. **have compassion**—So one oldest MS. reads. But two oldest MSS., *Vulgate*, &c., read, “convict;” “reprove to their conviction;” “confute, so as to convince.” **making a difference**—The oldest MSS. and versions read the accusative for the nominative, “when separating themselves” [WAHL], referring to v. 19; or “when contending with you,” as the *Greek* is translated, v. 9. 23. **save with fear**—The oldest MSS. do not read “with fear” in this position: but after “snatching them out of the fire” (with which, cf. Amos 4. 11; 1 Corinthians 3. 15; Zechariah 3. 2, said of a most narrow escape), they add the following words, forming a THIRD class, “and others compassionate with (IN) fear.” Three kinds of patients require three kinds of medical treatment. Ministers and Christians are said to “save” those whom they are made the instruments of saving; the *Greek* for

“save” is present, therefore meaning “try to save.” Jude already (v. 9) had reference to the same passage (Zechariah 3. 1-3). The three classes are: (1.) Those who *contend with you* (accusative in oldest MSS.), whom you should *convict*, (2.) those who are as brands already in the fire, of which hell-fire is the consummation: these you should *try to save by snatching them out*; (3.) those who are objects of *compassion*, whom accordingly you should *compassionate* (and help if occasion should offer), but at the same time not let pity degenerate into connivance at their error. Your compassion is to be accompanied “with fear” of being at all defiled by them. **hating**—Even *hated* has its legitimate field of exercise. Sin is the only thing which God hates: so ought we. **even the garment**—a proverbial phrase: avoiding the most remote contact with sin, and hating that which borders on it. As *garments* of the apostles wrought miracles of good in healing so the very *garment* of sinners metaphorically, i. e., anything brought into contact with their pollution, is to be avoided. Cf. as to lepers and other persons defiled, Leviticus 13. 52-57; 15. 4-17: the garments were held polluted; and any one touching them was excluded, until purified, from religious and civil communion with the sanctified people of Israel. Christians who received at baptism the white garment in token of purity, are not to defile it by any approach to what is defiled. 24, 25. Concluding doxology. **Now**—*Greek*, “But.” **you**—ALFORD, on inferior authority, reads, “them.” *You* is in contradistinction to those *ungodly men* mentioned above. **keep . . . from falling**—rather, “guard . . . (so as to be) *without falling*,” or *stumbling*. **before the presence of his glory**—i. e., *before Himself*, when He shall be revealed in *glory*. **faultless**—*Greek*, “blameless.” **with exceeding joy**—*lit.*, “with exultation” as of those who *leap* for joy. **To the only . . . God our Saviour**—The oldest MSS. add, “through Jesus Christ our Lord.” The transcribers, fancying that “Saviour” applied to Christ alone, omitted the words. The sense is, To the only God (the Father) who is our Saviour through (i. e., by the mediation of) Jesus Christ our Lord. **dominion**—*Greek*, “might.” **power**—*authority legitimate power*. The oldest MSS. and *Vulgate*, after “power,” have “before all the age,” i. e., before all time as to the past; “and now,” as to the present; “and to all the ages,” i. e., for ever, as to the time to come.

THE REVELATION OF ST. JOHN THE DIVINE.

INTRODUCTION.

AUTHENTICITY.—The author calls himself *John* (ch. 1. 1, 4, 9; 22. 8). **JUSTIN MARTYR** (*Dialogue*, p. 306 A. D. 139-161) quotes from the Apocalypse, as *John the apostle’s* work, the prophecy of the millennium of the saints, to be followed by the general resurrection and judgment. This testimony of Justin is referred to also by **EUSEBIUS**, *Ecclesiastical History* 4. 18. **JUSTIN**, in the early part of the second century, held his controversy with Trypho, a learned Jew, at *Ephesus*, where John had been living thirty or thirty-five years before: he says that “the Revelation had been given to John, one of the twelve apostles of Christ.” **MELITO**, bishop of *Sardis* (about 171 A. D.), *one of the seven churches addressed*, a successor, therefore, of one of the seven angels, is said by **EUSEBIUS** (*Ecclesiastical History* 4. 26) to have written treatises on the Apocalypse of *John*. The testimony of the bishop of *Sardis* is the more impartial, as *Sardis* is one of the churches severely reprov’d (ch. 3. 1). So also **THEOPHILUS OF ANTIOCH** (about 180 A. D.), according to **EUSEBIUS** 4. 26, quoted testimonies from the Apocalypse of John. **EUSEBIUS** says the same of Apollonius, who lived in Asia Minor in the end of the second century. **IRENÆUS** (about 180 A. D.), a hearer of Polycarp, the disciple of John, and supposed by **ARCHBISHOP USHER** to be the *angel of the Church of Smyrna*, is most decided again and again in quoting the Apocalypse as the work of the apostle John (*Hæreses* 4., 20. 11; 4., 21. 3; 4., 30. 4; 5., 36. 1; 5., 30. 3; 5., 85. 2). **IR.** 5., 30. 1, alluding to the mystical number of the beast, 666 (ch. 13. 18), found in all old copies, he says, “We do not hazard a confident theory as to the name of Antichrist; for if it had been necessary that his name should be proclaimed openly at the present time, it would have been declared by him who saw the apocalyptic vision; for it was seen at no long time back, but almost in our generation, towards the end of Domitian’s reign.” In his work *against heresies*, published ten years after Polycarp’s martyrdom, he quotes the Apocalypse twenty times, and makes long extracts from it, as inspired Scripture. These testimonies of persons contemporary with John’s immediate successors, and more or less connected with the region of the seven churches to which Revelation is addressed, are most convincing. **TERTULLIAN**, 4

REVELATION.

North Africa (about 226 A. D.), *Adversus Marcion* 3. 14, quotes the apostle John's description in the Apocalypse of the sword proceeding out of the Lord's mouth (ch. 19. 15), and 24, the heavenly city (ch. 21). Cf. *De Resurrectione* 27; *De Anima* 8, 9, &c.; *De Præscriptione Hæreticorum* 33. The MURATORI fragment of the canon (about A. D. 200) refers to John the apostle writing to the seven churches. HIPPOLYTUS, bishop of Ostia, near Rome (about 240 A. D.), *De Antichrista*, p. 67, quotes ch. 17. 1-18, as the writing of John the apostle. Among Hippolytus' works, there is specified in the catalogue on his statue, a treatise "on the Apocalypse and Gospel according to John." CLEMENT OF ALEXANDRIA (about 200 A. D.), *Stromata* 6. 13, alludes to the twenty-four seats on which the elders sit as mentioned by John in the Apocalypse (ch. 4. 5); also, in *Quis dives Salvus*, sec. 42, he mentions John's return from Patmos to Ephesus on the death of the Roman tyrant. ORIGEN (about 233 A. D.), *Commentary on Matthew*, in EUSEBIUS (*Ecclesiastical History* 6. 25), mentions John as the author of the Apocalypse, without expressing any doubts as to its authenticity; also, in *Commentary on Matthew*, tom. 16. 6, he quotes ch. 1. 9, and says, "John seems to have beheld the Apocalypse in the island of Patmos." VICTORINUS, bishop of Pettau in Pannonia, who suffered martyrdom under Diocletian in 303 A. D., wrote the earliest extant commentary on the Apocalypse. Though the *Old Syriac Peschito version* does not contain the Apocalypse, yet EPHREM SYRUS (about 378 A. D.) frequently quotes the Apocalypse as canonical, and ascribes it to John.

Its *canonicity* and *inspiration* (according to a schollum of ANDREAS OF CAPPADOCIA) are attested by PAPIAS, a hearer of John, and associate of POLYCARP. PAPIAS was bishop of Hierapolis, near *Laodicea*, one of the seven churches. WORDSWORTH conjectures that a feeling of shame, on account of the rebukes of *Laodicea* in Revelation, may have operated on the Council of *Laodicea*, so as to omit Revelation from its list of books to be read publicly. (?) The Epistle of the churches of Lyons and Vienne to the churches of Asia and Phrygia (in EUSEBIUS, *Ecclesiastical History* 5. 1-3), in the persecution under M. Aurelius, A. D. 177, quotes ch. 1. 5; 3. 14; 14. 4, and 22. 11, as Scripture. CYPRIAN (about 250 A. D.) also, in *Ep.* 13, quotes ch. 2. 5 as Scripture; and in *Ep.* 25 he quotes ch. 3. 21, as of the same authority as the Gospel. (For other instances, see ALFORD's *Prolegomena*, from whom mainly this summary of evidence has been derived.) ATHANASIUS, in his Festival Epistle, enumerates the Apocalypse among the *canonical Scriptures*, to which none must add, and from which none must take away. JEROME (in *Epistola ad Paulinum*) includes in the canon the Apocalypse, adding, "It has as many mysteries as words. All praise falls short of its merits. In each of its words lie hid manifold senses." Thus an unbroken chain of testimony down from the apostolic period confirms its canonicity and authenticity.

The ALOGI (*Eptiphantus Hæreses* 51), and CAIUS the Roman presbyter (EUSEBIUS 3. 28), towards the end of the second and beginning of the third century, rejected St. John's Apocalypse on mere captious grounds. CAIUS, according to JEROME, *De Virtutibus Illustribus*, about 210 A. D., attributed it to Cerinthus, on the ground of its supporting the millennial reign on earth. DIONYSIUS OF ALEXANDRIA mentions many before his time who rejected it because of its obscurity, and because it seemed to support Cerinthus' dogma of an earthly and carnal kingdom; whence they attributed it to Cerinthus. This DIONYSIUS, scholar of ORIGEN, and bishop of Alexandria (A. D. 247), admits its inspiration (in EUSEBIUS, *Ecclesiastical History* 7. 10), but attributes it to some John distinct from John the apostle, on the ground of its difference of style and character, as compared with St. John's Gospel and Epistle, as also because the name John is several times mentioned in the Apocalypse, which is always kept back in both the Gospel and Epistle; moreover, neither does the Epistle make any allusion to the Apocalypse, nor the Apocalypse to the Epistle; and the style is not pure Greek, but abounds in barbarisms and solecisms. EUSEBIUS wavers in opinion (*Ecclesiastical History* 24. 39) as to whether it is, or is not, to be ranked among the undoubtedly canonical Scriptures. His antipathy to the millennial doctrine would give an unconscious bias to his judgment on the Apocalypse. CYRIL OF JERUSALEM (A. D. 386), *Catechesis* 4. 35, 36, omits the Apocalypse in enumerating the New Testament Scriptures to be read privately as well as publicly. "Whatever is not read in the churches, that do not even read by thyself; the apostles and ancient bishops of the Church who transmitted them to us were far wiser than thou art." Hence, we see that, in his day, the Apocalypse was not read in the churches. Yet in *Catechesis* 1. 4 he quotes ch. 2. 7, 17; and in *Catechesis* 1. 15. 13 he draws the prophetic statement from ch. 17. 11, that the king who is to humble the three kings (Daniel 7. 8, 20) is the *eighth king*. In ch. 15. and 27. he similarly quotes from ch. 12. 3, 4. ALFORD conjectures that CYRIL had at some time changed his opinion, and that these references to the Apocalypse were slips of memory whereby he retained phraseology which belonged to his former, not his subsequent views. The sixteenth canon (if genuine) of the *Laodicean Council* in the middle of the fourth century omits the Apocalypse from the canonical books. The Eastern Church in part doubted, the Western Church, after the fifth century, universally recognized, the Apocalypse. CYRIL OF ALEXANDRIA, *De Adoratione* 146, though implying the fact of some doubting its genuineness, himself undoubtedly accepts it as the work of St. John. ANDREAS OF CÆSAREA, in Cappadocia, recognized as genuine and canonical, and wrote the first entire and connected commentary on, the Apocalypse. The sources of doubt seem to have been, (1.) the antagonism of many to the millennium, which is set forth in it; (2.) its obscurity and symbolism having caused it not to be read in the churches, or to be taught to the young. But the *most primitive tradition* is unequivocal in its favour. In a word, the objective evidence is decidedly for it; but the only arguments against it seem to have been subjective.

The personal notices of John in the Apocalypse occur ch. 1. 1, 4, 9; 22. 8. Moreover, the writer's addresses to the churches of Proconsular Asia (ch. 2. 1) accord with the concurrent tradition, that after John's return from his exile in Patmos, at the death of DOMITIAN, under Nerva, he resided for long, and died at last in Ephesus, in the time of Trajan (EUSEBIUS, *Ecclesiastical History* 3. 20, 23). If the Apocalypse were not the inspired work of John, purporting as it does to be an address from their superior to the seven churches of Proconsular Asia, it would have assuredly been rejected *in that region*; whereas the earliest testimonies *in those churches* are all in its favour. One person alone was entitled to use language of authority such as is addressed to the seven angels of the churches—namely, John, as the last surviving apostle and superintendent of all the churches. Also, it accords with John's manner to assert the accuracy of his testimony both at the beginning and end of his book (cf. ch. 1. 2, 3, and 22. 8, with John 1. 14; 21. 24; 1 John 1. 1, 2). Again, it accords with the view of the writer being an *inspired apostle* that he addresses the angels or presidents of the several churches in the tone of a superior addressing inferiors. Also, he commends the Church of Ephesus for trying and convicting "them which say they are apostles, and are not," by which he implies his own undoubted claim to apostolic inspiration (ch. 2. 2), as declaring in the seven epistles Christ's will revealed through him.

As to the difference of style, as compared with the Gospel and Epistle, the difference of subject in part accounts for it. The visions of the seer, transported as he was above the region of sense, appropriately taking a form of expression abrupt, and unbound by the grammatical laws which governed his writings of a calmer and more deliberate character

REVELATION.

Moreover, as being a Galilean Hebrew, John, in writing a Revelation akin to the Old Testament prophecies, naturally reverted to their Hebraistic style. ALFORD notices, among the features of resemblance between the styles of the Apocalypse and John's Gospel and Epistle, (1.) the characteristic appellation of our Lord, peculiar to John exclusively "the Word of God" (ch. 19. 13; cf. John 1. 1; 1 John 1. 1). (2.) the phrase, "he that overcometh" (ch. 2. 7, 11, 17; 3. 5, 12, 21; 12. 11; 15. 2; 17. 14; 21. 7; cf. John 16. 33; 1 John 2. 13, 14; 4. 4; 5. 4, 5). (3.) The Greek term (*alethinos*) for "true," as opposed to that which is shadowy and unreal (ch. 3. 7, 14; 6. 10; 15. 3; 16. 7; 19. 2, 9, 11; 21. 5; 22. 6). This term, found only once in St. Luke (Luke 16. 11), four times in St. Paul (1 Thessalonians 1. 9; Hebrews 8. 2; 9. 24; 10. 22), is found nine times in St. John's Gospel (John 1. 9; 4. 23, 37; 6. 32; 7. 28; 8. 16; 15. 1; 17. 3; 19. 35), four times in John's First Epistle (1 John 2. 8; 5. 20), and ten times in Revelation (ch. 3. 7, 14; 6. 10; 15. 3; 16. 7; 19. 2, 9, 11; 21. 5; 22. 6). (4.) The Greek diminutive for "Lamb" (*arnion*, *lit.*, "lambkin") occurs twenty-nine times in the Apocalypse, and the only other place where it occurs is John 21. 15. In John's writings alone is Christ called directly "the Lamb" (John 1. 29, 36). In 1 Peter 1. 19, He is called "as a lamb without blemish," in allusion to Isaiah 53. 7. So the use of "witness," or "testimony" (ch. 1. 2, 9; 6. 9; 11. 7, &c.; cf. John 1. 7, 8, 15, 19, 32; 1 John 1. 2; 4. 14; 5. 6-11). "Keep the word," or "commandments" (ch. 3. 8, 10; 12. 17, &c.; cf. John 8. 51, 55; 14. 15). The assertion of the same thing positively and negatively (ch. 2. 2, 6, 8, 13; 3. 8, 17, 18; cf. John 1. 3, 6, 7, 20; 1 John 2. 27, 28). Cf. also 1 John 2. 20, 27 with ch. 3. 18, as to the spiritual anointing. The seeming solecisms of style are attributable to that inspired elevation which is above mere grammatical rules, and are designed to arrest the reader's attention by the peculiarity of the phrase, so as to pause and search into some deep truth lying beneath. The vivid earnestness of the inspired writer, handling a subject so transcending all others, raises him above all servile adherence to ordinary rules, so that at times he abruptly passes from one grammatical construction to another, as he graphically sets the thing described before the eye of the reader. This is not due to ignorance of grammar, for he "has displayed a knowledge of grammatical rules in other much more difficult constructions." [WINEB.] The connection of thought is more attended to than mere grammatical connection. Another consideration to be taken into account is, that two-fifths of the whole being the recorded language of others, he moulds his style accordingly. Cf. TREGELLES' *Introduction to Revelation from Heathen Authorities*.

TREGELLES well says (*New Testament Historic Evidence*), "There is no book of the New Testament for which we have such clear, ample, and numerous testimonies in the second century as we have in favour of the Apocalypse. The more closely the witnesses were connected with the apostle John (as was the case with Irenæus), the more explicit is their testimony. That doubts should prevail in after ages must have originated either in ignorance of the earlier testimony, or else from some supposed intuition of what an apostle ought to have written. The objections on the ground of internal style can weigh nothing against the actual evidence. It is in vain to argue, *a priori*, that St. John could not have written this book, when we have the evidence of several competent witnesses that he did write it."

RELATION OF THE APOCALYPSE TO THE REST OF THE CANON.—GREGORY NYSSSEN, tom. 3, p. 601, calls Revelation "the last book of grace." It completes the volume of inspiration, so that we are to look for no further revelation till Christ Himself shall come. Appropriately the last book completing the canon was written by John, the last survivor of the apostles. The New Testament is composed of the historical books, the Gospels and Acts, the doctrinal Epistles, and the one prophetic book, Revelation. The same apostle wrote the last of the Gospels, and probably the last of the Epistles, and the only prophetic book of the New Testament. All the books of the New Testament had been written, and were read in the Church assemblies, some years before John's death. His life was providentially prolonged that he might give the final attestation to Scripture. About the year 100 A. D., the bishops of Asia (the angels of the seven churches) came to John at EPHESUS, bringing him copies of the three Gospels, Matthew, Mark, and Luke, and desired of him a statement of his apostolical judgment concerning them; whereupon he pronounced them authentic, genuine, and inspired, and at their request added his own Gospel to complete the fourfold aspect of the Gospel of Christ (cf. MURATORI's *Canon*; EUSEBIUS 3. 24; JEROME, *Proœmium in Mattheum*; VICTORINUS on the *Apocalypse*; THEODORET, *Mopsuestia*). A Greek divine, quoted in ALLATIUS, calls Revelation "the seal of the whole Bible." The canon would be incomplete without Revelation. Scripture is a complete whole, its component books, written in a period ranging over 1500 years, being mutually connected. Unity of aim and spirit pervades the entire, so that the end is the necessary sequence of the middle, and the middle of the beginning. Genesis presents before us man and his bride in innocence and blessedness, followed by man's fall through Satan's subtlety, and man's consequent misery, his exclusion from Paradise and its tree of life and delightful rivers. Revelation presents, in reverse order, man first liable to sin and death, but afterwards made conqueror through the blood of the Lamb; the first Adam and Eve, represented by the second Adam, Christ, and the Church, His spotless bride, in Paradise, with free access to the tree of life and the crystal water of life that flows from the throne of God. As Genesis foretold the bruising of the serpent's head by the woman's seed, so Revelation declares the final accomplishment of that prediction (chs. 19., 20).

PLACE AND TIME OF WRITING.—The best authorities among the Fathers state that John was exiled under Domitian (IRENÆUS, 5. 30; CLEMENT OF ALEXANDRIA; EUSEBIUS, *Ecclesiastical History* 3. 20). VICTORINUS says that he had to labour in the mines of Patmos. At Domitian's death, 95 A. D., he returned to Ephesus under the Emperor Nerva. Probably it was immediately after his return that he wrote, under Divine inspiration, the account of the visions vouchsafed to him in Patmos (ch. 1. 2, 9). However, ch. 10. 4 seems to imply that he wrote the visions immediately after seeing them. Patmos is one of the Sporades. Its circumference is about thirty miles. "It was fitting that when forbidden to go beyond certain bounds of the earth's lands, he was permitted to penetrate the secrets of heaven." [BEDK, *Explan. Apocalypse* on ch. 1.] The following arguments favour an earlier date, *viz.*, under Nero: (1.) EUSEBIUS (in *Evangelical Demonstrations*) unites in the same sentence John's banishment with the stoning of James and the beheading of Paul, which were under Nero. (2.) CLEMENS ALEXANDRINUS' story of the robber reclaimed by John, after he had pursued, and with difficulty overtaken him, accords better with John then being a younger man than under Domitian, when he was 100 years old. ARETHAS, in the sixth century, applies the sixth seal to the destruction of Jerusalem (70 A. D.), adding that the Apocalypse was written before that event. So the *Syriac version* states he was banished by Nero the Cæsar. Laodicea was overthrown by an earthquake 60 A. D., but was immediately rebuilt, so that its being called "rich and increased with goods" is not incompatible with this book having been written under the Neronian persecution (64 A. D.). But the possible allusions to it in Hebrews 10. 37; cf. ch. 1. 4, 8; 4. 8; 22. 12; Hebrews 11. 10; cf. ch. 21. 14; Hebrews 12. 22, 23; cf. ch. 14. 1; Hebrews 8. 1, 2; cf. ch. 11. 19; 15. 5; 21. 3; Hebrews 4. 12; cf. ch. 1. 13; 2. 12, 18; 19. 13, 15; Hebrews 4. 9; cf. ch. 20; also 1 Peter 1. 7, 13; 4. 13, with ch. 1. 1; 1 Peter 2. 9, with ch. 5. 10; 2 Timothy 4. 8, with ch. 2. 26-27; 3. 21; 11. 18; Ephesians 6. 12, with ch. 12. 7-12; Philipplians 4. 3, with ch. 8. 5; 13. 8, 17. 8; 20

REVELATION.

2, 15; Colossians 1. 18, with ch. 1. 5; 1 Corinthians 15. 52, with ch. 10. 7; 11. 15-18, make a date before the destruction of *Lacdicea* possible. Cerinthus is stated to have died before John: as then he borrowed much in his *Pseudo-Apocalypse* from John's, it is likely the latter was at an earlier date than Domitian's reign. See TILLOCH's *Introduction to Apocalypse*. But the Pauline benediction (ch. 1. 4) implies it was written after Paul's death under Nero.

TO WHAT READERS ADDRESSED.—The inscription states that it is addressed to the seven churches of Asia, *i. e.*, Proconsular Asia. St. John's reason for fixing on the number *seven* (for there were more than seven churches in the region meant by "Asia," for instance, Magnesia and Tralles) was doubtless because *seven* is the sacred number implying totality and universality: so it is implied that John, through the medium of the seven churches, addresses in the Spirit the Church of all places and ages. The Church in its various states of spiritual life or deadness, in all ages and places, is represented by the seven churches, and is addressed with words of consolation or warning accordingly. Smyrna and Philadelphia alone of the seven are honoured with unmixed praise, as faithful in tribulation and rich in good works. Heresies of a decided kind had by this time arisen in the churches of Asia, and the love of many had waxed cold, whilst others had advanced to greater zeal, and one had sealed his testimony with his blood.

OBJECT.—It begins with admonitory addresses to the seven churches from the Divine Son of man, whom John saw in vision, after a brief introduction which sets forth the main subject of the book, *viz.*, to "show unto His servants things which must shortly come to pass" (chs. 1.-3). From ch. 4. to the end is mainly prophecy, with practical exhortations and consolations, however, interspersed, similar to those addressed to the seven churches (the representatives of the universal Church of every age), and so connecting the body of the book with its beginning, which therefore forms its appropriate introduction.

Three schools of interpreters exist: (1.) The Preterists, who hold that almost the whole has been fulfilled. (2.) The Historical Interpreters, who hold that it comprises the history of the Church from St. John's time to the end of the world, the seals being *chronologically* succeeded by the trumpets, and the trumpets by the vials. (3.) The Futurists, who consider almost the whole as yet future, and to be fulfilled immediately before Christ's second coming. The first theory was not held by any of the earliest Fathers, and is only held now by Rationalists, who limit John's vision to things within his own horizon, Pagan Rome's persecutions of Christians, and its consequently anticipated destruction. The Futurist school is open to this great objection: it would leave the Church of Christ unprovided with prophetic guidance or support under her fiery trials for 1700 or 1800 years. Now God has said, "Surely He will do nothing, but He revealeth His secrets unto His servants the prophets." The Jews had a succession of prophets who guided them with the light of prophecy: what their prophets were to them, that the apocalyptic Scriptures have been, and are, to us.

ALFORD, following ISAAC WILLIAMS, draws attention to the parallel connection between the Apocalypse and Christ's discourse on the Mount of Olives, recorded in Matthew 24. The seals plainly bring us down to the second coming of Christ, just as the trumpets also do (cf. ch. 6. 12-17; 8. 1, &c.; 11. 15), and as the vials also do (ch. 16. 17): all three run parallel, and end in the same point. Certain "catchwords" (as WORDSWORTH calls them) connect the three series of symbols together. They do not succeed one to the other in historical and chronological sequence, but move side by side, the subsequent series filling up in detail the same picture which the preceding series had drawn in outline. So VICTORINUS (on ch. 7. 2), the earliest commentator on the Apocalypse, says, "The order of the things said is not to be regarded, since often the Holy Spirit, when He has run to the end of the last time, again returns to the same times, and supplies what He has less fully expressed." And PRIMASIUS (*Ad Apocalypsin in fine*), "In the trumpets he gives a description by a pleasing *repetition*, as is his custom."

At the very beginning, St. John bastens, by anticipation (as was the tendency of all the prophets), to the grand consummation. Ch. 1. 7, "Behold, He cometh with clouds," &c.; v. 8, 17, "I am the beginning and the ending—the first and the last." So the seven epistles exhibit the same anticipation of the end. Ch. 3. 12, "Him that overcometh, I will write upon Him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven:" cf. at the close, ch. 21. 2. So also ch. 2. 28, "I will give him the morning star:" cf. at the close, 22. 16, "I am the bright and morning star."

Again, the *earthquake* that ensues on the opening of the sixth seal is one of the *catchwords*, *i. e.*, a link connecting chronologically this sixth seal with the sixth trumpet (ch. 9. 13; 11. 13): cf. also the seventh vial, ch. 16. 17, 18. The concomitants of the opening of the sixth seal, it is plain, in no full and exhaustive sense apply to any event, save the terrors which shall overwhelm the ungodly just before the coming of the Judge.

Again, the *beast out of the bottomless pit*, between the sixth and seventh trumpets, connects this series with the section, chs. 12., 13., 14., concerning the Church and her adversaries.

Again, the scaling of the 144,000 under the sixth seal connects this seal with the section, chs. 12.-14.

Again, the loosing of the four winds by the four angels standing on the four corners of the earth, under the sixth seal, answers to the loosing of the four angels at the Euphrates, under the sixth trumpet.

Moreover, links occur in the Apocalypse connecting it with the Old Testament. For instance, the "mouth speaking great things," connects the *beast that blasphemeth against God, and makes war against the saints*, with the *little horn*, or at last king, who, arising after the ten kings, shall *speak against the Most High, and wear out the saints*; also, cf. the "forty-two months" (ch. 13. 5), or "a thousand two hundred and threescore days" (ch. 12. 6), with the "time, times, and the dividing of time," of Daniel 7. 25. "Moreover, the "forty-two months," ch. 11. 2, answering to ch. 12. 6 and 13. 5, link together the period under the sixth trumpet to the section, chs. 12., 13., 14.

AUBERLEN observes, "The history of salvation is mysteriously governed by holy numbers. They are the scaffolding of the organic edifice. They are not merely outward indications of time, but indications of nature and essence. Not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas." As number is the regulator of the relations and proportions of the natural world, so does it enter most frequently into the revelations of the Apocalypse, which sets forth the harmonies of the supernatural, the immediately Divine. Thus the most supernatural revelation leads us the farthest into the natural, as was to be expected, seeing the God of nature and of revelation is one. *Seven* is the number for perfection (cf. ch. 1. 4; 4. 5, the *seven* Spirits before the throne; also, ch. 5. 6, the Lamb's *seven* horns and *seven* eyes). Thus the *seven churches* represent the Church catholic in its totality. The *seven seals—trumpets—vials*, are severally a complete series each in itself, fulfilling perfectly the Divine course of judgments. *Three and a half* implies a number opposed to the Divine (*seven*), but broken in itself, and which, in the moment of its highest triumph, is overwhelmed by judgment and

REVELATION I.

after ruin. *Four* is the number of the world's extension; *seven* is the number of God's revelation in the world. Is the *four* beasts of Daniel there is a recognition of some power above them, at the same time that there is a mimicry of the *four* cherubs of Ezekiel, the heavenly symbols of all creation in its due subjection to God (ch. 4. 6-8). So the four corners of the earth, the four winds, the four angels loosed from the Euphrates, and Jerusalem lying "four-square," represent world-wide extension. The sevenfoldness of the Spirits on the part of God corresponds with the fourfold cherubim on the part of the created. John, seeing more deeply into the essentially God-opposed character of the world presents to us, not the *four* beasts of Daniel, but the *seven* heads of the beast, whereby it arrogates to itself the *sevenfold* perfection of the *Spirits of God*; at the same time that, with characteristic self-contradiction, it has *ten* horns, the number peculiar to the world-power. Its unjust usurpation of the sacred number *seven* is marked by the addition of an *eighth* to the *seven* heads, and also by the beast's own number, 666, which in units, tens, and hundreds, verges upon, but falls short of, *seven*. The judgments on the world are complete in *six*: after the sixth seal and the sixth trumpet, there is a pause. When *seven* comes, there comes "the kingdom of our Lord and His Christ." *Six* is the number of the world given to judgment. Moreover, *six* is half of *twelve*, as *three and a half* is the half of *seven*. *Twelve* is the number of the Church: cf. the *twelve* tribes of Israel, the *twelve* stars on the woman's head (ch. 12. 1), the *twelve* gates of new Jerusalem. *Six* thus symbolizes the world broken, and without solid foundation. Twice *twelve* is the number of the heavenly elders; twelve times twelve thousand the number of the sealed elect; the tree of life yields twelve manner of fruits. Doubtless, besides this symbolic force, there is a special chronological meaning in the numbers; but as yet, though a *commanded* subject of investigation, they have received no solution which we can be *sure* is the true one. They are intended to stimulate reverent inquiry, not to gratify idle speculative curiosity; and when the event shall have been fulfilled, they will show the Divine wisdom of God, who ordered all things in minutely harmonious relations, and left neither the times nor the ways to hap-hazard.

The arguments for the year-day theory are as follows: Daniel 9. 24, "Seventy weeks are determined upon," where the *Hebrew* may be *seventy sevens*; but Mede observes, the *Hebrew* word means always seven of *days*, and never seven of *years* (Leviticus 12. 5; Deuteronomy 16. 9, 10, 16). Again, the number of *years* wandering of the Israelites was made to correspond to the number of *days* in which the spies searched the land, *viz.*, *forty*: cf. "each day for a year," Numbers 14. 33, 34. So in Ezekiel 4. 5, 6, "I have laid upon thee the *years* of their iniquity, according to the number of the *days*, three hundred and ninety days . . . forty days: I have appointed thee *each day for a year*." St. John, in Revelation itself, uses *days* in a sense which can hardly be literal. Ch. 2. 10, "Ye shall have tribulation *ten days*:" the persecution of *ten years* recorded by EUSEBIUS seems to correspond to it. In the year-day theory there is still quite enough of obscurity to exercise the patience and probation of faith, for we cannot say precisely *when* the 1260 years *begin*: so that this theory is quite compatible with Christ's words, "Of that day and hour knoweth no man," &c. However, it is a difficulty in this theory that "a thousand years," in ch. 20. 6, 7, can hardly mean 1000 by 360 days, *i. e.*, 360,000 years. The first resurrection there must be literal, even as v. 5 must be taken literally, "*the rest of the dead lived not again until the thousand years were finished*." To interpret the former spiritually would entail the need of interpreting the latter so, which would be most improbable; for it would imply that *the rest of the* (spiritually) *dead lived not* spiritually until the end of the thousand years, and then that they did come spiritually to life. 1 Corinthians 15. 25, they that are Christ's at His coming," confirms the literal view.

CHAPTER I.

Ver. 1-20. TITLE: SOURCE AND OBJECT OF THIS REVELATION: BLESSING ON THE READER AND KEEPER OF IT, AS THE TIME IS NEAR: INSCRIPTION TO THE SEVEN CHURCHES: APOSTOLIC GREETING: KEY-NOTE, "BEHOLD HE COMETH" (cf. at the close, ch. 22. 20, "Surely I come quickly"): INTRODUCTORY VISION OF THE SON OF MAN IN GLORY, AMIDST THE SEVEN CANDLESTICKS, WITH SEVEN STARS IN HIS RIGHT HAND. 1. *Revelation*—An apocalypse or *unveiling* of those things which had been veiled. A *manifesto* of the kingdom of Christ. The travelling manual of the Church for the Gentile Christian times. Not a *detailed history* of the future, but a representation of the great epochs and chief powers in developing the kingdom of God in relation to the world. The Church-historical view goes counter to the great principle, that Scripture interprets itself. Revelation is to teach us to understand the times, not the times to interpret to us the Apocalypse, although it is in the nature of the case that a *reflex* influence is exerted here and is understood by the prudent. [AUBERLEN.] The book is in a series of parallel groups, not in chronological succession. Still there is an organic historical development of the kingdom of God. In this book all the other books of the Bible end and meet: in it is the consummation of all previous prophecy. Daniel foretells as to Christ and the Roman destruction of Jerusalem, and the last Antichrist. But John's Revelation fills up the intermediate period, and describes the millennium and final state beyond Antichrist. Daniel, as a godly statesman, views the history of God's people in relation to the *four world-kings*. John, as an apostle, views history from the *Christian Church* aspect. The term *Apocalypse* is applied to no Old Testament book. Daniel is the nearest approach to it; but what Daniel was told to *seal* and *shut up till the*

time of the end, St. John, now that *the time is at hand* (v. 3), is directed to *reveal*. of **JESUS CHRIST**—coming from Him. Jesus Christ, not John the writer, is the Author of the Apocalypse. Christ taught many things before His departure; but those which were unsuitable for announcement at that time He brought together into the Apocalypse. [BENGEL.] Cf. His promise, John 15. 15, "All things that I have heard of my Father, I have made known unto you;" also, John 16. 13, "The Spirit of truth *will show* you things to come." The Gospels and Acts are the books, respectively, of His first advent, in the flesh, and in the Spirit; the Epistles are the inspired comment on them. The Apocalypse is the book of His second advent and the events preliminary to it. **WHICH GOD GAVE UNTO HIM**—The Father reveals Himself and His will in, and by, His Son. **TO SHOW**—The word recurs ch. 22. 6: so entirely have the parts of Revelation reference to one another. It is its peculiar excellence that it comprises in a perfect compendium future things, and these widely differing: things close at hand, far off, and between the two; great and little; destroying and saving; repeated from old prophecies and new; long and short, and these interwoven with one another, opposed and mutually agreeing; mutually involving and evolving one another; so that in no book more than in this would the addition, or taking away, of a single word or clause (ch. 22. 18, 19), have the effect of marring the sense of the context and the comparison of passages together. [BENGEL.] **HIS SERVANTS**—not merely to "His servant John," but to *all* His servants (cf. ch. 22. 3). **SHORTLY**—Greek, "speedily;" *lit.*, "in," or "with speed." Cf. "The time is at hand," v. 3; ch. 22. 6, "shortly;" 7, "Behold I come quickly." Not that the things prophesied were according to man's computation near; but this word "shortly" implies a corrective of our estimate of worldly events and periods. Though a "thousand years" (ch. 20.) at least

REVELATION I.

are included, the time is declared to be *at hand*. Luke 18. 8, "speedily." The Israelite Church hastened eagerly to the predicted end, which premature eagerness prophecy restrains (cf. Daniel 9). The Gentile Church needs to be reminded of the transitoriness of the world, which it is apt to make its home, and the nearness of Christ's advent. On the one hand Revelation saith, "the time is at hand;" on the other, the succession of seals, &c., show that many intermediate events must first elapse. **he sent**—Jesus Christ sent. **by his angel**—joined with "sent." The angel does not come forward to "signify" things to John until ch. 17. 1; 19. 9, 10. Previously to that St. John receives information from others. Jesus Christ opens the Revelation, v. 10, 11; ch. 4. 1; in ch. 6. 1 one of the four living creatures acts as his informant; in ch. 7. 13, one of the elders; in ch. 10. 8, 9, the Lord and His angel who stood on the sea and earth. Only at the end (ch. 17. 1) does the one angel stand by Him (cf. Daniel 8. 16; 9. 21; Zechariah 1. 19). **2. bare record of**—"testified the word of God" in this book. Where we should say "*testifies*," the ancients in epistolary communications use the past tense. The word of God constitutes his testimony; v. 3, "the words of this prophecy." **the testimony of Jesus**—"the Spirit of prophecy" (ch. 19. 10). **and of all things that**—The oldest MSS. omit "and." *Translate*, "Whatsoever things he saw," in apposition with "the word of God and the testimony of Jesus Christ." **3. he that readeth, and they that hear**—*viz.*, the public reader in Church assemblies, and his hearers. In the first instance, he by whom John sent the book from Patmos to the seven churches, read it publicly: a usage most scriptural and profitable. A special blessing attends him who *reads* or *hears* the apocalyptic "prophecy" with a view to *keeping* the things therein (as there is but one article to "they that hear and keep those things," not two classes, but only one is meant: "they who not only hear, but also keep those things," Romans 2. 13); even though he find not the key to its interpretation, he finds a stimulus to faith, hope, and patient waiting for Christ. *Note*, the term "prophecy" has relation to the human medium or *prophet* inspired, here John: "Revelation" to the Divine Being who reveals His will, here Jesus Christ. God gave the revelation to Jesus: He by His angel revealed it to John, who was to make it known to the Church. **4. John**—the apostle. For none but he (supposing the writer an honest man) would thus sign himself *nakedly* without addition. As sole survivor and representative of the apostles and eye-witnesses of the Lord, he needed no designation save his name, to be recognized by his readers. **seven churches**—not that there were not more churches in that region, but the number *seven* is fixed on as representing *totality*. These *seven* represent the universal Church of all times and places. See TRENCH'S (*Epistles to Seven Churches*) interesting *Note*, ch. i. 20, on the number *seven*. It is the *covenant number*, the sign of God's covenant relation to mankind, and especially to the Church. Thus, the *seventh* day, sabbath, Genesis 2. 3; Ezekiel 20. 12. Circumcision, the sign of the covenant, after *seven* days (Genesis 17. 12). Sacrifices, Numbers 23. 1, 14, 29; 2 Chronicles 29. 21. Cf. also God's acts typical of His covenant, Joshua 6. 4, 15, 16; 2 Kings 5. 10. The feasts ordered by *sevens* of time, Deuteronomy 15. 1; 16. 9, 13, 15. It is a combination of *three*, the Divine number (thus the Trinity: the thrice Holy, Isaiah 6. 3; the blessing, Numbers 6. 24-26), and *four* the number of the organized world in its extension (thus the *four* elements, the *four* seasons, the *four* winds, the *four* corners or quarters of the earth, the *four* living creatures, emblems of redeemed creaturely life, ch. 4. 6; Ezekiel 1. 5, 6, with *four* faces and *four* wings each; the *four* beasts, and *four* metals, representing the four world-empires, Daniel 2. 32, 33, 7. 3; the *four*-sided Gospel designed for all quarters of the world; the sheet tied at *four* corners, Acts 10. 11; the *four* horns, the sum of the world's forces against the Church, Zechariah 1. 18). In the Apocalypse, where God's covenant with His Church comes to its consummation, appropriately the number *seven* recurs still more frequently than elsewhere in Scripture. Asia—Procon-

sular, governed by a Roman proconsul: consisting of Phrygia, Mysia, Caria, and Lydia: the kingdom which Attalus III. had bequeathed to Rome. **Grace . . . peace**—Paul's apostolical greeting. In his Pastoral Epistles he inserts "mercy" in addition: so 2 John 3. **him which is . . . was . . . is to come**—A periphrasis for the incommunicable name JEHOVAH, the self-existing One, unchangeable. In *Greek* the indeclinability of the designation here implies His unchangeableness. Perhaps the reason why "He which is to come" is used, instead of "He that shall be," is because the grand theme of Revelation is the Lord's *coming* (v. 7). Still it is THE FATHER as distinguished from "Jesus Christ" (v. 5) who is here meant. But so one are the Father and Son, that the designation "which is to come," more immediately applicable to Christ, is used here of the Father. **the seven Spirits which are before his throne**—The oldest MSS. omit "are." **before**—*lit.*, "in the presence of." The Holy Spirit in His sevenfold (i. e., perfect, complete, and universal) energy. Corresponding to "the seven churches." One in His own essence, manifold in His gracious influences. The *seven* eyes resting on the stone laid by Jehovah (ch. 5. 6). Four is the number of the creature world (cf. the fourfold cherubim); *seven* the number of God's revelation in the world. **5. the faithful witness**—of the truth concerning Himself and His mission as Prophet, Priest, and King Saviour. "He was *the faithful witness*, because all things that He heard of the Father he faithfully made known to His disciples. Also, because He taught the way of God in truth, and cared not for man nor regarded the persons of men. Also, because the truth which He taught in words He confirmed by miracles. Also, because the testimony to Himself on the part of the Father He denied not even in death. Lastly, because He will give true testimony of the works of good and bad at the day of judgment." [RICHARD OF ST. VICTOR in TRENCH.] The nominative in *Greek* standing in apposition to the genitive, "Jesus Christ," gives majestic prominence to "the faithful witness." **the first-begotten of the dead**—(Colossians 1. 18.) Lazarus rose to die again. Christ rose to die no more. The image is not as if the grave was the womb of His resurrection-birth [ALFORD]; but as Acts 13. 33; Romans 1. 4, treat Christ's *resurrection* as the epoch and event which fulfilled the Scripture, Psalm 2. 7, "This day (at the resurrection) have I *begotten* Thee." It was then that His Divine Sonship as the God-man was manifested and openly attested by the Father. So our resurrection and our manifested sonship, or generation, are connected. Hence "regeneration" is used of the *resurrection-state* at the restitution of all things (Matthew 19. 28). **the Prince**—or Ruler. The kingship of the world which the Tempter offered to Jesus on condition of doing homage to him, and so shunning the cross, He has obtained by the cross. "The kings of the earth" conspired against the Lord's Anointed (Psalm 2. 2): these He shall break in pieces (Psalm 2. 9). Those who are wise in time and kiss the Son shall *bring their glory* unto Him at His manifestation as King of kings, after He has destroyed His foes. **Unto Him that loved us**—The oldest MSS. read the present, " . . . *loveth* us." It is His ever-continuing character, *He loveth us*, and ever shall love us. His love rests evermore on His people. **washed us**—The two oldest MSS. read, "freed (*loosed* as from a bond) us:" so Andreas and Primasius. One very old MS., *Vulgate*, and *Coptic* read as *English Version*, perhaps drawn from ch. 7. 14. "*Loosed* us in (virtue of) His blood," being the *harder* reading to understand, is less likely to have come from the transcribers. The reference is thus to *Greek* *lutron*, the ransom paid for our release (Matthew 20. 28). In favour of *English Version* reading is the usage whereby the priests, before putting on the holy garments and ministering, *washed* themselves: so spiritually believers, as *priests* unto God, must first be *washed* in Christ's blood from every stain before they can serve God aright now, or hereafter minister as dispensers of blessing to the subject nations in the millennial kingdom, or minister before God in heaven. **6. And hath**—rather as *Greek*, "And (He) hath." *made*

as kings—The oldest MSS. read, "a kingdom." One oldest MS. reads the dative, "for us." Another reads "us," accusative: so *Vulgate*, *Syriac*, *Coptic*, and *Andreas*. This seems preferable, "He made us (to be) a kingdom." So Exodus 19. 6, "a kingdom of priests:" 1 Peter 2. 9, "a royal priesthood." The saints shall constitute peculiarly a *kingdom* of God, and shall themselves be *kings* (ch. 5. 10). They shall share His King-Priest throne in the millennial Kingdom. The emphasis thus falls more on the *kingdom* than on *priests*: whereas in *English Version* reading it is equally distributed between both. This book lays prominent stress on the saints' *kingdom*. They are kings because they are priests: the priesthood is the continuous ground and legitimization of their kingship; they are kings in relation to man, priests in relation to God, serving Him day and night in His temple (ch. 7. 15; 5. 10). The priest-kings shall rule, not in an external mechanical manner, but simply in virtue of what they are, by the power of attraction and conviction overcoming the heart. [AUBERLEN.] **priests**—who have pre-eminently the privilege of near access to the king. David's sons were priests (*Hebrew*), 2 Samuel 8. 18. The distinction of *priests* and *people*, nearer and more remote from God, shall cease; all shall have nearest access to Him. All persons and things shall be holy to the Lord. **God and his Father**—There is but one article to both in the *Greek*, therefore it means, "Unto Him who is at once God and His Father." **glory and dominion**—*Greek*, "the glory and the might." The fuller threefold doxology occurs, ch. 4. 9, 11; fourfold, ch. 5. 13; Jude 25; sevenfold, ch. 7. 12; 1 Chronicles 29. 11. Doxology occupies the prominent place above, which prayer does below. If we thought of *God's glory* first (as in the Lord's Prayer), and gave the secondary place to our needs, we should please God and gain our petitions better than we do. **for ever and ever**—*Greek*, "unto the ages." **7. with clouds**—*Greek*, "the clouds," viz., of heaven. "A cloud received Him out of their sight" at His ascension (Acts 1. 9). His ascension corresponds to the manner of His coming again (Acts 1. 11). Clouds are the symbols of *wrath* to sinners. **every eye**—His coming shall therefore be a personal, visible appearing. **shall see**—It is because they do not now *see* Him, they will not believe. Contrast John 20. 29. **they also**—they in particular; "whosoever." Primarily, at His pre-millennial advent *the Jews*, who shall "look upon Him whom they have pierced," and mourn in *repentance*, and say, "Blessed is He that cometh in the name of the Lord." Secondly, and here chiefly, at the general judgment all the ungodly, not only those who actually pierced Him, but those who did so by their sins, shall look with trembling upon Him. St. John is the only one of the Evangelists who records the *piercing* of Christ's side. This allusion identifies him as the author of the Apocalypse. The reality of Christ's humanity and His death is proved by His having been *pierced*; and the *water and blood* from His side were the antitype to the Levitical waters of cleansing and blood offerings. **all kindreds . . . shall wail**—all the unconverted at the general judgment; and especially at His pre-millennial advent, the Antichristian confederacy (Zechariah 12. 3-6, 9; 14. 1-4; Matthew 24. 30). *Greek*, "all the tribes of the land," or "the earth." See the limitation to "all," ch. 13. 8. Even the godly whilst rejoicing in His love shall feel penitential sorrow at their sins, which shall all be manifested at the general judgment. **because of**—*Greek*, "at," or "in regard to Him." **Even so, Amen**—God's seal of His own word; to which corresponds the believer's prayer, ch. 22. 20. The "even so" is *Greek*, "Amen" is *Hebrew*. To both Gentiles and Jews His promises and threats are unchangeable. 8. *Greek*, "I am the Alpha and the Omega." The first and last letters of the alphabet. God in Christ comprises all that goes between, as well as the first and last. **the beginning and the ending**—Omitted in the oldest MSS., though found in *Vulgate* and *Coptic*. Transcribers probably inserted the clause from ch. 21. 6. In Christ, Genesis, the Alpha of the Old Testament, and Revelation, the Omega of the New Testament, meet together: the last

book presenting to us man and God reconciled in *Paradise*, as the first book presented man at the beginning innocent and in God's favour in *Paradise*. Accomplishing *finally* what I *begin*. Always the same; before the dragon, the beast, false prophet, and all foes. An anticipatory consolation to the saints under the coming trials of the Church. **the Lord**—The oldest MSS. read "the Lord God." **Almighty**—*Hebrew*, *Shaddai*, and *Jehovah Sabaoth*, i. e., of hosts; commanding all the hosts or powers in heaven and earth, so able to overcome all His Church's foes. It occurs often in Revelation, but nowhere else in New Testament save 2 Corinthians 6. 18, a quotation from Isaiah. **9. I John**—So "I Daniel" (Daniel 7. 28; 9. 2; 10. 2). One of the many features of resemblance between the Old Testament and the New Testament apocalyptic seers. No other Scripture writer uses the phrase, **also**—as well as being an apostle. The oldest MSS. omit "also." In his Gospel and Epistles he makes no mention of his *name*, though describing himself as "the disciple whom Jesus loved." Here, with similar humility, though naming himself, he does not mention his apostleship. **companion**—*Greek*, "fellow-partaker in the tribulation." Tribulation is the necessary precursor of "the kingdom," therefore *the* is prefixed. This must be borne with "patient endurance." The oldest MSS. omit "in the" before "kingdom." All three are inseparable: *the tribulation, kingdom and endurance. patience*—*translate*, "endurance." "Persevering, enduring continuance" (Acts 14. 22); "the queen of the graces (virtues)." [CHRYSOSTOM.] **of**—The oldest MSS. read "IN Jesus," or "Jesus Christ." It is IN Him that believers have the right to the *kingdom*, and the spiritual strength to enable them to *endure patiently* for it. **was**—*Greek*, "came to be." **IN . . . Patmos**—now Patmo or Palmosa. See *Introduction* on this island, and John's exile to it under Domitian, from which he was released under Nerva. Restricted to a small spot on earth, he is permitted to penetrate the wide realms of heaven and its secrets. Thus John drank of Christ's cup, and was baptized with His baptism (Matthew 20. 22). **for**—*Greek*, "for the sake of," "on account of;" so, "*because of* the word of God and . . . testimony." Two oldest MSS. omit the second "for," thus "the Word of God" and "testimony of Jesus" are the more closely joined. Two oldest MSS. omit "Christ." The Apocalypse has been always appreciated most by the Church in adversity. Thus the Asiatic Church from the flourishing times of Constantine less estimated it. The African Church being more exposed to the cross always made much of it. [BENGE.] **10. I was**—*Greek*, "I came to be;" "I became," **in the Spirit**—in a state of ecstasy; the outer world being shut out, and the inner and higher life or spirit being taken full possession of by God's Spirit, so that an immediate connection with the invisible world is established. Whilst the *prophet* "speaks" in the Spirit, the apocalyptic seer *is in* the Spirit in his whole person. The spirit only (that which connects us with God and the invisible world) is active, or rather recipient, in the apocalyptic state. With Christ this being "in the Spirit" was not the exception, but His continual state. **on the Lord's day**—Though forcibly detained from Church communion with the brethren in the sanctuary on the Lord's day, the weekly commemoration of the resurrection, John was holding spiritual communion with them. This is the earliest mention of the term "the Lord's day." But the consecration of the day to worship, almsgiving, and the Lord's Supper, is implied Acts 20. 7; 1 Corinthians 16. 2; cf. John 20. 19-26. The name corresponds to "the Lord's Supper," 1 Corinthians 11. 20. IGNATIUS seems to allude to "the Lord's day" (*ad Magnes*. 9), and IRENEUS in the *Quest. ad Orthod.* 115 (in JUSTIN MARTYR). JUSTIN MARTYR, *Apology* 2. 98. &c., "On Sunday we all hold our joint meeting; for the first day is that on which God, having removed darkness and chaos, made the world, and Jesus Christ our Saviour rose from the dead. On the day before Saturday they crucified Him; and on the day after Saturday, which is Sunday, having appeared to His apostles and disciples, He taught these things." To the Lord's day PLINY doubtless refers (*Ep.* 97, B. 10), "The Christians on a *fixed*

any before dawn meet and sing a hymn to Christ as God," &c. TERTULLIAN, *De Coron.* 3, "On the Lord's day we deem it wrong to fast." MELITO, bishop of Sardis (second century), wrote a book on the Lord's day (EUSEBIUS 4. 26). Also, DIONYSIUS OF CORINTH, in EUSEBIUS, *Ecclesiastical History*, 4. 23, 8. CLEMENT OF ALEXANDRIA, *Stromata* 5. and 7. 12; ORIGEN, *c. Cels.* 8. 22. The theory that the day of Christ's second coming is meant, is untenable. "The day of the Lord" is different in the Greek from "the Lord's (an adjective) day," which latter in the ancient Church always designates our Sunday, though it is not impossible that the two shall coincide (at least in some parts of the earth), whence a tradition is mentioned 'n JEROME, on Matthew 25., that the Lord's coming was expected especially on the Paschal Lord's day. The visions of the Apocalypse, the seals, trumpets, and vials, &c., are grouped in *sevens*, and naturally begin on the first day of the seven, the birth-day of the Church, whose future they set forth. [WORDSWORTH.] **great voice**—summoning solemn attention; Greek order, "I heard a voice behind me great (loud) as (that) of a trumpet." The trumpet summoned to religious feasts, and accompanies God's revelations of Himself. 11. **I am Alpha and Omega, the first and the last**; and—The oldest MSS. omit all this clause. **write in a book**—To this book, having such an origin, and to the other books of Holy Scripture, who is there that gives the weight which their importance demands, preferring them to the many books of the world? [BENGEL.] **seven churches**—As there were many other churches in Proconsular Asia (*e. g.*, Miletus, Magnesia, Tralles), besides the seven specified, doubtless the number seven is fixed upon because of its mystical signification, expressing *totality* and *universality*. The words "which are in Asia" are rejected by the oldest MSS., A, B, C, CYPRIAN, *Vulgate*, and *Syriac*; *Coptic* alone supports them of old authorities. These seven are representative churches; and, as a complex whole, ideally complete, embody the chief spiritual characteristics of the Church, whether as faithful or unfaithful, in all ages. The churches selected are not taken at random, but have a many-sided completeness. Thus, on one side we have Smyrna, a Church exposed to persecutions unto death; on the other Sardis, having a high name for spiritual life and yet dead. Again, Laodicea, in its own estimate rich and having need of nothing, with ample talents, yet lukewarm in Christ's cause; on the other hand, Philadelphia, with but a little strength, yet keeping Christ's word and having an open door of usefulness set before it by Christ Himself. Again, Ephesus, intolerant of evil and of false apostles, yet having left its first love; on the other hand, Thyatira, abounding in works, love, service, and faith, yet suffering the false prophethood to seduce many. In another aspect, Ephesus in conflict with false freedom, *i. e.*, fleshly licentiousness (the Nicolaitans); so also Pergamos in conflict with Balaam-like tempters to fornication and idol-meats; and on the other side, Philadelphia in conflict with the Jewish synagogue, *i. e.*, legal bondage. Finally, Sardis and Laodicea without any active opposition to call forth their spiritual energies; a dangerous position, considering man's natural indolence. In the historic scheme of interpretation, which seems fanciful, Ephesus (meaning "the beloved" or "desired" [STIER]) represents the waning period of the apostolic age. Smyrna ("myrrh"), bitter suffering, yet sweet and costly perfume, the martyr period of the Decian and Diocletian age. Pergamos (a "castle" or "tower"), the Church possessing earthly power and decreasing spirituality from Constantine's time until the seventh century. Thyatira ("unwearied about sacrifices"), the Papal Church in the first half of the Middle Ages; like "Jezebel," keen about its so-called sacrifice of the mass, and slaying the prophets and witnesses of God. Sardis, from the close of the twelfth century to the Reformation. Philadelphia ("brotherly love"), the first century of the Reformation. Laodicea, the Reformed Church after its first zeal had become lukewarm. 12. **see the voice**—*i. e.*, ascertain whence the voice came; to see who was it from whom the voice proceeded. **that**—Greek, "of what kind it was which." The voice is that of God the Father, as at Christ's baptism

and transfiguration, so here in presenting Christ as the High Priest. **spake**—The oldest MSS., versions, and Fathers read, "was speaking." **being**—"having turned." **seven . . . candlesticks**—"lamp-stands." [KELLY.] The stand holding the lamp. In Exodus 25. 31, 32, the seven are united in one candlestick or lamp-stand, *i. e.*, six arms and a central shaft; so Zechariah 4. 2, 11. Here the seven are separate candlesticks, typifying, as that one, the entire Church, but now no longer as the Jewish Church (represented by the one sevenfold candlestick) restricted to one outward unity and one place; the several churches are mutually independent as to external ceremonies and government (provided all things are done to edification, and schisms or needless separations are avoided), yet one in the unity of the Spirit and the Headship of Christ. The candlestick is not light, but the bearer of light, holding it forth to give light around. The light is the Lord's, not the Church's; from Him she receives it. She is to be a light-bearer to His glory. The candlestick stood in the holy place, the type of the Church on earth, as the holiest place was type of the Church in heaven. The holy place's only light was derived from the candlestick, daylight being excluded; so the Lord God is the Church's only light; hers is the light of grace, not nature. "Golden" symbolizes at once the greatest preciousness and sacredness: so that in the Zend Avesta "golden" is synonymous with heavenly or divine. [TRENCH.] 13. His glorified form as man could be recognized by John, who had seen it at the Transfiguration, **in the midst**—Implying Christ's continual presence and ceaseless activity in the midst of His people on earth. In ch. 4., when He appears in heaven, His insignia undergo a corresponding change; yet even there the rainbow reminds us of His everlasting covenant with them. **seven**—Omitted in two of the oldest MSS., but supported by one. **Son of man**—The form which John had seen enduring the agony of Gethsemane, and the shame and anguish of Calvary, he now sees glorified. His glory (as Son of man, not merely Son of God) is the result of His humiliation as Son of man. **down to the foot**—A mark of high rank. The garment and girdle seem to be emblems of His priesthood. Cf. Exodus 28. 2, 4, 31; LXX. Aaron's robe and girdle were "for glory and beauty," and combined the insignia of royalty and priesthood, the characteristics of Christ's antitypical priesthood "after the order of Melchisedec." His being in the midst of the candlesticks (only seen in the temple), shows that it is as a king-priest He is so attired. This priesthood He has exercised ever since His ascension; and, therefore, here wears its emblems. As Aaron wore these insignia when He came forth from the sanctuary to bless the people (Leviticus 16. 4, 23, 24, the chetoneth, or holy linen coat), so when Christ shall come again, He shall appear in the similar attire of "beauty and glory" (*Margin*, Isaiah 4. 2). The angels are attired somewhat like their Lord (ch. 15. 6). The ordinary girdling for one actively engaged, was at the loins; but JOSEPHUS, *Antiquities* 3. 7. 2, expressly tells us that the Levitical priests were girt higher up, about the breasts or paps, appropriate to calm, majestic movement. The girdle bracing the frame together, symbolizes collected powers. Righteousness and faithfulness are Christ's girdle. The high priest's girdle was only interwoven with gold, but Christ's is all of gold; the antitype exceeds the type. 14. (*Greek* "But," or "And.") **like wool**—Greek, "like white wool." The colour is the point of comparison; signifying purity and glory. (So in Isaiah 1. 18.) Not age, for hoary hairs are the sign of decay. **eyes . . . as . . . flame**—all-searching and penetrating like fire: at the same time, also, implying consuming indignation against sin, especially at His coming "in flaming fire, taking vengeance" on all the ungodly, which is confirmed as the meaning here, by Revelation 19. 11, 12. 15. **fine brass**—Greek, "*chalkobanous*," derived by some from two Greek words, brass and frankincense: derived by BOCHART from Greek *chalkos*, brass, and Hebrew *libbeen*, to whiten; hence, brass, which in the furnace has reached a white heat. Thus it answers to "burnished (flashing, or glowing) brass," Ezekiel 1. 7; Revelation 10. 1, "His feet as pillars of fire." Translate, "Glowing brass, as if they had been made fiery (red-hot)"

REVELATION II.

in a furnace." The feet of the priests were bare in ministering in the sanctuary. So our great High Priest here. **voice as . . . many waters**—Ezekiel 43. 2; in Daniel 10. 6, it is "like the voice of a multitude." As the Bridegroom's voice, so the bride's, ch. 14. 2; 19. 6; Ezekiel 1. 24, the cherubim, or redeemed creation. His voice, however, is here regarded in its terribleness to His foes. Contrast Song of Solomon 2. 8; 5. 2, with which cf. ch. 3. 20. **he had**—Greek, "having." St. John takes up the description from time to time, irrespective of the construction, with separate strokes of the pencil. [ALFORD.] **in . . . right hand seven stars**—(v. 20; ch. 2. 1; 3. 1.) He holds them as a star-studded "crown of glory," or "royal diadem," in His hand: so Isaiah 62. 3. He is their Possessor and Upholder. **out of . . . mouth went**—Greek, "going forth;" not wielded in the hand. His Word is omnipotent in executing His will in punishing sinners. It is the sword of His Spirit. Reproof and punishment, rather than its converting winning power, is the prominent point. Still, as He encourages the churches, as well as threatens, the former quality of the Word is not excluded. Its two edges (back and front) may allude to its double efficacy, condemning some, converting others. TERTULLIAN, *adv. Jud.*, takes them of the *Old and the New Testament*. RICHARD OF ST. VICTOR, "the Old Testament cutting externally our carnal, the New Testament internally our spiritual sins. **sword**—Greek, *Romphala*, the Thracian long and heavy broadsword: six times in Revelation, once only elsewhere in New Testament, viz., Luke 2. 35. **sun . . . in his strength**—in unclouded power. So shall the righteous shine, reflecting the image of the Sun of righteousness. TRENCH notices that this description, sublime as a purely mental conception, would be intolerable if we were to give it an outward form. With the Greeks, æsthetical taste was the first consideration, to which all others must give way. With the Hebrews, truth and the full representation ideally of the religious reality were the paramount consideration, that representation being designed not to be outwardly embodied, but to remain a purely mental conception. This exalting of the essence above the form marks their deeper religious earnestness. **17. So fallen is man that God's manifestation of His glorious presence overwhelms him. laid his right hand upon me**—So the same Lord Jesus did at the Transfiguration to the three prostrate disciples, of whom John was one, saying, Be not afraid. The "touch" of His hand, as of old, imparted strength. **unto me**—Omitted in the oldest MSS. **the first . . . the last**—(Isaiah 41. 4; 44. 6; 48. 12.) From eternity, and enduring to eternity: "the First by creation, the Last by retribution; the First, because before me there was no God formed; the Last, because after me there shall be no other: the First, because from me are all things; the Last, because to me all things return." [RICHARD OF ST. VICTOR.] **18. Translate as Greek, "And the Living One;"** connected with last sentence, v. 17. **and was**—Greek, "and (yet) I became dead." **alive for evermore**—Greek, "living unto the ages of ages;" not merely "I live," but I have life, and am the source of it to my people. "To Him belongs absolute being, as contrasted with the relative being of the creature; others may share, He only hath immortality: being in essence, not by mere participation, immortal. [THEODORET in TRENCH.] One oldest MS., with *English Version*, reads "Amen." Two others, and most of the oldest versions and Fathers, omit it. His having passed through death as one of us, and now living in the infinite plenitude of life, reassures His people, since through Him death is the gate of resurrection to eternal life. **have . . . keys of hell**—Greek, "Hades;" Hebrew, "Sheol." "Hell" in the sense, the place of torment, answers to a different Greek word, viz., *Gehenna*. I can release from the unseen world of spirits and from DEATH whom I will. The oldest MSS. read by transposition, "Death and Hades," or Hell. It is death (which came in by sin, robbing man of his immortal birth-right, Romans 5. 12) that peoples Hades, and therefore should stand first in order. **Keys** are emblems of authority, opening and shutting at will "the gates of Hades" (Psalm 9. 13, 14; Isaiah 33. 10; Matthew 16. 18). **19.**

The oldest MSS. read, "Write *therefore*" (inasmuch as "the First and Last," have the keys of death, and vouch safe to thee this vision for the comfort and warning of the Church). **things which are**—"the things which thou hast seen" are those narrated in this chapter (cf. v. 11). "The things which are" imply the present state of things in the churches when John was writing, as represented chs. 2 and 3. "The things which shall be hereafter," the things symbolically represented concerning the future history of chs. 4-22. ALFORD translates, "What things they signify;" but the antithesis of the next clause forbids this, "the things which shall be hereafter," Greek, "which are about to come to pass." The plural (Greek) "are," instead of the usual Greek construction singular, is owing to churches and persons being meant by "things" in the clause, "the things which are." **20. in**—Greek, "upon my right hand." **the mystery . . . candlesticks**—in apposition to, and explaining, "the things which thou hast seen," governed by "Write." *Mystery* signifies the hidden truth, veiled under this symbol, and now revealed; its correlative is *revelation*. *Stars* symbolize lordship (Numbers 24. 17; cf. Daniel 12. 3, of faithful teachers; ch. 8. 10 12. 4; Jude 13). **angels**—Not as ALFORD, from ORIGEN Homily 13 on Luke, and 20 on Numbers, the guardian angels of the churches, just as individuals have their guardian angels. For how could heavenly angels be charged with the delinquencies laid here to the charge of these angels? Then, if a human angel be meant (as the Old Testament analogy favours, Haggai 1. 13, "the Lord's Messenger in the Lord's message;" Malachi 2. 7; 3. 1), *the bishop*, or superintendent pastor, must be the angel. For whereas there were many presbyters in each of the larger churches (as e. g., Ephesus, Smyrna, &c.), there was but one angel, whom, moreover, the Chief Shepherd and Bishop of souls holds responsible for the spiritual state of the Church under him. The term *angel*, designating an office, is, in accordance with the enigmatic symbolism of this book, transferred from the heavenly to the earthly superior ministers of Jehovah; reminding them that, like the heavenly angels above, they below should fulfil God's mission zealously, promptly and efficiently. "Thy will be done on earth, as it is in heaven!"

CHAPTER II.

Ver. 1-29. EPISTLES TO EPHEBUS, SMYRNA, PERGAMOS, THYATIRA. Each of the seven epistles in this chapter and ch. 3., commences with "I know thy works." Each contains a promise from Christ, "To him that overcometh." Each ends with "He that hath an ear, let him hear what the Spirit saith unto the churches." The title of our Lord in each case accords with the nature of the address, and is mainly taken from the imagery of the vision, ch. 1. Each address has a threat or a promise, and most of the addresses have both. Their order seems to be ecclesiastical, civil, and geographical: Ephesus first, as being the Asiatic metropolis (termed "the light of Asia," and "first city of Asia"), the nearest to Patmos, where John received the epistle to the seven churches, and also as being that Church with which John was especially connected; then the churches on the west coast of Asia; then those in the interior. Smyrna and Philadelphia alone receive unmixed praise. Sardis and Laodicea receive almost solely censure. In Ephesus, Pergamos, and Thyatira, there are some things to praise, others to condemn, the latter element preponderating in one case (Ephesus), the former in the two others (Pergamos and Thyatira). Thus the main characteristics of the different states of different churches, in all times and places, are portrayed, and they are suitably encouraged or warned. **1. Ephesus**—famed for the temple of Diana, one of the seven wonders of the world. For three years Paul labored there. He subsequently ordained Timothy superintending overseer or bishop there: probably his charge was but of a temporary nature. St. John, towards the close of his life, took it as the centre from which he superintended the province. **holdeth**—Greek, "holdeth fast," as in v. 25; ch. 3. 11; cf. John 10. 9.

REVELATION II.

20. The title of Christ here as "holding fast the seven stars (from ch. 1. 16: only that, for *having* is substituted *holding fast* in His grasp), and walking in the midst of the seven candlesticks," accords with the beginning of his address to the *seven* churches representing the universal Church. *Walking* expresses His unwearied activity in the Church, guarding her from internal and external evils, as the high priest moved to and fro in the sanctuary. **2.** **I know thy works**—expressing His omniscience. Not merely "thy professions, desires, good resolutions" (ch. 14. 13, end). **thy labour**—Two oldest MSS. omit "thy;" one supports it. The Greek means "labour unto weariness." **patience**—persevering endurance. **bear**—*Evil men* are a burden which the Ephesian Church regarded as intolerable. We are to "bear (the same Greek, Galatians 6. 2) one another's burdens" in the case of *weak* brethren; but not to bear *false brethren*. **tried**—by experiment; not the Greek for "test," as 1 John 4. 1. The apostolical churches had the miraculous gift of *discerning spirits*. Cf. Acts 20. 28-30, wherein Paul presciently warned the *Ephesian* elders of the coming false teachers, as also in writing to Timothy at Ephesus. TERTULLIAN, *De baptismo*, 17, and JEROME, *in Catal. Vir. Illustr. in Lucca* 7, record of John, that when a writing, professing to be a canonical history of the acts of St. Paul, had been composed by a presbyter of Ephesus, John convicted the author and condemned the work. So on one occasion he would not remain under the same roof as Cerinthus the heretic. **say they are apostles**—probably Judaizers. IGNATIUS, *Ad Ephesum* 6, says subsequently, "Onesimus praises exceedingly your good discipline that no heresy dwells among you;" and 9, "Ye did not permit those having evil doctrine to sow their seed among you, but closed your ears." **3. borne . . . patience**—The oldest MSS. transpose these words. Then translate as Greek, "persevering endurance . . . borne." "Thou hast borne" my reproach, but "thou canst not bear the evil" (v. 2). A beautiful antithesis. **and . . . hast laboured, and hast not fainted**—The two oldest MSS. and oldest versions read, "and . . . hast not laboured," omitting "and hast fainted." The difficulty which transcribers by *English Version* reading tried to obviate, was the seeming contradiction, "I know thy labour . . . and thou hast not laboured." But what is meant is, "Thou hast not been wearied out with labour." **4. somewhat . . . because**—translate, "I have against thee (this) *that*," &c. It is not a mere "somewhat;" it is everything. How characteristic of our gracious Lord, that He puts foremost all He can find to approve, and only after this notes the shortcomings! **left thy first love**—to Christ. Cf. 1 Timothy 5. 12, "cast off their first faith." See the Ephesians' first love, Ephesians 1. 15. This epistle was written under Domitian, when thirty years had elapsed since Paul had written his Epistle to them. Their warmth of love had given place to a lifeless orthodoxy. Cf. Paul's view of faith so-called without love, 1 Corinthians 13. 2. **5. whence**—from what a height. **do the first works**—the works which flowed from thy first love. Not merely "feel thy first feelings," but do works flowing from the same principle as formerly, "faith which worketh by love." **quickly**—Omitted in two oldest MSS., *Vulgate* and *Coptic versions*: supported by one oldest MS. **I will come**—Greek, "I am coming" in special judgment on thee. **remove thy candlestick out of his place**—I will take away the Church from Ephesus and remove it elsewhere. "It is removal of the candlestick, not extinction of the candle, which is threatened here; judgment for some, but that very judgment the occasion of mercy for others. So it has been. The seat of the Church has been changed, but the Church itself survives. What the East has lost, the West has gained. One who lately visited Ephesus found only three Christians there, and these so ignorant as scarcely to have heard the names of St. Paul or St. John." [TRENCH.] **6. But**—How graciously, after necessary censure, He returns to praise for our consolation, and as an example to us, that we would show, when we reprove, we have more pleasure in praising than in fault-finding. **hatest the deeds**—We should hate men's evil deeds, not hate the men themselves. **Nicolaitanes**—IRENÆUS, *Hæreses* 1. 26. 3;

and TERTULLIAN, *Præscriptione Hæreticorum* 46, make these followers of Nicolas, one of the *seven* (honourably mentioned, Acts 6. 3, 5). They (CLEMENS ALEXANDRINUS *Stromata* 2. 20; 3. 4; and EPIPHANIUS, *Hæreses* 25) evidently confound the latter Gnostic Nicolaitanes, or followers of one Nicolaos, with those of Revelation. MICHAELIS' view is probable: Nicolaos (*conqueror of the people*) is the Greek version of Balaam, from Hebrew Belang Aïm, *Destroyer of the people*. Revelation abounds in such duplicate Hebrew and Greek names: as Apollyon, Abaddon: Devil, Satan: Yea (*Greek Nai*), Amen. The name, like other names, Egypt, Babylon, Sodom, is symbolic. Cf. v. 14, 15, which shows the true sense of Nicolaitanes; they are not a sect, but professing Christians who, like Balaam of old, tried to introduce into the Church a false freedom, i. e., licentiousness; this was a reaction in the opposite direction from Judaism, the first danger to the Church combated in the council of Jerusalem, and by Paul in the Epistle to Galatians. These symbolical Nicolaitanes, or followers of Balaam, abused Paul's doctrine of the grace of God into a plea for lasciviousness (2 Peter 2. 15, 16, 19; Jude 1. 11; who both describe the same sort of seducers as followers of Balaam). The difficulty that they should appropriate a name branded with infamy in Scripture is met by TRENCH: The Antinomian Gnostics were so opposed to John as a Judaizing apostle, that they would assume as a name of chiefest honour one which John branded with dishonour. **7. He that hath an ear**—This clause precedes the promise in the first three addresses, succeeds to it in the last four. Thus the promises are enclosed on both sides with the precept urging the deepest attention as to the most momentous truths. Every man "hath an ear" naturally, but he alone will be able to hear spiritually to whom God has given "the hearing ear;" whose "ear God hath awakened" and "opened." Cf. "Faith, the ears of the soul." [CLEMENS ALEXANDRINUS.] **the Spirit saith**—what Christ saith, the Spirit saith: so one are the Second and Third Persons. **unto the churches**—not merely to the particular, but to the universal Church. **give . . . tree of life**—The thing promised corresponds to the kind of faithfulness manifested. They who refrain from Nicolaitane indulgences (v. 6) and idol meats (v. 14, 15), shall eat of meat infinitely superior, viz., the fruit of the tree of life, and the hidden manna (v. 17). **overcometh**—In John's Gospel (16. 33) and First Epistle (2. 13, 14; 5. 4, 5) an object follows, viz., "the world," "the wicked one." Here, where the final issue is spoken of, the conqueror is named absolutely. Paul uses a similar image, 1 Corinthians 9. 24, 25; 2 Timothy 2. 5; but not the same as John's phrase, except Romans 12. 21. **will I give**—as the Judge. The tree of life in Paradise, lost by the fall, is restored by the Redeemer. Allusions to it occur Proverbs 3. 18; 11. 30; 13. 12; 15. 4, and prophetically, ch. 22. 2, 14; Ezekiel 47. 12; cf. John 6. 51. It is interesting to note how closely these introductory addresses are linked to the body of Revelation. Thus, the tree of life here, with ch. 22. 1; Deliverance from the second death (ch. 2. 11), with ch. 20. 14; 21. 8; The new name (ch. 2. 17), with ch. 14. 1; Power over the nations, with ch. 20. 4; The morning star (ch. 2. 28), with ch. 22. 16; The white raiment (ch. 3. 5), with ch. 4. 4; 16. 15; The name in the book of life (ch. 3. 5), with ch. 13. 8; 20. 15; The new Jerusalem and its citizenship (ch. 3. 12), with ch. 21. 10. **In the midst of the paradise**—The oldest MSS. omit "the midst of." In Genesis 2. 9 these words are appropriate, for there were other trees in the garden, but not in the midst of it. Here the tree of life is simply in the paradise, for no other tree is mentioned in it; in ch. 22. 2 the tree of life is "in the midst of the street of Jerusalem;" from this the clause was inserted here. **Paradise** (a Persian, or else Semitic word), originally used of any garden of delight; then specially of Eden; then the temporary abode of separate souls in bliss; then "the Paradise of God," the third heaven, the immediate presence of God. **of God**—(Ezekiel 28. 13.) One oldest MS., with *Vulgate*, *Syriac*, and *Coptic*, and CYPRIAN, read, "MY God," as in ch. 3. 12. So Christ calls God "MY God and your God" (John 20. 17; cf. Ephesians 1. 17). God is our God, in virtue of being peculiarly Christ's God. The

REVELATION II.

main bliss of Paradise is, that it is the Paradise of God; God Himself dwelling there (ch. 21. 3). **8. Smyrna**—in Ionia, a little to the north of Ephesus. POLYCARP, martyred in 168 A. D., eighty-six years after his conversion, was bishop, and probably "the angel of the Church in Smyrna" meant here. The allusions to persecutions and faithfulness unto death accord with this view. IGNATIUS (*Martyrium Ignatii*, 3), on his way to martyrdom in Rome, wrote to POLYCARP, then (108 A. D.) bishop of Smyrna; if his bishopric commenced ten or twelve years earlier, the dates will harmonize. TERTULLIAN, *Præscriptione Hæreticorum*, 32, and IRENÆUS, who had talked with POLYCARP in youth, tell us POLYCARP was consecrated bishop of Smyrna by St. John. **the First . . . the Last . . . was dead . . . is alive**—The attributes of Christ most calculated to comfort the Church of Smyrna under its persecutions; resumed from ch. 1. 17, 18. As death was to Him but the gate to life eternal, so it is to be to them (v. 10, 11). **9. thy works, and**—Omitted in two oldest MSS., *Vulgate*, and *Coptic*. Supported by one oldest MS. **tribulation**—owing to persecution. **poverty**—owing to "the spoiling of their goods," but thou art rich—in grace. Contrast Laodicea, rich in the world's eyes and her own, poor before God. "There are both poor rich-men, and rich poor-men in God's sight." [TRENCH.] **blasphemy of them**—blasphemous calumny of thee on the part of (or arising from) them, &c. **say they are Jews, and are not**—Jews by national descent, but not spiritually of "the true circumcision." The Jews blaspheme Christ as "the hanged one." As elsewhere, so at Smyrna they bitterly opposed Christianity; and at POLYCARP's martyrdom they joined the heathens in clamouring for his being cast to the lions; and when there was an obstacle to this, for his being burnt alive; and with their own hands they carried logs for the pile. **synagogue of Satan**—Only once is the term "synagogue" in the New Testament used of the Christian assembly, and that by the apostle who longest maintained the union of the Church and Jewish Synagogue. As the Jews more and more opposed Christianity, and it more and more rooted itself in the Gentile world, the term "synagogue" was left altogether to the former, and Christians appropriated exclusively the honourable term "Church;" contrast an earlier time, when the Jewish theocracy is called "the Church in the wilderness." Cf. Numbers 16. 3; 20. 4, "congregation of the Lord." Even in James 2. 2 it is "*your* (not *the Lord's*) assembly." The Jews, who might have been "the Church of God," had now, by their opposition and unbelief, become the synagogue of Satan. So "the throne of Satan" (v. 13) represents the heathens' opposition to Christianity; "the depths of Satan" (v. 24), the opposition of heretics. **10. none**—The oldest MSS. read, "Fear not those things," &c. "The Captain of our salvation never keeps back what those who faithfully witness for Him may have to bear for His name's sake; never entices recruits by the promise they shall find all things easy and pleasant there." [TRENCH.] **devil**—"the accuser." He acted, through Jewish accusers, against Christ and His people. The conflict of the latter was not with mere flesh and blood, but with the rulers of the darkness of this world. **tried—with temptation** by "the devil." The same event is often both a temptation from the devil, and a trial from God—God sifting and winnowing the man to separate his chaff from his wheat, the devil sifting him in the hope that nothing but chaff will be found in him [TRENCH]. **ten days**—Not the ten persecutions from Nero to Diocletian. LYRA explains *ten years* on the year-day principle. The shortness of the duration of the persecution is evidently made the ground of consolation. The time of trial shall be short, the duration of your joy shall be for ever. Cf. the use of "ten days" for a short time, Genesis 24. 55; Numbers 11. 19. **Ten** is the number of the world-powers hostile to the Church; cf. the *ten* horns of the beast, ch. 13. 1. **unto death**—so as even to endure death for my sake. **crown of life**—James 1. 12; 2 Timothy 4. 8, "crown of righteousness;" 1 Peter 5. 4, "crown of glory." The crown is the garland, the mark of a conqueror, or of one rejoicing, or at a feast, but diadem is the mark of a king. **11. shall**

not be hurt—Greek, "shall not by any means (or possibly be hurt)." **the second death**—"the lake of fire." "The death in life of the lost, as contrasted with the life in death of the saved." [TRENCH.] The phrase "the second death" is peculiar to the Apocalypse. What matter about the first death, which sooner or later must pass over us if we escape the second death? "It seems that they who die that death shall be hurt by it; whereas, if it were annihilation, and so a conclusion of their torments, it would be no way hurtful, but highly beneficial to them. But the living torments are the second death." [BISHOP PEARSON.] "The life of the damned is death." [AUGUSTINE.] Smyrna (meaning *myrrh*) yielded its sweet perfume in being bruised even to death. Myrrh was used in embalming dead bodies (John 19. 39); was an ingredient in the holy anointing oil (Exodus 30. 23); a perfume of the heavenly Bridegroom (Psalm 45. 8), and of the bride (Song of Solomon 3. 6). "Affliction, like it, is bitter for the time being, but salutary; preserving the elect from corruption, and seasoning them for immortality, and gives scope for the exercise of the fragrantly-breathing Christian virtues." [VITRINGA.] POLYCARP's noble words to his heathen judges who wished him to recant, are well known: "Fourscore and six years have I served the Lord, and He never wronged me, how then can I blaspheme my King and Saviour?" Smyrna's faithfulness is rewarded by its candlestick not having been removed out of its place (v. 5); Christianity has never wholly left it; whence the Turks call it "Infidel Smyrna." **12. TRENCH** prefers writing *Pergamus*, or rather, *Pergamum*, on the river Calvus. It was capital of Attalus the Second's kingdom, which was bequeathed by him to the Romans, B. C. 133. Famous for its library, founded by Eumenes (197–159), and destroyed by Caliph Omar. *Parchment*, i. e., *Pergamena charta*, was here discovered for book purposes. Also, famous for the magnificent temple of Esculapins, the healing god. [TACITUS, *Annals*, 3. 63.] **he which hath the sharp sword with two edges**—Appropriate to His address having a twofold bearing, a searching power so as to convict and convert some (v. 13, 17), and to convict and condemn to punishment others (v. 14–16, especially v. 16; cf. also *Note*, ch. 1. 16). **13. I know thy works**—Two oldest MSS. omit this clause; one oldest MS. retains it. **Satan's seat**—rather as the Greek is translated all through Revelation, "throne." Satan, in impious mimicry of God's heavenly throne, sets up his earthly throne (ch. 4. 2). Esculapins was worshipped there under the serpent form; and Satan, the old serpent, as the instigator (cf. v. 10) of fanatical devotees of Esculapins, and, through them, of the supreme magistracy at Pergamos, persecuted one of the Lord's people (Antipas) even to death. Thus, this address is an anticipatory preface to ch. 12. 1–17; *Note*, "throne . . . the dragon, Satan . . . war with her seed," 5. 9, 17. **even in those days**—Two oldest MSS. omit "even;" two retain it. **wherein**—Two oldest MSS. omit this (then *translate*, "in the days of Antipas, my faithful witness," or "martyr"); two retain it. Two oldest MSS. read, "My witness, my faithful one;" two read as *English Version*. Antipas is another form for Antipater. SIMEON METAPHRASTES has a palpably legendary story, unknown to the early Fathers, that Antipas, in Domitian's reign, was shut up in a red-hot brazen bull, and ended his life in thanksgivings and prayers. HENGSTENBERG makes the name, like other apocalyptic names, symbolical, meaning one standing out "against all" for Christ's sake. **14. few**—in comparison of the many tokens of thy faithfulness. **hold the doctrine of Balaam**—"the teaching of Balaam," viz., that which he "taught Balak." Cf. "the counsel of Balaam," Numbers 31. 16. *Balak* is dative in the Greek, whence BENGEI translates, "taught (the Moabites) for (i. e., to please) Balak." But though in Numbers it is not expressly said he taught *Balak*, yet there is nothing said inconsistent with his having done so; and JOSEPHUS, *Antiquities*, 4. 6. 6, says he did so. The dative is a Hebraism for the accusative. **children**—Greek, "*sons of Israel*." **stumbling-block**—lit., that part of a trap on which the bait was laid, and which, when touched, caused the trap to close on its prey; then any enticement

ment to the foot. [TRENCH.] eat things sacrificed unto idols—the act common to the Israelites of old, and the Nicolaitanes in St. John's day; he does not add what was peculiar to the Israelites, viz., that they sacrificed to idols. The temptation to eat idol meats was a peculiarly strong one to the Gentile converts. For not to do so involved almost a withdrawal from partaking of any social meal with the heathen around. For idol meats, after a part had been offered in sacrifice, were nearly sure to be on the heathen entertainer's table; so much so, that the Greek "to kill" (*thuein*) meant originally "to sacrifice." Hence arose the decree of the council of Jerusalem forbidding to eat such meats; subsequently some at Corinth ate unscrupulously and knowingly of such meats, on the ground that the idol is nothing; others needlessly tortured themselves with scruples, lest unknowingly they should eat of them, when they got meat from the market, or in a heathen friend's house. St. Paul handles the question, 1 Corinthians 8. and 10. 25-33. **fornication**—often connected with idolatry. **15. thou**—Emphatical: "So THOU also hast," &c. As Balak and the Moabites of old had Balaam and his followers literally, so hast thou also them that hold the same Balaamite or Nicolaitane doctrine spiritually or symbolically. Literal eating of idol meats and fornication in Pergamos, were accompanied by spiritual idolatry and fornication. So TRENCH explains. But I prefer taking it, "THOU also," as well as Ephesus ("in like manner" as Ephesus; see below the oldest reading), hast . . . Nicolaitanes, with this important difference, Ephesus, as a Church, hates them, and casts them out, but thou "hast them," viz., in the Church. **doctrine—teaching** (Note, v. 6): viz., to tempt God's people to idolatry. **which thing I hate**—It is sin not to hate what God hates. The Ephesian Church (v. 6) had this point of superiority to Pergamos. But the three oldest MSS., and *Vulgate* and *Syriac*, read instead of "which I hate," "IN LIKE MANNER." **16.** The three oldest MSS. read, "Repent, therefore." Not only the Nicolaitanes, but the whole Church of Pergamos is called on to repent of not having hated the Nicolaitane teaching and practice. Contrast St. Paul, Acts 20. 26. **I will come**—I am coming. **Fight against them**—Greek, "war with them:" with the Nicolaitanes primarily; but including also chastisement of the whole Church at Pergamos: cf. "unto THEE," with the sword of my mouth—Resumed from ch. 1. 16, but with an allusion to the drawn sword with which the angel of the Lord confronted Balaam on his way to curse Israel: an earnest of the sword by which he and the seduced Israelites fell at last. The spiritual Balaamites of St. John's day are to be smitten with the Lord's spiritual sword, the word or "rod of His mouth." **17. to eat**—Omitted in the three oldest MSS. **the hidden manna**—the heavenly food of Israel, in contrast to the idol meats (v. 14). A pot of manna was laid up in the holy place "before the testimony." The allusion is here to this: probably also to the Lord's discourse (John 6. 31-35). *Translate*, "The manna which is hidden." As the manna hidden in the sanctuary was by Divine power preserved from corruption, so Christ in His incorruptible body has passed into the heavens, and is hidden there until the time of His appearing. Christ Himself is the manna "hidden" from the world, but revealed to the believer, so that he has already a foretaste of His preciousness. Cf. as to Christ's own hidden food on earth, John 4. 32, 34, and Job 23. 12. The full manifestation shall be at His coming. Believers are now hidden, even as their meat is hidden. As the manna in the sanctuary, unlike the other manna, was incorruptible, so the spiritual feast offered to all who reject the world's vanities for Christ is everlasting: an incorruptible body and life for ever in Christ at the resurrection. **white stone . . . new name . . . no man knoweth saving he, &c.**—TRENCH's explanation seems best. White is the colour and livery of heaven. "New" implies something altogether renewed and heavenly. The white stone is a glittering diamond, the Urim borne by the high priest within the *choshen* or breastplate of judgment, with the twelve tribes' names on the twelve precious stones.

next the heart. The word *Urim* means light, answering to the colour white. None but the high priest knew the name written upon it, probably the incommunicable name of God, "Jehovah." The high priest consulted it in some divinely-appointed way to get direction from God when needful. The "new name" is Christ's (cf. ch. 3. 12, "I will write upon him my new name"); some new revelation of Himself which shall hereafter be imparted to His people, and which they alone are capable of receiving. The connection with the "hidden manna" will thus be clear, as none save the high priest had access to the "manna hidden" in the sanctuary. Believers, as spiritual priests unto God, shall enjoy the heavenly antitypes to the hidden manna and the Urim stone. What they had peculiarly to contend against at Pergamos was the temptation to idol meats, and fornication, put in their way by Balaamites. As Phinehas was rewarded with "an everlasting priesthood" for his zeal against these very sins to which the Old Testament Balaam seduced Israel; so the heavenly high priesthood is the reward promised here to those zealous against the New Testament Balaamites tempting Christ's people to the same sins. **receiveth it**—viz., "the stone;" not "the new name;" see above. The "name that no man knew but Christ Himself," He shall hereafter reveal to his people. **18. Thyatira**—in Lydia, south of Pergamos. Lydia, the purple-seller of this city, having been converted at Philippi, a Macedonian city (with which Thyatira, as being a Macedonian colony, had naturally much intercourse), was probably the instrument of first carrying the Gospel to her native town. John follows the geographical order here, for Thyatira lay a little to the left of the road from Pergamos to Sardis (STRABO, 13. 4). **Son of God . . . eyes like . . . fire . . . feet . . . like fine brass**—or "glowing brass" (Note, ch. 1. 14, 15, whence this description is resumed). Again His attributes accord with His address. The title "Son of God," is from Psalm 2. 7, 9, which is referred to in v. 27. The attribute, "eyes like flame," &c., answers to v. 23, "I am He which searcheth the reins and hearts." The attribute, "feet like . . . brass," answers to v. 27, "as the vessels of a potter shall they be broken to shivers," He treading them to pieces with His strong feet. **19.** The oldest MSS. transpose the *English Version* order, and read, "Faith and service." The four are subordinate to "thy works;" thus, "I know thy works, even the love and the faith (these two forming one pair, as 'faith works by love,' Galatians 5. 6), and the service (ministration to the suffering members of the Church, and to all in spiritual or temporal need), and the endurance of (i. e., shown by) thee" (this pronoun belongs to all four). As love is inward, so service is its outward manifestation. Similarly, faith and persevering endurance, or "patient continuance (the same Greek as here, Romans 2. 7) in well-doing," are connected. **and thy works; and the last**—Omit the second "and," with the three oldest MSS. and the ancient versions; *translate*, "And (I know) thy works which are last (to be) more in number than the first;" realizing 1 Thessalonians 4. 1; the converse of Matthew 12. 45; 2 Peter 2. 20. Instead of retrograding from "the first works" and "first love," as Ephesus, Thyatira's last works exceeded her first (v. 4, 5). **20. a few things**—Omitted in the three oldest MSS. *Translate* then, "I have against thee that," &c. **sufferest**—The three oldest MSS. read, "lettest alone." **that woman**—Two oldest MSS. read, "THY wife;" two omit it. *Vulgate* and most ancient versions read as *English Version*. The symbolical Jezebel was to the Church of Thyatira what Jezebel, Ahab's "wife," was to him. Some self-styled prophetess (or as the feminine in Hebrew is often used collectively to express a multitude, a set of false prophets), as closely attached to the Church of Thyatira as a wife is to a husband, and as powerfully influencing for evil that Church as Jezebel did Ahab. As Balaam, in Israel's early history, so Jezebel, daughter of Eth-baal, king of Sidon (1 Kings 16. 31, formerly priest of Astarte, and murderer of his predecessor on the throne, JOSEPHUS, *Contra Apion*, 1. 18), was the great seducer to idolatry in Israel's later history. Like her father, she was swift to shed blood. Wholly given to Baal-worship, she

REVELATION II.

Eth-bial, whose name expresses his idolatry, she, with her strong will, seduced the weak Ahab and Israel beyond the calf-worship (which was a worship of the true God under the cherub-ox form, *i. e.*, a violation of the second commandment) to that of Baal (a violation of the first commandment also). She seems to have been herself a priestess and prophetess of Baal. Cf. 2 Kings 9. 22, 30, "*whoredoms of . . . Jezebel and her witchcrafts*" (impurity was part of the worship of the Phœnician Astarte, or Venus). Her spiritual counterpart at Thyatira lured God's "servants" by pretended utterances of inspiration to the same libertinism, fornication, and eating of idol meats, as the Balaamites and Nicolaitanes (v. 6, 14, 15). By a false spiritualism these seducers led their victims into the grossest carnality, as though things done in the flesh were outside the true man, and were, therefore, indifferent. "The deeper the Church penetrated into heathenism, the more she herself became heathenish; this prepares us for the expressions 'harlot' and 'Babylon,' applied to her afterwards." [AUBERLEN.] **to teach and to seduce**—The three oldest MSS. read, "And she teaches and seduces," or "deceives." "Thyatira was just the reverse of Ephesus. There, much zeal for orthodoxy, but little love; here, activity of faith and love, but insufficient zeal for godly discipline and doctrine, a patience of error even where there was not a participation in it." [TRENCH.] **21. space—Greek, "time," of her fornication . . . she repented not**—The three oldest MSS. read, "And she willeth not to repent of (*lit.*, out of, *i. e.*, so as to come out of) her fornication." Here there is a transition from *literal* to *spiritual* fornication, as appears from v. 22. The idea arose from Jehovah's covenant relation to the Old Testament Church being regarded as a marriage, any transgression against which was, therefore, *harlotry, fornication, or adultery*. **22. Behold**—Calling attention to her awful doom to come. **I will**—Greek present, "I cast her," **a bed**—The place of her sin shall be the place of her punishment. The bed of her sin shall be her bed of sickness and anguish. Perhaps a pestilence was about to be sent. Or the bed of the grave, and of the hell beyond, where the worm dieth not. **them that commit adultery with her**—spiritually; including both the eating of idol meats and fornication. "With her," in the *Greek*, implies *participation with her* in her adulteries, *viz.*, by suffering her (v. 20), or letting her alone, and so virtually encouraging her. Her punishment is distinct from theirs; she is to be cast into a bed, and her children to be killed; whilst those who make themselves partakers of her sin by tolerating her, are to be cast into great tribulation. **except they repent**—Greek aorist, "repent" at once; shall have repented by the time limited in my purpose. **their deeds**—Two of the oldest MSS. and most ancient versions read "her." Thus, God's true servants, who by connivance, are incurring the guilt of her deeds, are distinguished from her. One oldest MS., ANDREAS, and CYPRIAN, support "their." **23. her children**—(Isaiah 57. 3; Ezekiel 12. 45, 47.) Her proper adherents; not those who suffer her, but those who are begotten of her. A distinct class from the last in v. 22 (cf. *Note* there), whose sin was less direct, being that only of connivance. **kill . . . with death**—Cf. the disaster that overtook the literal Jezebel's votaries of Baal, and Ahab's sons, 1 Kings 18. 40; 2 Kings 10. 6, 7, 24, 25. *Kill with death* is a Hebraism for *slay with most sure and awful death*; so "dying thou shalt die" (Genesis 2. 17). Not "die the common death of men" (Numbers 16. 29). **all the churches shall know**—Implying that these addresses are designed for the catholic Church of all ages and places. So palpably shall God's hand be seen in the judgment on Thyatira, that the whole Church shall recognize it as God's doing. **I am he**—the "I" is strongly emphatical; "that it is I am he who," &c. **searcheth . . . hearts**—God's peculiar attribute is given to Christ. The "reins" are the seat of the desires; the "heart," that of the thoughts. The *Greek* for "searcheth" expresses an accurate following up of all tracks and windings. **unto every one of you—lit.**, "unto you, to each," &c. **according to your works**—to be judged not according to the mere act as it appears to man, but with reference to the motive, *faith and love*

being the only motives which God recognizes as sound. **24. you . . . and . . . the rest**—The three oldest MSS. omit "and;" *translate* then, "Unto you, the rest." **as many as have not**—not only do not hold, but are free from contact with. **and which**—The oldest MSS. omit "and;" *translate*, "whosoever." **the depths**—These false prophets boasted peculiarly of their *knowledge of mysteries and the deep things of God*; pretensions subsequently expressed by their arrogant title, *Gnostics* ("full of knowledge"). The Spirit here declares their so-called "depths" (*viz.*, of knowledge of Divine things) to be really "depths of Satan," just as in v. 9, He says, instead of "the synagogue of God," "the synagogue of Satan." HENGSTENBERG thinks the teachers themselves professed to fathom the depths of Satan, giving loose rein to fleshly lusts, without being hurt thereby. They who thus think to fight Satan with his own weapons always find him more than a match for them. The words, "as they speak," *i. e.*, "as they call them," coming after not only "depths," but "depths of Satan," seem to favour this latter view, otherwise I should prefer the former, in which case, "as they speak," or "call them," must refer to "depths" only, not also "depths of Satan." The original sin of Adam was a desire to know evil as well as good; so in HENGSTENBERG's view, those who professed to know "the depths of Satan." It is the prerogative of God alone to know evil fully, without being hurt or defiled by it. **I will put**—Two oldest MSS. have "I put," or "cast." One oldest MS. reads as *English Version*. **none other burden**—save abstinence from, and protestation against, these abominations; no "depths" beyond your reach, such as they teach, no new doctrine, but the old faith and rule of practice once for all delivered to the saints. Exaggerating and perfecting Paul's doctrine of grace without the law as the source of justification and sanctification, these false prophets rejected the law as a rule of life, as though it were an intolerable "burden." But it is a "light" burden. In Acts 15. 28, 29, the very term "burden," as here, is used of abstinence from fornication and idol meats; to this the Lord here refers. **25. that which ye have already**—(Jude 3, end.) **hold fast**—do not let go from your grasp, however false teachers may wish to wrest it from you. **till I come**—when your conflict with evil will be at an end. The *Greek* implies *uncertainty* as to when He shall come. **26. And**—Implying the close connection of the promise to the conqueror that follows, with the preceding exhortation, v. 25. **and keepeth**—*Greek*, "and he that keepeth." Cf. the same word in the passage already alluded to by the Lord, Acts 15. 28, 29, end. **my works**—in contrast to "her (*English Version*, *their*) works" (v. 22). The works which I command, and which are the fruit of my Spirit. **unto the end**—(Matthew 24. 13.) The image is perhaps from the race, wherein it is not enough to enter the lists, but the runner must persevere to the end. **give power**—*Greek*, "authority." **over the nations**—at Christ's coming the saints shall possess the kingdom "under the whole heaven;" therefore over this earth; cf. Luke 19. 17, "Have thou authority (the same word as here) over ten cities." **27. From Psalm 2. 8, 9. rule—lit.**, "rule as a shepherd." In Psalm 2. 9 it is, "Thou shalt break them with a rod of iron." The LXX pointing the *Hebrew* word differently, read as Revelation here. The *English Version* of Psalm 2. 9 is doubtless right, as the parallel word, "dash in pieces," proves. But the Spirit in this case sanctions the *additional* thought as true, that the Lord shall mingle mercy to some, with judgment on others; beginning by destroying His Antichristian foes, He shall reign in love over the rest. "Christ shall rule them with a sceptre of iron, to make them capable of being ruled with a sceptre of gold; severity first, that grace may come after" [TRENCH, who thinks we ought to *translate* "SCEPTRE" for "rod," as in Hebrews 1. 8]. "Shepherd" is used in Jeremiah 6. 3, of hostile rulers; so also Zechariah 11. 16. As severity here is the primary thought, "rule as a shepherd" seems to me to be used thus: He who would have shepherded them with a pastoral rod, shall, because of their hardened unbelief, shepherd them with a rod of

error. **shall they be broken**—So one oldest MS., *Vulgate*, *Syriac*, and *Coptic Versions* read. But two oldest MSS. read, "As the vessels of a potter are broken to shivers." *A potter's vessel dashed to pieces*, because of its failing to answer the design of the maker, is the image to depict God's sovereign power to give reprobates to destruction, not by caprice, but in the exercise of His righteous judgment. The saints shall be in Christ's victorious "armies" when He shall inflict the last decisive blow, and afterwards shall reign with Him. Having by faith "overcome the world," they shall also rule the world. **even as I—**as I also have received of (from) my Father," viz., in Psalm 2. 7-9. Jesus had refused to receive the kingdom without the cross at Satan's hands; He would receive it from none but the Father, who had appointed the cross as the path to the crown. As the Father has given the authority to me over the heathen and uttermost parts of the earth, so I impart a share of it to my victorious disciple. **28. the morning star**—i. e., I will give unto him *Myself*, who am "the morning star" (ch. 22. 16); so that reflecting my perfect brightness, he shall shine like Me, the morning star, and share my *kingly glory* (of which a star is the symbol, Numbers 21. 17; Matthew 2. 2). Cf. v. 17, "I will give him . . . the hidden manna," i. e., *Myself*, who am that manna (John 6. 31-33).

CHAPTER III.

Ver. 1-22. THE EPISTLES TO SARDIS, PHILADELPHIA, AND LAODICEA. **1. Sardis**—the ancient capital of Lydia, the kingdom of wealthy Croesus, on the river Pactolus. The address to this Church is full of rebuke. It does not seem to have been in vain; for Melito, bishop of Sardis in the second century, was eminent for piety and learning. He visited Palestine to assure himself and his flock as to the Old Testament canon, and wrote an epistle on the subject [EUSEBIUS, 4. 26]; he also wrote a commentary on the Apocalypse. [EUSEBIUS, 4. 26; JEROME, *Catalogus Scriptorum Ecclesiasticorum*, 24.] **he that hath the seven Spirits of God**—i. e., he who hath all the fulness of the Spirit (ch. 1. 4; 4. 5; 5. 6, with which cf. Zechariah 3. 9; 4. 10, proving His Godhead). This attribute implies His infinite power by the Spirit to convict of sin and of a hollow profession. **and the seven stars**—(Ch. 1. 16, 20.) His *having the seven stars*, or presiding ministers, flows, as a consequence, from His *having the seven Spirits*, or the fulness of the Holy Spirit. The human ministry is the fruit of Christ's sending down the gifts of the Spirit. *Stars* imply brilliancy and glory; the fulness of the Spirit, and the fulness of brilliant light in Him, form a designed contrast to the formality which He reprobates. **name . . . livest . . . dead**—(1 Timothy 5. 6; 2 Timothy 3. 5; Titus 1. 16; cf. Ephesians 2. 1, 5; 5. 14.) "A name," i. e., a reputation. Sardis was famed among the churches for spiritual vitality; yet the Heart-searcher, who seeth not as man seeth, pronounces her *dead*; how great searchings of heart should her case create among even the best of us! Laodicea deceived herself as to her true state (v. 17), but it is not written that she had a high name among the other churches, as Sardis had. **2. Be**—Greek, "Become," what thou art not, "watchful," or "wakeful," *lit.*, "waking." **the things which remain**—Strengthen those thy remaining few graces, which, in thy spiritual deadly slumber, are not yet quite extinct. [ALFORD.] "The things that remain" can hardly mean "the PERSONS that are not yet dead, but are ready to die," for v. 4 implies that the "few" faithful ones at Sardis were not "ready to die," but were full of life. **are**—The two oldest MSS. read, "were ready," *lit.*, "were about to die," viz., at the time when you "strengthen" them. This implies that "thou art dead," v. 1, is to be taken with limitation; for those must have some life who are told to strengthen the things that remain. **perfect**—*lit.*, "filled up in full complement;" *translate*, "complete." Weighed in the balance of Him who requires living faith as the motive of works, and found wanting. **before God**—Greek, "in the sight of God." The three oldest MSS., *Vulgate*, *Syriac*, and *Coptic*, read, "before (in the sight of) my God." Christ's judgment is God the

Father's judgment. In the sight of men, Sardis had "the name of living;" "so many and so great are the obligations of pastors, that he who would in reality fulfil even a third of them, would be esteemed holy by men, whereas, if content with that alone, he would be sure not to escape hell." [JUAN D'AVILA.] Note, in Sardis and Laodicea alone of the seven we read of no conflict with foes within or without the Church. Not that either had renounced the appearance of opposition to the world; but neither had the faithfulness to witness for God by word and example, so as to "torment them that dwelt on the earth" (ch. 11. 10). **3. how thou hast received**—(Colossians 2. 6; 1 Thessalonians 4. 1; 1 Timothy 6. 20.) What Sardis is to "remember" is, not *how* joyfully she had received originally the Gospel message, but how the precious deposit was committed to her originally, so that she could not say, she had not "received and heard" it. The Greek is not aorist (as in ch. 2. 4, as to Ephesus, "Thou *didst* leave thy first love"), but "thou hast received" (perfect), and still hast the permanent deposit of doctrine committed to thee. The word "keep" (so the Greek is for *English Version*, "hold fast") which follows, accords with this sense. "Keep" or observe the commandment which thou hast received and didst hear. **heard**—Greek aorist, "didst hear," viz., when the Gospel doctrine was committed to thee. TRENCH explains "how," *with what demonstration of the Spirit and power* from Christ's ambassadors the truth came to you, and how heartily and zealously you at first received it. Similarly BENGE, "Regard to her former character (*how* it once stood) ought to guard Sardis against the future hour, whatsoever it shall be, proving fatal to her." But it is not likely that the Spirit repeats the same exhortation virtually to Sardis as to Ephesus. **if therefore**—seeing thou art so warned, if, nevertheless, &c. **come on thee as a thief**—in special judgment on thee as a Church, with the same stealthiness and as unexpectedly as shall be my visible second coming. As the thief gives no notice of his approach. Christ applies the language which in its fullest sense describes His second coming, to describe His coming in special judgments on churches and states (as Jerusalem, Matthew 24.), these special judgments being anticipatory earnestness of that great last coming. "The last day is hidden from us, that every day may be observed by us." [AUGUSTINE.] Twice Christ in the days of His flesh spake the same words (Matthew 24. 42, 43; Luke 12. 39, 40); and so deeply had his words been engraven on the minds of the apostles, that they are often repeated in their writings (ch. 16. 15; 1 Thessalonians 5. 2, 4, 6; 2 Peter 3. 10). The Greek proverb was that "the feet of the avenging deities are shod with wool," expressing the noiseless approach of the Divine judgments, and their possible nearness at the moment when they were supposed the farthest off. [TRENCH.] **4.** The three oldest MSS. prefix "but," or "nevertheless" (notwithstanding thy spiritual deadness), and omit "even." **names**—persons named in the book of life (v. 5) known by name by the Lord as His own. These had the reality corresponding to their name; not a mere name among men as *living*, whilst really *dead* (v. 1). The gracious Lord does not overlook any exceptional cases of real saints in the midst of unreal professors. **not defiled their garments**—viz., the garments of their Christian profession, of which baptism is the initiatory seal, whence the candidates for baptism used in the ancient Church to be arrayed in white. Cf. also Ephesians 5. 27, as to the spotlessness of the Church when she shall be presented to Christ; and ch. 19. 8, as to the "fine linen, clean and white, the righteousness of the saints," in which it shall be granted to her to be arrayed; and "the wedding garment." Meanwhile she is not to sully her Christian profession with any defilement of flesh or spirit, but to "keep her garments." For no defilement shall enter the heavenly city. Not that any keep themselves here wholly free from defilement; but, as compared with hollow professors, the godly *keep themselves unspotted from the world*; and when they do contract it, they wash it away, so as to have their "robes white in the blood of the Lamb" (ch. 7. 14). The Greek is not "to stain" *Greek mainetn*), but to

REVELATION III.

"defile," or besmear (*Greek molunetai*), Song of Solomon 5. 3. **they shall walk with me in white**—The promised reward accords with the character of those to be rewarded: keeping their garments undefiled and white through the blood of the Lamb now, they shall walk with Him in white hereafter. On "with me," cf. the very same words, Luke 23. 43; John 17. 24. "Walk" implies spiritual life, for only the living walk; also liberty, for it is only the free who walk at large. The grace and dignity of flowing long garments is seen to best advantage when the person "walks:" so the graces of the saint's manifested character shall appear fully when he shall serve the Lord perfectly hereafter (ch. 22. 3). **they are worthy**—with the worthiness (not their own, but that) which Christ has put on them (ch. 7. 14). Ezekiel 16. 14, "perfect through my comeliness which I had put upon thee." Grace is glory in the bud. "The worthiness here denotes a congruity between the saint's state of grace on earth, and that of glory, which the Lord has appointed for them, about to be estimated by the law itself of grace" [VITRINGA]. Contrast Acts 13. 46. 5. **white**—not a dull white, but glittering, dazzling white. [GROTIUS.] Cf. Matthew 13. 43. The body transfigured into the likeness of Christ's body, and emitting beams of light reflected from Him, is probably the "white raiment" promised here. **the same**—*Greek*, "THIS man;" he and he alone. So one oldest MS. reads. But two oldest MSS., and most of the ancient versions, "shall thus be clothed," &c. **raiment**—*Greek*, "garments." "He that overcometh" shall receive the same reward as they who "have not defiled their garments" (v. 4); therefore the two are identical. **I will not**—*Greek*, "I will not by any means." **blot out . . . name out of . . . book of life**—of the heavenly city. A register was kept in ancient cities of their citizens: the names of the dead were of course erased. So those who have a name that they live and are dead (v. 1), are blotted out of God's roll of the heavenly citizens and heirs of eternal life; not that in God's electing decree they ever were in His book of life. But, according to human conceptions, those who had a high name for piety would be supposed to be in it, and were, in respect to privileges, actually among those in the way of salvation; but these privileges, and the fact that they once might have been saved, shall be of no avail to them. As to the *book of life*, cf. ch. 13. 8; 17. 8; 20. 12, 15; 21. 27; Exodus 32. 32; Psalm 69. 28; Daniel 12. 1. In the sense of the *call*, many are enrolled among the called to salvation, who shall not be found among the chosen at last. The pale of salvation is wider than that of election. Election is fixed. Salvation is open to all, and is pending (humanly speaking) in the case of those mentioned here. But ch. 20. 15; 21. 27, exhibit the book of the elect alone in the narrower sense, after the erasure of the others. **before . . . before**—*Greek*, "in the presence of." Cf. the same promise of Christ's confessing before His Father, &c., those who confessed Him, Matthew 10. 22, 33; Luke 12. 8, 9. He omits "in heaven" after "my Father," because there is, now that He is in heaven, no contrast between the Father in heaven and the Son on earth. He now sets His seal from heaven upon many of His words uttered on earth. [TRENCH.] An undesigned coincidence, proving that these epistles are, as they profess, in their words, as well as substance, Christ's own addresses; not even tinged with the colour of John's style, such as it appears in his Gospel and Epistles. The coincidence is mainly with the three other Gospels, and not with John's, which makes the coincidence more markedly undesigned. So also the clause, "He that hath an ear, let him hear," is not repeated from John's Gospel, but from the Lord's own words in the three synoptic Gospels (Matthew 11. 15; 13. 9; Mark 4. 9, 23; 7. 16; Luke 8. 8; 14. 35). 6. (Cf. Note, ch. 2. 7.) 7. **Philadelphia**—in Lydia, twenty-eight miles south-east of Sardis, built by Attalus Philadelphus, king of Pergamos, who died 138 A.D. It was nearly destroyed by an earthquake in the reign of Tiberius. [TACITUS, *Annals*, 2. 47.] The connection of this Church with Jews there causes the address to it to have an Old Testament colouring in the images employed. It and Smyrna alone of the seven receive un-

mixed praise. **he that is holy**—a. in the Old Testament, "the Holy One of Israel." Thus Jesus and the God of the Old Testament are one. None but God is absolutely holy (*Greek hagios*, separate from evil, and perfectly hating it). In contrast to "the synagogue of Satan" (v. 9) **true**—*Greek alethinos*: VERY God, as distinguished from false gods, and from all those who say that they are what they are not (v. 9): real, genuine. Furthermore, He perfectly realizes all that is involved in the names, God, Light (John 1. 9; 1 John 2. 8), Bread (John 6. 32), the Vine (John 15. 1); as distinguished from all typical, partial, and imperfect realizations of the idea. His nature answers to His name (John 17. 8; 1 Thessalonians 1. 9). The *Greek alethes*, on the other hand, is *truth-speaking, truth-loving* (John 3. 33; Titus 1. 2). **he that hath the key of David**—the antitype of Eliakim, to whom the "key," the emblem of authority "over the house of David," was transferred from Shebna, who was removed from the office of chamberlain or treasurer, as unworthy of it. Christ, the Heir of the throne of David, shall supplant all the less worthy stewards who have abused their trust in God's spiritual house, and "shall reign over the house of Jacob," literal and spiritual (Luke 1. 32, 33), "for ever," "as a Son over His own house" (Hebrews 3. 2-6). It rests with Christ to open or shut the heavenly palace, deciding who is, and who is not, to be admitted: as He also opens, or shuts, the prison, *having the keys of hell (the grave) and death* (ch. 1. 18). The power of the keys was given to Peter and the other apostles, only when, and in so far as, Christ made him and them infallible. Whatever degrees of this power may have been committed to ministers, the supreme power belongs to Christ alone. Thus Peter rightly opened the Gospel door to the Gentiles (Acts 10.; 11. 17, 18; especially 14. 27, end). But he wrongly tried to shut the door in part again (Galatians 2. 11-18). Eliakim had "the key of the house of David laid upon his shoulder:" Christ, as the antitypical David, Himself has the key of the supreme "government upon His shoulder." His attribute here, as in the former addresses, accords with His promise. Though "the synagogue of Satan," false "Jews" (v. 9) try to "shut" the "door" which I "set open before thee;" "no man can shut it" (v. 8). **shutteth**—So *Vulgate* and *Syriac Version* read. But the four oldest MSS. read, "shall shut:" so *Coptic Version* and ORIGEN. **shutteth, and no man openeth**—Two oldest MSS., B, N, *Coptic Version*, and ORIGEN read, "shall open." Two oldest MSS., A, C, and *Vulgate Version*, support *English Version* reading. 8. **I have set**—*Greek*, "given:" It is my gracious gift to thee. **open door**—for evangelization; a door of spiritual usefulness. The opening of a door by Him to the Philadelphian Church accords with the previous assignation to Him of "the key of David." **and**—The three oldest MSS., A, B, C, and ORIGEN read, "which no man can shut." **for**—"because." **a little**—This gives the idea that Christ says, He sets before Philadelphia an open door because she has some little strength; whereas the sense rather is, He does so because she has "but little strength:" being consciously weak herself, she is the fitter object for God's power to rest on [so AQUINAS], that so the Lord Christ may have all the glory. **and hast kept**—and so, the littleness of thy strength becoming the source of Almighty power to thee, as leading thee to rest wholly on my great power, *thou hast kept my word*. GROTIUS makes "little strength" to mean that she had a Church small in numbers and external resources: "a little flock poor in worldly goods, and of small account in the eyes of men." [TRENCH.] So ALFORD. I prefer the view given above. The *Greek* verbs are in the aorist tense: "Thou didst keep . . . didst not deny my name:" alluding to some particular occasion when her faithfulness was put to the test. 9. **I will make**—*Greek* present, "I make," *lit.*, "I give" (Note, v. 8). The promise to Philadelphia is larger than that to Smyrna. To Smyrna the promise was that "the synagogue of Satan" should not prevail against the faithful in her: to Philadelphia, that she should even win over some of "the synagogue of Satan" to fall on their faces and confess God is in her of a truth. Translate, "(some) of the synagogue." For until

Christ shall come, and *all* Israel then be saved, there is out "a remnant" being gathered out of the Jews "according to the election of grace." This is an instance of how Christ set before her an "open door," some of her greatest adversaries, the Jews, being brought to the obedience of the faith. Their *worshipping before her feet* expresses the convert's willingness to take the very lowest place in the Church, doing servile honour to those whom once they persecuted, rather than dwell with the ungodly. To the Philippian jailer before Paul. 10. *patience*—"endurance." "The word of my endurance" is *my Gospel-word*, which teaches *patient endurance* in expectation of my coming (ch. 1. 9). *My endurance* is the endurance which I require, and which I practise. Christ Himself now endures, *patiently* waiting until the usurper be cast out, and all "His enemies be made his footstool." So, too, His Church, for the joy before her of sharing His coming kingdom, *endures patiently*. Hence, in v. 11, follows, "Behold, I come quickly." I also—The reward is in kind: "because thou didst keep," &c., "I also (on my side) will keep thee," &c. *from*—Greek, "(so as to deliver thee) out of," not to exempt from temptation. the hour of temptation—the appointed season of affliction and temptation (so in Deuteronomy 4. 34 the plagues are called "the temptations of Egypt"), *lit.*, "the temptation:" the sore temptation which is coming on: the time of great tribulation before Christ's second coming. to try them that dwell upon the earth—those who are of earth, earthy (ch. 8. 13). "Dwell" implies that the *home* is earth, not heaven. *All mankind, except the elect* (ch. 13. 8, 14). The temptation brings out the fidelity of those kept by Christ, and hardens the unbelieving reprobates (ch. 9. 20, 21; 16. 11, 21). The particular persecutions which befell Philadelphia shortly after, were the earnest of the great last tribulation before Christ's coming, to which the Church's attention in all ages is directed. 11. *Behold*—Omitted by the three oldest MSS. and most ancient versions. *I come quickly*—the great incentive to persevering faithfulness, and the consolation under present trials. *that . . . which thou hast*—"The word of my patience," or "endurance" (v. 10), which He had just commended them for keeping, and which involved with it the attaining of the kingdom; this they would lose if they yielded to the temptation of exchanging consistency and suffering for compromise and ease. *that no man take thy crown*—which otherwise thou wouldst receive: that no tempter cause thee to lose it: not that the tempter would thus secure it for himself (Colossians 2. 18). 12. *pillar in the temple*—In one sense there shall be no temple in the heavenly city, because there shall be no distinction of things into sacred and secular, for all things and persons shall be holy to the Lord. The city shall be all one great temple, in which the saints shall be not merely *stones*, as in the spiritual temple now on earth, but all eminent as *pillars*: immovably firm (unlike Philadelphia, the city which was so often shaken by earthquakes, STRABO, 12. and 13.), like the colossal pillars before Solomon's temple, Boaz (*i. e.*, "In it is strength") and Jachin ("It shall be established"): only that those pillars were outside, these shall be within the temple. *my God*—(Note, ch. 2. 7.) *go no more out*—the Greek is stronger, *never more at all*. As the elect angels are beyond the possibility of falling, being now under (as the Schoolmen say) "the blessed necessity of goodness," so shall the saints be. The door shall be once for all shut, as well to shut safely in for ever the elect, as to shut out the lost (Matthew 25. 10; John 8. 35; cf. Isaiah 22. 23, the type, Eliakim). They shall be priests for ever unto God (ch. 1. 6). "Who would not yearn for that city out of which no friend departs, and into which no enemy enters?" [AUGUSTINE in TRENCH.] *write upon him the name of my God*—as belonging to God in a peculiar sense (ch. 7. 3; 9. 4; 14. 1; and especially 23. 4), therefore secure. As the name of Jehovah ("Holiness to the Lord") was on the golden plate on the high priest's forehead (Exodus 28. 36-38) so the saints in their heavenly royal priesthood shall bear His name openly, as consecrated to Him. Cf. the caricature of this in the brand on the forehead of the

beast's followers (ch. 13. 16, 17), and on the harlot (ch. 17. 1 of. 20. 4). *name of the city of my God*—as one of its citizens (ch. 21. 2, 3, 10, which is briefly alluded to by anticipation here). The full description of the city forms the appropriate close of the book. The saint's citizenship is now hidden, but then it shall be manifested. he shall have the right to enter in through the gates into the city (ch. 22. 14). This was the city which Abraham looked for. *new*—Greek, *kainos*. Not the old Jerusalem, once called "the holy city," but having forfeited the name. *Greek new* would express that it had recently come into existence: but *Greek kainos*, that which is new and different, superseding the worn-out old Jerusalem and its polity. "John, in the Gospel, applies to the old city the Greek name Hierosolyma. But in the Apocalypse, always, to the heavenly city the Hebrew name Hierusalem. The Hebrew name is the original and holier one: the Greek, the recent and more secular and political one." [BENGEL.] *my new name*—at present incommunicable, and only known to God: to be hereafter revealed and made the believer's own in union with God in Christ. Christ's name written on him denotes he shall be wholly Christ's. *New* also relates to Christ, who shall assume a new character (answering to His "new name") entering with His saints on a kingdom—not that which He had with the Father before the worlds, but that earned by His humiliation as Son of man. Gibbon, the infidel (*Decline and Fall*, ch. 64), gives an unwilling testimony to the fulfilment of the prophecy as to Philadelphia in a temporal point of view, "Among the Greek colonies and churches of Asia, Philadelphia is still erect,—a column in a scene of ruins—a pleasing example that the paths of honour and safety may sometimes be the same." 13. (Note, ch. 2. 7.) 14. *Laodiceans*—The city was in the south-west of Phrygia, on the river Lycus, not far from Colosse, and lying between it and Philadelphia. It was destroyed by an earthquake, 62 A. D., and rebuilt by its wealthy citizens without the help of the state. [TACITUS, *Annals* 14. 27.] This wealth (arising from the excellence of its wools) led to a self-satisfied, lukewarm state in spiritual things, as v. 17 describes. See Note on Colossians 4. 16, on the Epistle which is thought to have been written to the Laodicean Church by Paul. The Church in latter times was apparently flourishing; for one of the councils at which the canon of Scripture was determined was held in Laodicea in 361 A. D. Hardly a Christian is now to be found on or near its site. *the Amen*—(Isaiah 65. 16, Hebrew, "Bless Himself in the God of Amen . . . swear by the God of Amen;" 2 Corinthians 1. 20.) He who not only says, but is, the Truth. The saints used *Amen* at the end of prayer, or in assenting to the word of God; but none, save the Son of God, ever said, "Amen, I say unto you," for it is the language peculiar to God, who avers by Himself. The New Testament formula, "Amen, I say unto you," is equivalent to the Old Testament formula, "as I live, saith Jehovah." In St. John's Gospel alone He uses (in the Greek) the double "Amen," John 1. 51; 3. 3, &c., in *English Version*, "Verily, verily." The title happily harmonizes with the address. His unchanging faithfulness as "the Amen" contrasts with Laodicea's wavering of purpose, "neither hot nor cold" (v. 16). The angel of Laodicea has with some probability been conjectured to be Archippus, to whom, thirty years previously, Paul had already given a monition, as needing to be stirred up to diligence in his ministry. So the *Apostolic Constitutions*, 8. 46, name him as the first bishop of Laodicea: supposed to be the son of Philemon (Philemon 2). *faithful and true Witness*—As "the Amen" expresses the unchangeable truth of His promises; so "the faithful the true witness," the truth of His revelations as to the heavenly things which He has seen and testifies. "Faithful," *i. e.*, trustworthy (1 Timothy 2. 11, 13). "True" is here (*Greek, alethinos*) not truth-speaking (*Greek, alethes*), but "perfectly realizing all that is comprehended in the name Witness" (1 Timothy 5. 13). Three things are necessary for this: (1.) To have seen with his own eyes what He attests; (2.) to be competent to relate it for others; (3.) to be willing truthfully to do so. In Christ all these conditions meet. [TRENCH.] *begin*

ating of the creation of God—not He whom God created first, but as in Colossians 1. 15-18 (cf. *Notes* there), the *Be-ginner* of all creation, its originating instrument. All creation would not be represented adoring Him, if He were but one of themselves. His being the Creator is a strong guarantee for His *faithfulness* as “the Witness and Amen.” **15. neither cold**—The antithesis to “hot,” *lit.*, *boiling* (“fervent,” Acts 18. 25; Romans 12. 11; cf. Song of Solomon 8. 6; Luke 24. 32), requires that “cold” should here mean more than negatively *cold*; it is rather, positively *icy cold*: having never yet been warmed. The Laodiceans were in spiritual things *cold* comparatively, but not *cold* as the world outside, and as those who had never belonged to the Church. The lukewarm state, if it be the transitional stage to a warmer, is a desirable state (for a little religion, if real, is better than none); but most fatal when, as here, an abiding condition, for it is mistaken for a safe state (v. 17). This accounts for Christ’s desiring that they were *cold* rather than *lukewarm*. For then there would not be the same “danger of mixed motive and disregarded principle.” [ALFORD.] Also, there is more hope of the *cold*, i. e., those who are of the world, and not yet warmed by the Gospel call; for, when called, they may become *hot* and fervent Christians: such did the once-*cold* publicans, Zaccheus and Matthew, become. But the *lukewarm* has been brought within reach of the holy fire, without being heated by it into *fervour*: having religion enough to lull the conscience in false security, but not religion enough to save the soul: as Demas, 2 Timothy 4. Such were the *helters between two opinions* in Israel (1 Kings 18. 21; cf. 2 Kings 17. 41; Matthew 6. 24). **16. neither cold nor hot**—So one oldest MSS., B., and *Vulgate* read. But two oldest MSS., *Syriac*, and *Coptic*, transpose thus, “hot nor cold.” It is remarkable that the *Greek* adjectives are in the masculine, agreeing with the angel, not feminine, agreeing with the Church. The Lord addresses the angel as the embodiment and representative of the Church. The chief minister is answerable for his flock, if he have not faithfully warned the members of it. **I will**—*Greek*, “I am about to,” “I am ready to:” I have it in my mind: implying graciously the possibility of the threat not being executed, if only they repent at once. His dealings towards them will depend on theirs towards Him. **spue thee out of my mouth**—reject with righteous loathing, as Canaan spued out its inhabitants for their abominations. Physicians used *lukewarm* water to cause *vomiting*. *Cold* and *hot* drinks were common at feasts, but never *lukewarm*. There were hot and cold springs near Laodicea. **17.** Self-sufficiency is the fatal danger of a lukewarm state (*Note*, v. 15). **thou savest**—virtually and mentally: if not in so many words. **increased with goods**—*Greek*, “have become enriched,” implying self-praise in self-acquired riches. The Lord alludes to Hosea 12. 8. The riches on which they prided themselves were spiritual riches; though, doubtless, their spiritual self-sufficiency (“I have need of nothing”) was much fostered by their worldly wealth; as, on the other hand, *poverty of spirit* is fostered by *poverty* in respect to worldly riches. **knowest not that thou**—in particular, above all others. The “THOU” in the *Greek* is emphatical. **art wretched**—*Greek*, “art the wretched one.” **miserable**—So one oldest MSS. reads. But two oldest MSS. prefix “the.” *Translate*, “the pitiable;” “the one especially to be pitied.” How different Christ’s estimate of men, from their own estimate of themselves, “I have need of nothing!” **blind**—whereas Laodicea boasted of a deeper than common *insight* into Divine things. They were not absolutely *blind*, else *eye-salve* would have been of no avail to them; but *short-sighted*. **18.** Gentle and loving irony. Take *my advice*, thou who fanciest thyself *in need of nothing*. Not only art thou not in need of nothing, but art in need of the commonest necessities of existence. He graciously stoops to their modes of thought and speech: Thou art a people ready to listen to any *counsel* as to how to *buy* to advantage; then, listen to my *counsel* (for I am “*Counsellor*,” Isaiah 9. 6), “buy of ME” (in whom, according to Paul’s Epistle written to the neighbouring Colosse, and intended for the Laodicean Church also,

Colossians 2. 1 3; 4. 16, are hidden all the treasures of wisdom and knowledge). “Buy” does not imply that we can, by any work or merit of ours, purchase God’s free gift; nay the very purchase-money consists in the renunciation of all self-righteousness, such as Laodicea had (v. 17). “Buy” at the cost of thine own self-sufficiency (so Paul Philippians 3. 7, 8); and the giving up of all things, how ever dear to us, that would prevent our receiving Christ’s salvation as a *free gift*, e. g., self and worldly desires. Cf. Isaiah 55. 1, “Buy . . . without money and price.” **gold tried in**—*lit.*, “fired (and fresh) from the fire,” i. e., just fresh from the furnace which has proved its purity, and retaining its bright gloss. Sterling spiritual wealth, as contrasted with its counterfeit, in which Laodicea boasted itself. Having bought this *gold* she will be no longer *poor* (v. 17). **of me**—the source of “unsearchable riches” (Ephesians 3. 8). Laodicea was a city of extensive money transactions. [CICERO.] **mayest be rich**—*Greek*, “. . . enriched.” **white raiment**—“garments.” Laodicea’s wools were famous. Christ offers infinitely whiter raiment. As “gold tried in the fire” expresses *faith* tested by fiery trials; so “white raiment,” Christ’s righteousness imputed to the believer in justification, and imparted in sanctification. **appear**—*Greek*, “be manifested,” viz., at the last day, when every one without the wedding-garment shall be discovered. To strip one, is in the East the image of putting to open shame. So also to clothe one with fine apparel is the image of doing him honour. Man can discover his shame, God alone can cover it, so that his nakedness shall not be manifested at last (Colossians 3. 10-14). Blessed is he whose sin is so covered. The hypocrite’s shame may be manifested now, it must be so at last. **anoint . . . with eye-salve**—The oldest MSS. read, “(buy of me) eye-salve (collyrium, a roll of ointment), to anoint thine eyes.” Christ has for Laodicea an ointment far more precious than all the costly unguents of the East. The *eye* is here the conscience or inner light of the mind. According as it is sound and “single” (*Greek*, *hap-lous*, “simple”), or otherwise, the man sees aright spiritually, or does not. The Holy Spirit’s unction, like the ancient eye-salve’s, first smarts with conviction of sin, then heals. He opens our eyes first to ourselves in our wretchedness, then to the Saviour in His preciousness. TRENCH notices that the most sunken churches of the seven, viz., Sardis and Laodicea, are the ones in which alone are specified no opponents from without, nor heresies from within. The Church owes much to God’s overruling Providence which has made so often internal and external foes, in spite of themselves, to promote His cause by calling forth her energies in contending for the faith once delivered to the saints. Peace is dearly bought at the cost of spiritual stagnation, where there is not interest enough felt in religion to contend about it at all. **19.** (Job 5. 17; Proverbs 3. 11, 12; Hebrews 12. 5, 6.) So in the case of Manasses (2 Chronicles 33. 11-13). **As many**—All. “He scourgeth every son whom He receiveth. And shalt thou be an exception? If excepted from suffering the scourge, thou art excepted from the number of the sons.” [AUGUSTINE.] This is an encouragement to Laodicea not to despair, but to regard the rebuke as a token for good, if she profit by it. **I love**—*Greek*, *philo*, the love of gratuitous affection, independent of any grounds for esteem in the object loved. But in the case of Philadelphia (v. 9), “I have loved thee” (*Greek*, *egapesa*) with the love of esteem, founded on the judgment. Cf. *Note* in my *English Gnomon* of BENGE, John 21. 15-17. **I rebuke**—The “I” in the *Greek* stands first of the sentence emphatically. *I* in my dealings, so altogether unlike man’s, in the case of *all whom I love*, rebuke. The *Greek* *elencho* is the same verb as in John 16. 8, “(the Holy Ghost) will convince (rebuke unto conviction) the world of sin.” **chasten**—“chastise.” The *Greek* *paideu*, which in classical *Greek* means to *instruct*, in the New Testament means to *instruct by chastisement* (Hebrews 12. 5, 6). David was rebuked unto conviction, when he cried, “I have sinned against the Lord:” the chastening followed, when his child was taken from him (2 Samuel 12. 13, 14). In the Divine chastening, the sinner at one

REVELATION IV.

and the same time winces under the rod and learns righteousness. **be zealous**—habitually. Present tense in the *Greek*, of a *life-long course of zeal*. The opposite of "lukewarm." The *Greek* by alliteration marks this; Laodicea had not been "hot" (*Greek, zestos*), she is therefore urged to "be zealous" (*Greek, zealeue*): both are derived from the same verb, *Greek, zeo, to boil*. **repent**—*Greek aorist*: of an act to be *once for all done*, and *done at once*. **20. stand**—waiting in wonderful contemplation and long-suffering. **knock**—(Song of Solomon 5. 2.) This is a further manifestation of His loving desire for the sinner's salvation. He who is Himself "the Door," and who bids us "knock" that it may be "opened unto" us, is first Himself to knock at the door of our hearts. If He did not knock first, we should never come to knock at His door. Cf. Song of Solomon 5. 4-6, which is plainly alluded to here; the Spirit thus in Revelation sealing the canonicity of that mystical book. The spiritual state of the bride there, between *waking and sleeping*, slow to open the door to her Divine lover, answers to that of the *lukewarm Laodicea* here. "Love in regard to men emptied (humbled) God; for He does not remain in His place and call to Himself the servant whom He loved, but He comes down Himself to seek him, and He who is all-rich arrives at the lodging of the pauper, and with His own voice intimates His yearning love, and seeks a similar return, and withdraws not when disowned, and is not impatient at insult, and when persecuted still waits at the doors." [NICOLAUS CABASILAS in TRENCH.] **my voice**—He appeals to the sinner not only with His hand (His providences) *knocking*, but with His *voice* (His word read or heard; or rather, His Spirit inwardly applying to man's spirit the lessons to be drawn from His providence and His word). If we refuse to answer to His knocking at our door now, He will refuse to hear our knocking at His door hereafter. In respect to His second coming also, He is even now *at the door*, and we know not how soon He may *knock*; therefore we should always be ready to *open to Him immediately*. **if any man hear**—for man is not compelled by irresistible force: Christ *knocks*, but does not break open the door, though the violent take heaven by the force of prayer (Matthew 11. 12): whosoever does hear, does so not of himself, but by the *drawings* of God's grace (John 6. 44): *repentance* is Christ's gift (Acts 5. 31). He *draws*, not drags. The Sun of righteousness, like the natural sun, the moment that *the door* is opened, pours in His light, which could not previously find an entrance. Cf. HILARY on Psalm 118. 89. **I will come in to him**—as I did to Zaccheus. **sup with him, and he with me**—Delightful reciprocity! Cf. "dwelleth in me, and I in Him," John 6. 56. Whereas, ordinarily, the admitted guest sups with the admitter, here the Divine guest becomes Himself the host, for He is the bread of life, and the Giver of the marriage feast. Here again he alludes to the imagery of the Song of Solomon 4. 16, where the Bride invites Him to *eat pleasant fruits*, even as He had first prepared a feast for her, "His fruit was sweet to my taste." Cf. the same interchange, John 21. 9-13, the feast being made up of the viands that Jesus brought, and those which the disciples brought. The consummation of this blessed intercommunion shall be at the Marriage Supper of the Lamb, of which the Lord's Supper is the earnest and foretaste. **21. sit with me in my throne**—(Ch. 2. 26, 27; 20. 6; Matthew 19. 28; 20. 23; John 17. 22, 24; 2 Timothy 2. 12.) The same whom Christ had just before threatened to *spue out of His mouth*, is now offered a *seat with Him on His throne*! "The highest place is within reach of the lowest; the faintest spark of grace may be fanned into the mightiest flame of love." [TRENCH.] **even as I also**—Two thrones are here mentioned, (1.) His Father's, upon which He now sits, and has sat since His ascension, after His victory over death, sin, the world; upon this none can sit save God, and the God-man Christ Jesus, for it is the incommunicable prerogative of God alone; (2.) the throne which shall be peculiarly *His* as the once humbled and then glorified *Son of man*, to be set up over the whole earth (heretofore usurped by Satan); at His coming again; in this the *victorious* saints shall share (1 Cor. 6. 2) The trans-

figured elect Church shall with Christ judge and reign over the nations in the flesh, and Israel the foremost of them; ministering blessings to them as angels were the Lord's mediators of blessing and administrators of His government in setting up His throne in Israel at Sinai. This privilege of our high calling belongs exclusively to the present time whilst Satan reigns, when alone there is scope for conflict and for *victory* (2 Timothy 2. 11, 12). When Satan shall be bound (ch. 20. 4) there shall be no longer scope for it, for all on earth shall know the Lord from the least to the greatest. This, the grandest and crowning promise, is placed at the end of all the seven addresses, to gather all in one. It also forms the link to the next part of the book, where the Lamb is introduced seated *on His Father's throne* (ch. 4. 2, 3; 5. 5, 6). The Eastern throne is broader than ours, admitting others besides him who, as chief, occupies the centre. TRENCH notices, The order of the promises in the seven epistles corresponds to that of the unfolding of the kingdom of God from its first beginnings on earth to its consummation in heaven. To the faithful at Ephesus, (1.) *the tree of life in the Paradise of God* is promised (ch. 2. 7), answering to Genesis 2. (2.) Sin entered the world and death by sin; but to the faithful at Smyrna it is promised, *they shall not be hurt by the second death* (ch. 2. 11). The promise of the *hidden manna* (ch. 2. 17) to Pergamos (3.) brings us to the Mosaic period, the Church in the wilderness. (4.) That to Thyatira, *viz., triumph over the nations* (ch. 2. 26, 27), forms the consummation of the kingdom in prophetic type, the period of David and Solomon characterized by this *power of the nations*. Here there is a division, the seven falling into two groups, *four and three*, as often, *e. g.*, the Lord's Prayer, three and four. The scenery of the last three passes from earth to heaven, the Church contemplated as triumphant, with its steps from glory to glory. (5.) Christ promises to the believer of Sardis not to blot out his name out of the book of life, but to confess him before His Father and the angels at the judgment day, and clothe him with a glorified body of dazzling whiteness (v. 4, 5). To the faithful at Philadelphia (6.) Christ promises they shall be citizens of the new Jerusalem, fixed as immovable pillars there, where city and temple are one (v. 12); here not only individual salvation is promised to the believer, as in the case of Sardis, but also privileges in the blessed communion of the Church triumphant. (7.) Lastly, to the faithful of Laodicea is given the crowning promise, not only the two former blessings, but a seat with Christ on His throne, even as He has sat with His Father on His Father's throne (v. 21).

CHAPTER IV.

Ver. 1-11. VISION OF GOD'S THRONE IN HEAVEN; THE FOUR AND TWENTY ELDERS; THE FOUR LIVING CREATURES. Here begins the Revelation proper; and first, chs. 4. and 5. set before us the heavenly scenery of the succeeding visions, and God on His throne, as the *covenant God of His Church*, the Revealer of them to His apostle through Jesus Christ. The first great portion comprises the opening of the seals and the sounding of the trumpets (chs. 4. to 11). As the communication respecting the seven churches opened with a suitable vision of the Lord Jesus as Head of the Church, so the second part opens with a vision suitable to the matter to be revealed. The scene is changed from earth to heaven. **1. After this—Greek, "After these things,"** marking the opening of the next vision in the succession. Here is the transition from "the things which are" (ch. 1. 19), the existing state of the seven churches, as a type of the Church in general, in John's time, to "the things which shall be hereafter," *viz.*, in relation to the time when John wrote **I looked**—rather as *Greek*, "I saw" in vision; not as *English Version* means, I directed my look that way. **was**—Omit, as not being in the *Greek*. **opened**—"standing open;" not as though John saw it in the act of being opened. Cf. Ezekiel 1. 1; Matthew 3. 16; Acts 7. 56; 10. 11. But in those visions the heavens opened, disclosing the visions to those below on earth. Whereas here heaven, the temple of God, remains closed to those

on earth, but John is transported in vision through an open door up into heaven, whence he can see things passing on earth or in heaven, according as the scenes of the several visions require. the first voice which I heard—the voice which I heard at first, viz., in ch. 1. 10; the former voice, was as it were—Omit *was*, it not being in the Greek. "Behold" governs in sense both "a door," &c., and "the first voice which," &c. Come up hither—through the "open door." be—come to pass. hereafter—Greek, "after these things;" after the present time (ch. 1. 19).

2. And—Omitted in the two oldest MSS., *Vulgate*, *Syriac*. I was—Greek, "I became in the Spirit" (*Note*, ch. 1. 10): I was completely rapt in vision into the heavenly world. was set—not was placed, but was situated, *lit.*, lay. one sat on the throne—the Eternal Father: the Creator (v. 11); also cf. v. 8 with ch. 1. 4, where also the Father is designated "Which is, and was, and is to come." When the Son, "the Lamb," is introduced, ch. 5. 5-9, a new song is sung which distinguishes the Sitter on the throne from the Lamb, "Thou hast redeemed us to God," and v. 13, "Unto Him that sitteth upon the throne, and unto the Lamb." So also in ch. 5. 7, as in Daniel 7. 13, the Son of man brought before the Ancient of days is distinguished from Him. The Father in essence is invisible, but in Scripture at times is represented as assuming a visible form. 3. was—Omitted in the two oldest MSS., but supported by *Vulgate* and *Coptic*. to look upon—Greek, "in sight," or "appearance." jasper—From ch. 21. 11, where it is called most precious, which the jasper was not, EBRARD infers it was a diamond. Ordinarily, the jasper is a stone of various wavy colours, somewhat transparent: in ch. 21. 11 it represents watery crystalline brightness. The sardine, our cornelian, or else a fiery red. As the watery brightness represents God's holiness, so the fiery red His justice executing fiery wrath. The same union of white or watery brightness and fiery redness appears in ch. 1. 14; 10. 1; Ezekiel 1. 4; 8. 2; Daniel 7. 9. rainbow round about the throne—forming a complete circle (type of God's perfection and eternity: not a half circle as the earthly rainbow) surrounding the throne vertically. Its various colours, which combined form one pure solar ray, symbolize the varied aspects of God's providential dealings uniting in one harmonious whole. Here, however, the predominating colour among the prismatic colours is green, the most refreshing of colours to look upon, and so symbolizing God's consolatory promises in Christ to His people amidst judgments on His foes. Moreover, the rainbow was the appointed token of God's covenant with all flesh, and His people in particular. Hereby God in type renewed to man the grant originally made to the first Adam. The antitype will be the "new heavens and the new earth" restored to redeemed man, just as the earth, after the destruction by the flood, was restored to Noah. As the rainbow was first reflected on the waters of the world's ruin, and continues to be seen only when a cloud is brought over the earth, so another deluge, viz., of fire, shall precede the new heavens and earth: the Lord, as here, on His throne, whence (v. 5) proceed "lightnings and thunderings," shall issue the commission to rid the earth of its oppressors; but then, amidst judgment, when other men's hearts fail them for fear, the believer shall be reassured by the rainbow, the covenant token, round the throne (cf. DE BURGH, *Rev.*). The heavenly bow speaks of the shipwreck of the world through sin: it speaks also of calm and sunshine after the storm. The cloud is the regular token of God's and Christ's presence, e. g., in the tabernacle holiest place; on Mount Sinai at the giving of the law; at the ascension (Acts 1. 9); at His coming again (ch. 4. 7). 4. seats—rather as the Greek is translated in this very verse, "thrones," of course lower and smaller than the grand central throne. So ch. 13. 10, "the seat (rather throne) of the beast," in hellish parody of God's throne. four and twenty elders—Greek, "the four and twenty (or as one oldest MS., 'twenty-four') elders:" the well-known elders. [ALFORD.] But TREKELLES translates, "Upon the twenty-four thrones (I saw: omitted in two oldest MSS.) elders sitting:" which is more probable, as the twenty-four elders were not men-

tioned before, whereas the twenty-four thrones were. They are not angels, for they have white robes and crowns of victory, implying a conflict and endurance, "Thou hast redeemed us": they represent the Heads of the Old and New Testament churches respectively, the Twelve Patriarchs (cf. ch. 7. 5-8, not in their personal, but in their representative character), and Twelve Apostles. So in ch. 15. 3, "the song of Moses, and of the Lamb," the double constituents of the Church are implied, the Old Testament and the New Testament. "Elders" is the very term for the ministry both of the Old and New Testament, the Jewish and the catholic Gentile Church. The tabernacle was a "pattern" of the heavenly antitype; the holy place, a figure of HEAVEN ITSELF. Thus Jehovah's throne is represented by the mercy-seat in the holiest, the Shekinah cloud over it. "The seven lamps of fire before the throne" (v. 5) are antitypical to the seven-branched candlestick also in the holiest, emblem of the manifold Spirit of God: "the sea of glass" (v. 6) corresponds to the molten sea before the sanctuary, wherein the priests washed themselves before entering on their holy service; so introduced here in connection with the redeemed "priests unto God" (cf. *Note*, ch. 15. 2). The "four living creatures" (v. 6, 7) answer to the cherubim over the mercy-seat. So the twenty-four throned and crowned elders are typified by the twenty-four chiefs of the twenty-four courses of priests, "Governors of the sanctuary, and governors of God" (1 Chronicles 24. 5; 25). 5. proceeded—Greek, "proceeded." thunderings and voices—The two oldest MSS. transpose, "voices and thunderings." Cf. at the giving of the law on Sinai, Exodus 19. 16. "The thunderings express God's threats against the ungodly: there are voices in the thunders (ch. 10. 3), i. e., not only does He threaten generally, but also predicts special judgments." [GROTIUS.] seven lamps . . . seven Spirits—The Holy Spirit in His sevenfold operation, as the light-and-life Giver (cf. ch. 5. 6, seven eyes . . . the seven Spirits of God; 1. 4; 21. 23; Psalm 119. 105) and fiery purifier of the godly, and consumer of the ungodly (Matthew 3. 11). 6. Two oldest MSS., A, B, *Vulgate*, *Coptic*, and *Syriac*, read, "As it were a sea of glass." like . . . crystal—not imperfectly transparent as the ancient common glass, but like rock crystal. Contrast the turbid "many waters" on which the harlot "sitteth" (ch. 17). Cf. Job 37. 18, "the sky . . . as a molten looking-glass." Thus, primarily, the pure ether which separates God's throne from St. John, and from all things before it, may be meant, symbolizing the "purity, calmness, and majesty of God's rule." [ALFORD.] But see the analogue in the temple, the molten sea before the sanctuary (*Note*, v. 4, above). There is in this sea depth and transparency, but not the fluidity and instability of the natural sea (cf. ch. 21. 1). It stands solid, calm, and clear. God's judgments are called "a great deep" (Psalm 36. 6). In ch. 15. 2 it is a "sea of glass mingled with fire." Thus there is symbolized here the purificatory baptism of water and the Spirit of all who are made "kings and priests unto God." In ch. 15. 2 the baptism with the fire of trial is meant. Through both all the king-priests have to pass in coming to God: His judgments, which overwhelm the ungodly, they stand firmly upon, as on a solid sea of glass; able like Christ to walk on the sea, as though it were solid. round about the throne—one in the midst of each side of the throne. four beasts—The Greek for "beasts," ch. 13. 1, 11, is different, *therion*, the symbol for the carnal man by opposition to God losing his true glory, as lord, under Him, of the lower creatures, and degraded to the level of the beast. Here it is *zoön*, "living creatures:" not *beasts*. 7. calf—"a steer." [ALFORD.] The LXX. often use the Greek term here for an ox (Exodus 22. 1; 29. 10, &c.). as a man—The oldest MSS. have "as of a man." 8. about him—Greek, "round about him." ALFORD connects this with the following sentence: "All round and within (their wings) they are (so two oldest MSS., A, B, and *Vulgate* read) full of eyes." St. John's object is to show that the six wings in each did not interfere with that which he had before declared, viz., that they were "full of eyes before and behind." The eyes were round the outside of each wing, and up the

REVELATION V.

ade of each when half expanded, and of the part of body in that inward recess. *rest not—lit.*, "have no rest." How awfully different the reason why the worshippers of the beast "have no rest day nor night," viz., "their torment for ever and ever!" **Holy, holy, holy**—The "tris-hagion" of the *Greek* liturgies. In Isaiah 6. 3, as here, it occurs; also Psalm 99. 3, 5, 9, where He is praised as "holy," (1.) on account of His majesty (v. 1) about to display itself, (2.) His justice (v. 4) already displaying itself, (3.) His mercy (v. 6-8) which displayed itself in times past. So here "Holy," as He "who was:" "Holy," as He "who is:" "Holy," as He "who is to come." He showed Himself an object of holy worship in the past creation of all things: more fully He shows Himself so in governing all things: He will, in the highest degree, show Himself so in the consummation of all things. "Of (from) Him, through Him, and to Him, are all things: to whom be glory for ever. Amen." In Isaiah 6. 3 there is added, "the whole EARTH is full of His glory." But in Revelation this is deferred until the glory of THE LORD fills the earth, His enemies having been destroyed. [BENGEL.] **Almighty**—Answering to "Lord of hosts" (Sabaoth), Isaiah 6. 3. The cherubim here have *six* wings, like the seraphim in Isaiah 6.; whereas the cherubim in Ezekiel 1. 6 had *four* wings each. They are called by the same name, "living creatures." But whereas in Ezekiel each living creature has all four faces, here the four belong severally one to each. See my *Note*, Ezekiel 1. 6. The four *living creatures* answer by contrast to the four world-powers represented by four *beasts*. The Fathers identified them with the four Gospels, Matthew the lion, Mark the ox, Luke the man, John the eagle: these symbols, thus viewed, express not the personal character of the Evangelists, but the manifold aspect of *Christ* in relation to the world (*four* being the number significant of world-wide extension, *e. g.*, the four quarters of the world) presented by them severally: the lion expressing *royalty*, as Matthew gives prominence to this feature of Christ; the ox, *laborious endurance*, Christ's prominent characteristic in Mark; man, *brotherly sympathy* with the whole race of man, Christ's prominent feature in Luke; the eagle, *soaring majesty*, prominent in John's description of Christ as the Divine Word. But here the context best suits the view which regards the *four living creatures* as representing the *redeemed election-Church* in its relation of ministering king-priests to God, and ministers of blessing to the redeemed earth, and the nations on it, and the animal creation, in which *man* stands at the head of all, *the lion* at the head of wild beasts, *the ox* at the head of tame beasts, *the eagle* at the head of birds and of the creatures of the waters. Cf. ch. 5. 8-10, "Thou hast redeemed us by thy blood out of every kindred, . . . and hast made us unto our God kings and priests: and we shall reign on the earth;" and ch. 20. 4, the partakers with Christ of the first resurrection, who conjointly with Him *reign* over the redeemed nations that are in the flesh. Cf. as to the happy and willing subjection of the lower animal world, Isaiah 11. 6-8; 65. 25; Ezekiel 34. 25; Hosea 2. 18. Jewish tradition says, the "four standards" under which Israel encamped in the wilderness, to the east, Judah, to the north, Dan, to the west, Ephraim, to the south, Reuben, were respectively a *lion*, an *eagle*, an *ox*, and a *man*, whilst in the midst was the tabernacle containing the Shekinah symbol of the Divine presence. Thus we have "the picture of that blessed period when—the earth having been fitted for being the kingdom of the Father—the court of heaven will be transferred to earth, and the 'tabernacle of God shall be with men' (ch. 21. 3), and the whole world will be subject to a never-ending theocracy" (cf. DE BURGH, *Rev.*). The point of union between the two views given above is, Christ is the perfect realization of the ideal of man: Christ is presented in His fourfold aspect in the four Gospels respectively. The redeemed election-Church similarly, when in and through Christ (with whom she shall reign) she realizes the ideal of man, shall combine in herself human perfections having a *fourfold aspect*: (1.) kingly righteousness with hatred of evil and judicial equity, answering to the "lion" (2.)

laborious diligence in every duty, the "ox;" (3.) human sympathy, the "man;" (4.) the contemplation of heavenly truth, the "eagle." As the high-soaring intelligence the *eagle*, forms the contrasted complement to practical labour, the *ox* bound to the soil; so holy judicial vengeance against evil, the *lion* springing suddenly and terribly on the doomed, forms the contrasted complement to human sympathy, the *man*. In Isaiah 6. 2 we read, "Each had six wings: with twain he covered his face [in reverence, as not presuming to lift up his face to God], with twain he covered his feet [in humility, as not worthy to stand in God's holy presence], and with twain he did fly [in obedient readiness to do instantly God's command]." 9-11. The ground of praise here is God's *eternity*, and God's *power* and *glory* manifested in the creation of all things for His pleasure. Creation is the foundation of all God's other acts of power, wisdom, and love, and therefore forms the first theme of His creatures' thanksgivings. The four living creatures take the lead of the twenty-four elders, both in this anthem, and in that *new song* which follows on the ground of their redemption (ch. 5. 8-10). 9. *when*—*i. e.*, whenever: as often as. A simultaneous giving of glory on the part of the *ceasts*, and on the part of the elders. *give*—"shall give" in one oldest MS. **for ever and ever**—*Greek*, "unto the ages of the ages." 10. *fall*—immediately. *Greek*, "*shall fall down*:" implying that this ascription of praise *shall be* repeated onward to eternity. So also "*Shall worship . . . shall cast their crowns*," viz., in acknowledgment that all the merit of their *crowns* (not kingly *diadems*, but the *crowns* of conquerors) is due to Him. 11. **O Lord**—The two oldest MSS., A, B, *Vulgate*, and *Syriac*, add, "And our God." "Our" by virtue of creation, and especially redemption. One oldest MS., B, and *Syriac*, insert "the Holy One." But another, A, *Vulgate*, and *Coptic*, omit this, as *English Version* does. *glory*, &c.—"the glory—the honour—the power." *thou*—Emphatical in the *Greek*: "It is THOU who didst create." *all things*—*Greek*, "the all things:" the universe. **for**—*Greek*, "on account of:" "for the sake of thy pleasure," or "will." *English Version* is good *Greek*. Though the context better suits, it was because of thy will, that "they were" (so one oldest MS., A, *Vulgate*, *Syriac*, and *Coptic* read, instead of *English Version* "are:" another oldest MS., B, reads, "They were *not*, and were created," were created out of nothing), *i. e.*, were *existing*, as contrasted with their previous non-existence. With God to *will* is to effect: to determine is to perform. So in Genesis 1. 3, "Let there be light, and there was light:" in *Hebrew* an expressive tautology, the same word and tense and letters being used for "let there be," and "there was," marking the simultaneity and identity of the will and the effect. D. LONGINUS, on the *Sublime*, sec. 9, a heathen, praises this description of God's power by "the lawgiver of the Jews, no ordinary man," as one worthy of the theme. **were created**—by Thy definite act of creation at a definite time.

CHAPTER V.

Ver. 1-14. THE BOOK WITH SEVEN SEALS: NONE WORTHY TO OPEN IT BUT THE LAMB: HE TAKES IT AMIDST THE PRAISES OF THE REDEEMED, AND OF THE WHOLE HEAVENLY HOST. 1. *In*—*Greek*, "(lying) upon the right hand," &c. His right hand was open, and on it lay the book. On God's part there was no withholding of His future purposes as contained in the book: the only obstacle to unsealing it is stated v. 3. [ALFORD.] **book**—rather, as accords with the ancient form of books, and with the *writing on the backside*, "a roll." The *writing on the back* implies fulness and completeness, so that nothing more needs to be added (ch. 22. 18). The roll, or book, appears from the context to be "*the title-deed of man's inheritance*" [DE BURGH] redeemed by Christ, and contains the successive steps by which He shall recover it from its usurper, and obtain actual possession of the kingdom already "purchased" for Himself and His elect saints. However, no portion of the roll is said to be *unfolded* and *read*, but simply the *seals* are successively *opened*, giving fine

REVELATION V.

access to its contents being read as a perfect whole, which shall not be until the events symbolized by the seals shall have been past, when Ephesians 3. 10 shall receive its complete accomplishment, and the Lamb shall reveal God's providential plans in redemption in all their manifold beauties. Thus the opening of the seals will mean the successive steps by which God in Christ clears the way for the final opening and reading of the book at the visible setting up of the kingdom of Christ. Cf., at the grand consummation, ch. 20. 12, "Another book was opened . . . the book of life;" 22. 19. None is worthy to do so save the Lamb, for He alone as such has redeemed man's forfeited inheritance, of which the book is the title-deed. The question (v. 2) is not (as commonly supposed), Who should reveal the destinies of the Church (for this any inspired prophet would be competent to do)? but, Who has the *WORTH to give man a new title to his lost inheritance?* [DE BURGH.] sealed . . . *seven seals*—Greek, "sealed up," or "firmly sealed," &c. The number *seven* (divided into four, the world-wide number, and three, the Divine) abounds in Revelation, and expresses completeness. Thus, the *seven seals*, representing all power given to the Lamb; the *seven trumpets*, by which the world-kingsdoms are shaken and overthrown, and the Lamb's kingdom ushered in; and the *seven vials*, by which the beast's kingdom is destroyed. **2. strong**—(Psalm 103. 20.) His voice penetrated heaven, earth, and Hades (ch. 10. 1-3). **2. no man**—Greek, "no me." Not merely *no man*, but also *no one* of any order of beings. **in earth**—Greek, "upon the earth." **under the earth**—viz., in Hades. **look thereon**—to look upon the contents, so as to read them. **4. and to read**—Inserted in *English Version* Greek text without good authority. One oldest MS., ORIGEN, CYPRIAN, and HILARY, omit the clause. To read would be awkward standing between "to open the book" and "to look thereon." St. John having been promised a revelation of "things which must be hereafter" weeps now at his earnest desire being apparently frustrated. He is a pattern to us to imitate, as an eager and teachable learner of the Apocalypse. **5. one of**—Greek, "one from among." The "elder" meant is, according to some (in LYRA), Matthew. With this accords the description here given of Christ, "the Lion, which is (so the Greek) of the tribe of Juda, the root of David;" the royal, David-descended, lion-aspect of Christ being that prominent in Matthew, whence the lion among the fourfold cherubim is commonly assigned to him. GERHARD in BENDEL thought Jacob to be meant, being, doubtless, one of those who rose with Christ and ascended to heaven (Matthew 27. 52, 53). The elders in heaven round God's throne know better than John, still in the flesh, the far-reaching power of Christ. **Root of David**—(Isaiah 11. 1, 10.) Not merely "a sucker come up from David's ancient root" (as ALFORD limits it), but also including the idea of His being Himself the root and origin of David: cf. these two truths brought together, Matthew 22. 42-45. Hence He is called not merely *Son of David*, but also *David*. He is at once "the branch" of David, and "the root" of David, David's Son and David's Lord, the Lamb slain and therefore the Lion of Juda: about to reign over Israel, and thence over the whole earth. **prevailed**—Greek, "conquered:" absolutely, as elsewhere (ch. 3. 21): *gained the victory*: His past victory over all the powers of darkness entitles Him now to open the book. **to open**—i. e., so as to open, &c. One oldest MS., B, reads, "He that openeth," i. e., whose office it is to open, but the weight of oldest authorities is with *English Version* reading, viz., A, *Vulgate*, *Coptic*, and ORIGEN. **6. I beheld, and, lo**—One oldest MS., A, omits "and, lo." Another, B, CYPRIAN, &c., support, "and, lo," but omit, "and I beheld." **in the midst of the throne**—i. e., not on the throne (cf. v. 7), but in the midst of the company (ch. 4. 4) which was "round about the throne." **Lamb**—Greek, *arnion*; always found in Revelation exclusively, except in John 21. 15 alone: it expresses *endearment*, viz., the endearing relation in which Christ now stands to us, as the consequence of His previous relation as the *sacrificial Lamb*. So also our relation to Him: He the *precious Lamb*, we His *dear lambs*, *one* with Him. BENDEL thinks there is in Greek *arnion*

the idea of taking the lead of the flock. Another object of the form Greek *arnion*, the Lamb, is to put Him in the more marked contrast to Greek *therion*, the Beast. Elsewhere Greek *amnos* is found, applying to Him as the *pascal*, *sacrificial Lamb* (Isaiah 53. 7, LXX.; John 1. 29, 36; Acts 8. 32; 1 Peter 1. 19). **as it had been slain**—bearing marks of His past death-wounds. He was standing, though bearing the marks of one slain. In the midst of heavenly glory Christ crucified is still the prominent object. **seven horns**—i. e., perfect might, "seven" symbolizing perfection; "horns," might, in contrast to the horns of the Antichristian world-powers, ch. 17. 3, &c.; Daniel 7. 7, 20; 8. 3. **seven eyes** . . . **the seven Spirits** . . . **sent forth**—So one oldest MS., A. But B reads, "*being sent forth*." As the *seven lamps* before the throne represent the Spirit of God Immanent in the Godhead, so the *seven eyes* of the Lamb represent the same sevenfold Spirit profuent from the incarnate Redeemer in His world-wide energy. The Greek for "sent forth," *apostelomena*, or else *apestalmenoi*, is akin to the term *apostle*, reminding us of the Spirit-impelled labours of Christ's apostles and minister throughout the world: if the present tense be read, as seems best, the idea will be that of those labours continually going on unto the end. "Eyes" symbolize His all-watchful and wise providence for His Church, and against her foes. **7. The book lay on the open hand of Him that sat on the throne** for any to take who was found worthy. [ALFORD.] The Lamb takes it from the Father in token of formal investiture into His universal and everlasting dominion as Son of man. This introductory vision thus presents before us, in summary, the consummation to which all the events in the seals, trumpets, and vials converge, viz., the setting up of Christ's kingdom visibly. Prophecy ever hurries to the grand crisis or end, and dwells on intermediate events only in their typical relation to, and representation of, the end. **8. had taken**—Greek, "took." **fell down before the Lamb**—Who shares worship and the throne with the Father. **harps**—Two oldest MSS., A, B Syriac and Coptic, read, "a harp:" a kind of guitar played with the hand or a quill. **vials**—"bowls" [TRIGELLES]: censers. **odours**—Greek, "incense." **prayers of saints**—as the angel offers their prayers (ch. 8. 3) with incense (cf. Psalm 141. 2). This gives not the least sanction to Rome's dogma of our praying to saints. Though they be employed by God in some way unknown to us to present our prayers (nothing is said of their interceding for us), yet we are told to pray only to Him (ch. 19. 10; 22. 8, 9). Their own employment is praise (whence they all have harps): ours is prayer. **9. sung**—Greek, "sing:" it is their blessed occupation continually. The theme of redemption is ever new, ever suggesting fresh thoughts of praise, embodied in the "new song." **us to God**—So MS. B, Coptic, Vulgate, and CYPRIAN. But A omits "us:" and B reads instead, "to our God." **out of**—The present election-church gathered out of the world, as distinguished from the peoples gathered to Christ as the subjects, not of an election, but of a general and world-wide conversion of all nations. **kindred** . . . **tongue** . . . **people** . . . **nation**—The number four marks world-wide extension: the four quarters of the world. For "kindred," translate as Greek, "tribe." This term and "people" are usually restricted to Israel: "tongue and nation" to the Gentiles (ch. 7. 9; 11. 9; 13. 7 the oldest reading; 14. 6). Thus there is here marked the election-Church gathered from Jews and Gentiles. In ch. 10. 11, for "tribes," we find among the four terms "kings;" in 17. 15, "multitudes." **10. made us**—A, B, &, Vulgate, Syriac, and Coptic, read "them." The Hebrew construction of the third person for the first, has a graphic relation to the redeemed, and also has a more modest sound than *us, priests*. [BENDEL.] **unto our God**—So B, & read But A omits the clause. **kings**—So B reads. But A, &, Vulgate, Coptic, and CYPRIAN, read, "A kingdom." B reads also "a priesthood" for *priests*. They who cast their crowns before the throne, do not call themselves *kings* in the sight of the great King (ch. 4. 10, 11); though their priestly access has such dignity, that their reigning on earth cannot exceed it. So in ch. 20. 6 they are not called

REVELATION VI.

kings." [BENGEL.] **we shall reign on the earth**—This is a new feature added to ch. 1. 6. *N.*, *Vulgate* and *Coptic*, read, "*They shall reign.*" *A.*, *B.* read, "*They reign.*" *ALFORD* takes this reading, and explains it of the Church **EVEN NOW**, in Christ her Head, reigning on the earth: "all things are being put under her feet, as under His; her kingly office and rank are asserted, even in the midst of persecution." But even if we read (I think the weightless authority is against it), "*They reign,*" still it is the prophetic present for the future: the seer being transported into the future when the full number of the redeemed (represented by the *four living creatures*) shall be complete, and the visible kingdom begins. The saints do spiritually reign now; but certainly not as they shall when the prince of this world shall be bound (*Notes*, ch. 20. 2-6). So far from *reigning on the earth* now, they are "made as the filth of the world and the offscouring of all things." In ch. 11. 15, 18, the locality and time of the kingdom are marked. *KELLY* translates, "reign over the earth" (*Greek*, *epi tes gees*), which is justified by the *Greek* (*LXX.*, Judges 9. 8; Matthew 2. 22). The elders, though ruling over the earth, shall not necessarily (according to this passage) remain on the earth. But *English Version* is justified by ch. 3. 10. "The elders were meek, but the flock of the meek independently is much larger." [BENGEL.] **11. I beheld**—the angels: who form the outer circle, whilst the Church, the object of redemption, forms the inner circle nearest the throne. The heavenly hosts ranged around gaze with intense love and adoration at this crowning manifestation of God's love, wisdom, and power. **ten thousand times ten thousand**—*Greek*, "myriads of myriads." **12. to receive power**—*Greek*, "the power." The remaining six (the whole being seven, the number for perfection and completeness) are all, as well as "power," ranged under the one *Greek* article, to mark that they form one complete aggregate belonging to God and His coequal, the Lamb. Cf. ch. 7. 12, where each of all seven has the article. **riches**—both spiritual and earthly. **Blessing**—Ascribed praise: the will on the creature's part, though unaccompanied by the power, to return blessing for blessing conferred. [ALFORD.] **13.** The universal chorus of creation, including the outermost circles as well as the inner (of saints and angels), winds up the doxology. The full accomplishment of this is to be when Christ takes His great power and reigns visibly. **every creature**—"All His works in all places of His dominion" (*Psalms* 103. 22). **under the earth**—the departed spirits in Hades, such as are—So *B.* and *Vulgate*. But *A.* omits this. **in the sea**—*Greek*, "upon the sea:" the sea animals which are regarded as being on the surface. [ALFORD.] **all that are in them**—So *Vulgate* reads. *A.* omits "all (things)" here (*Greek* *panta*), and reads, "I heard all (*Greek* *pantas*) saying:" implying the harmonious concert of all in the four quarters of the universe. **Blessing, &c.**—*Greek*, "the blessing, the honour, and the glory, and the might to the ages of the ages." The fourfold ascription indicates world-wide universality. **14. said**—So *A.*, *Vulgate*, and *Syriac*, read. But *B.*, and *Coptic* read, "(I heard) saying." **Amen**—So *A.* reads. But *B.* reads, "the (accustomed) Amen." As in ch. 4. 11, the four and twenty elders asserted God's worthiness to receive the glory, as having created all things, so here the four living creatures ratify by their "Amen" the whole creation's ascription of the glory to Him. **four and twenty**—Omitted in the oldest MSS.: *Vulgate* supports it. **Him that liveth for ever and ever**—Omitted in all the MSS.: inserted by commentators from ch. 4. 9. But there, where the thanksgiving is expressed, the words are appropriate; but here less so, as their worship is that of silent prostration. "Worshipped" (*viz.*, God and the Lamb). So in ch. 11. 1, "worship" is used absolutely.

CHAPTER VI.

Ver. 1-17. THE OPENING OF THE FIRST SIX OF THE SEVEN SEALS. Cf. *Note*, ch. 5. 1. Many (MEDE, FLEMING, NEWTON, &c.) hold that all these seals have been fulfilled, the sixth having been so by the overthrow of Paganism and establishment of Christianity under Constantine's

edict, 312 A. D. There can, however, be no doubt that at least the sixth seal is future, and is to be at the coming again of Christ. The great objection to supposing the seals to be finally and exhaustively fulfilled (though, probably, particular events may be partial fulfillments typical of the final and fullest one), is that, if so, they ought to furnish (as the destruction of Jerusalem, according to Christ's prophecy, does) a strong external evidence of Revelation. But it is clear they cannot be used for this, as hardly any two interpreters of this school are agreed on what events constitute the fulfilment of each seal. Probably not isolated facts, but classes of events preparing the way for Christ's coming kingdom, are intended by the opening of the seals. The four living creatures severally cry at the opening of the first four seals, "Come," which fact marks the division of the seven, as often occurs in this sacred number, into four and three. **1. one of the seals**—The oldest MSS., *A.*, *B.*, *C.*, *Vulgate*, and *Syriac* read, "one of the seven seals." **noise**—The three oldest MSS. read this in the nominative or dative, not the genitive, as *English Version*, "I heard one from among the four living creatures saying, as (it were) the voice (or, as with the voice) of thunder." The first living creature was like a lion (ch. 4. 7): his voice is in consonance. Implying the lion-like boldness with which, in the successive great revivals, the faithful have testified for Christ, and especially a little before His coming shall testify. Or, rather, their earnestness in praying for Christ's coming. **Come and see**—One oldest MS., *B.*, has "And see." But *A.*, *C.*, and *Vulgate* reject it. *ALFORD* rightly objects to *English Version* reading: "Whither was John to come? Separated as he was by the glassy sea from the throne, was he to cross it?" Contrast the form of expression, ch. 10. 8. It is much more likely to be the cry of the redeemed to the Redeemer, "Come" and deliver the groaning creature from the bondage of corruption. Thus, v. 2 is an answer to the cry, *went* (*lit.*, *came*) forth corresponding to "Come." "Come," says GROTIUS, is the living creature's address to John, calling his earnest attention. But it seems hard to see how "Come" by itself can mean this. Cf. the only other places in Revelation where it is used, ch. 4. 1; 22. 17. If the four living creatures represent the four Gospels, the "Come" will be their invitation to every one (for it is not written that they addressed John) to accept Christ's salvation whilst there is time, as the opening of the seals marks a progressive step towards the end (cf. ch. 22. 17). Judgments are foretold as accompanying the preaching of the Gospel as a witness to all nations (ch. 14. 6-11; Matthew 24. 6-14). Thus the invitation, "Come," here, is aptly parallel to Matthew 24. 14. The opening of the first four seals is followed by judgments preparatory for His coming. At the opening of the fifth seal, the martyrs above express the same (v. 9, 10; cf. Zechariah 1. 10). At the opening of the sixth seal, the Lord's coming is ushered in with terrors to the ungodly. At the seventh, the consummation is fully attained (ch. 11. 15). **2.** Evidently Christ, whether in person, or by His angel, preparatory to His coming again, as appears from ch. 19. 11, 12. **bow**—(*Psalms* 45. 4, 5.) **crown**—*Greek*, *stephanos*, the garland or wreath of a conqueror, which is also implied by His white horse, white being the emblem of victory. In ch. 19. 11, 12 the last step in His victorious progress is represented; accordingly there He wears many diadems (*Greek*, *diademata*; not merely *Greek*, *stephanoi*, crowns or wreaths), and is personally attended by the hosts of heaven. Cf. Zechariah 1. and 6. especially v. 10 below, with Zechariah 1. 12; also cf. the colours of the four horses. **and to conquer**—*i. e.*, so as to gain a lasting victory. All four seals usher in judgments on the earth, as the power which opposes the reign of Himself and His Church. This, rather than the work of conversion and conviction, is primarily meant, though doubtless, secondarily, the elect will be gathered out through His word and His judgments. **3. and see**—Omitted in the three oldest MSS., *A.*, *B.*, *C.*, and *Vulgate*. **4. red**—the colour of blood. The colour of the horse in each case answers to the mission of the rider. Cf. Matthew 24. 28-36. "Think not I am come to send peace on earth: I came not to send a peace, but a

sword. The *white* horse of Christ's bloodless victories is soon followed, through man's perversion of the Gospel, by the *red* horse of bloodshed; but this is overruled to the clearing away of the obstacles to Christ's coming kingdom. The patient *ox* is the emblem of the second *living creature* who, at the opening of this seal, saith, "Come." The saints amidst judgments on the earth in patience "endure to the end." **that they should kill**—The *Greek* is indicative future, "that they may, as they also shall, kill one another." **5. Come and see**—The two oldest MSS., A, C, and *Vulgate*, omit "and see." B retains the words, *black*—implying *sadness* and *want*, *had*—*Greek*, "having." **a pair of balances**—the symbol of scarcity of provisions, the bread being doled out by weight. **6. a voice**—Two oldest MSS., A, C, read, "as it were a voice." B reads as *English Version*. The voice is heard "in the midst of the four living creatures" (as Jehovah in the Shekinah cloud manifested His presence between the cherubim); because it is only for the sake of, and in connection with, His redeemed, that God mitigates His judgments on the earth. **A measure**—"A chœnix," Whilst making food scarce, do not make it so much so that a chœnix (about a day's provision of wheat, variously estimated at two or three pints) shall not be to be got "for a penny" (*denarius*, eight and a half pence of our money, probably the day's wages of a labourer). *Famine* generally follows the *sword*. Ordinarily, from sixteen to twenty measures were given for a *denarius*. The *sword*, *famine*, *noisome beasts*, and the *pestilence*, are God's four judgments on the earth. A spiritual famine, too, may be included in the judgment. The "Come," in the case of this third seal, is said by the third of the four living creatures, whose likeness is *a man*; indicative of sympathy and human compassion for the sufferers. God in it tempers judgment with mercy. Cf. Matthew 24. 7, which indicates the very calamities foretold in these seals, *nation rising against nation* (the sword), *famines*, *pestilences* (v. 8), and *earthquakes* (v. 12). **three measures of barley for a penny**—the cheaper and less nutritious grain, bought by the labourer who could not buy enough wheat for his family with his day's wages, a *denarius*, and, therefore, buys barley. **see thou hurt not the oil, and the wine**—the luxuries of life, rather than necessities; the oil and wine were to be spared for the refreshment of the sufferers. **7. and see**—Supported by B. Omitted by A, C, and *Vulgate*. The *fourth living creature*, who was "like a flying eagle," introduces this seal; implying high-soaring intelligence, and judgment descending from on high fatally on the ungodly, as the king of birds on his prey. **8. pale**—"livid." [ALFORD.] **Death**—personified. **Hell**—*Hades* personified. **unto them**—*Death* and *Hades*. So A, C read. But B and *Vulgate* read, "to him." **fourth part of the earth**—Answering to the first four seals; his portion as one of the four, being a *fourth part*. **death**—pestilence; cf. Ezekiel 14. 21 with the four judgments here, the *sword*, *famine*, *pestilence*, and *wild beasts*, the *famine* the consequence of the *sword*; *pestilence*, that of *famine*; and *beasts* multiplying by the consequent depopulation. **with the beasts**—*Greek*, by; more direct agency. These four seals are marked off from the three last, by the four living creatures introducing them with "Come." The calamities indicated are not restricted to one time, but extend through the whole period of Church history to the coming of Christ, before which last great and terrible day of the Lord they shall reach their highest aggravation. The first seal is the summary, Christ going forth *conquering* till all enemies are subdued under Him, with a view to which the judgments subsequently specified accompany the *preaching of the Gospel for a witness to all nations*. **9.** The three last seals relate to the invisible, as the first four to the visible world; the fifth, to the martyrs who have died as believers; the sixth, to those who have died, or who shall be found at Christ's coming, unbelievers, *viz.*, "the kings . . . great men . . . bondman . . . freeman;" the seventh, to the silence in heaven. The scene changes from earth to heaven; so that interpretations which make these three last consecutive to the first four seals, are very doubtful. **I saw**—in spirit. For souls are not

naturally visible. **under the altar**—As the blood of sacrificial victims slain on the altar was poured *at the bottom of the altar*, so the souls of those sacrificed for Christ's testimony are symbolically represented as *under the altar*, in heaven; for the life or animal soul is in the blood, and blood is often represented as crying for vengeance (Genesis 4. 10). The altar in heaven, antitypical to the altar of sacrifice, is Christ crucified. As it is the altar that sanctifies the gift, so it is Christ alone who makes our obedience, and even our sacrifice of life for the truth, acceptable to God. The sacrificial altar was not in the sanctuary, but outside; so Christ's literal sacrifice, and the figurative sacrifice of the martyrs took place, not in the heavenly sanctuary, but outside, here on earth. The only altar in heaven is that antitypical to the temple-altar of incense. The blood of the martyrs cries from the earth under Christ's cross, whereon they may be considered virtually to have been sacrificed; their souls cry from under the altar of incense, which is Christ in heaven, by whom alone the incense of praise is accepted before God. They are *under* Christ, in His immediate presence, shut up unto Him in joyful eager expectancy until He shall come to raise the sleeping dead. Cf. the language of 2 Maccabees 7. 38 as indicating Jewish opinion on the subject, Our brethren who have now suffered a short pain are dead *under* (*Greek*) *God's covenant* of everlasting life, **testimony which they held**—*i. e.*, which they bore, as committed to them to bear. Cf. ch. 12. 17, "Have (same *Greek* as here) the testimony of Jesus." **10. How long**—*Greek*, "Until when?" As in the parable the woman (symbol of the Church) *cries day and night* to the unjust judge for justice against her adversary who is always oppressing her (cf. below, ch. 12. 10); so the elect (not only on earth, but *under Christ's covering*, and in His presence in Paradise) *cry day and night* to God, who will assuredly, in His own time, avenge His and their cause, "though He bear long with them." These passages need not be restricted to some particular martyrdoms, but have been, and are receiving, and shall receive partial fulfilments, until their last exhaustive fulfilment before Christ's coming. So as to the other events foretold here. The glory even of those in Paradise shall only be complete when Christ's and the Church's foes are cast out, and the earth become Christ's kingdom at His coming to raise the sleeping saints. **Lord**—*Greek*, "Master;" implying that He has them and their foes and all His creatures as absolutely at His disposal, as a master has his slaves; hence, in v. 11, "*fellow-servants*," or *fellow-slaves* follows. **holy**—*Greek*, "the Holy one." **avenge**—"exact vengeance for our blood." **on**—*Greek*, "from them." **that dwell on the earth**—the ungodly, of earth, earthy, as distinguished from the Church, whose home and heart are even now in heavenly places. **11. white robes**—The three oldest MSS., A, B, C, read, "A white robe was given." **every one of**—One oldest MS., B, omits this. A, C, read, "unto them, unto each," *i. e.*, unto them severally. Though their joint cry for the riddance of the earth from the ungodly is not yet granted, it is intimated that it will be so in due time; meanwhile, *individually* they receive the white robe, indicative of light, joy, and triumphant victory over their foes; even as the Captain of their salvation goes forth on a *white horse conquering and to conquer*; also of purity and sanctity through Christ. MAIMONIDES says that the Jews used to array priests, when approved of, in *white robes*; thus the sense is, they are admitted among the blessed ones, who, as spotless priests, minister unto God and the Lamb. **should**—So C reads. But A, B, "*shall rest*." **a little season**—One oldest MS., B, omits "little." A, C, support it. Even if it be omitted, it is to be inferred that the "season" is short as compared with eternity? BENIGEL fancifully made a *season* (*Greek chronos*, the word here used) to be one thousand one hundred and eleven one-ninth years, and a *time* (ch. 12. 12, 14, *Greek kairos*) to be a fifth of a season, *i. e.*, two hundred and twenty-two two-ninths years. The only distinction in the *Greek* is, a *season* (*Greek chronos*) is a sort of aggregate of times. *Greek kairos*, a specific time, and so of short duration. As to their rest, cf. ch. 14. 13 (the same *Greek anapauomai*); *Isaiah*

57. 2; Daniel 12. 13. **until their . . . brethren . . . he fulfilled**—in number. Until their full number shall have been completed. The number of the elect is definitely fixed; perhaps to fill up that of the fallen angels. But this is mere conjecture. The full blessedness and glory of all the saints shall be simultaneous. The earlier shall not anticipate the later saints. A, C, read, "shall have been accomplished;" B, N, read, "shall have accomplished (their course)." 12. As v. 4, 6-8, the sword, famine, and pestilence, answer to Matthew 24. 6, 7; and v. 9, 10, as to martyrdoms, answer to Matthew 24. 9, 10; so this passage, v. 12, 17, answers to Matthew 24. 29, 30, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; . . . then shall all the tribes of the earth mourn, and they shall see the Son of man coming," &c.; imagery describing the portents of the immediate coming of the day of the Lord; but *not the coming itself* until the elect are sealed, and the judgments invoked by the martyrs descend on the earth, the sea, and the trees (ch. 7). **and, 10**—So A reads. But B, C, omit "10." **earthquake**—Greek, "shaking" of the heavens, the sea, and the dry land; the shaking of these mutable things being the necessary preliminary to the setting up of those things which cannot be shaken. This is one of the catch-words [WORDSWORTH] connecting the sixth seal with the sixth trumpet (ch. 11. 13) and the seventh vial (ch. 16. 17-21); also the seventh seal (ch. 8. 5). **sackcloth**—One kind made of the "hair" of Cilician goats, was called "cilicium," or Cilician cloth, and was used for tents, &c. Paul, a Cilician, made such tents (Acts 18. 3). **moon**—A, B, C, and oldest versions read, "the whole moon;" the full moon; not merely the crescent moon. **as blood**—(Joel 2. 31.) 13. **stars . . . fell . . . as a fig tree casteth her . . . figs**—(Isaiah 34. 4; Nahum 3. 12.) The Church shall be then ripe for glorification, the Antichristian world for destruction, which shall be accompanied with mighty phenomena in nature. As to the stars falling to the earth, Scripture describes natural phenomena as they would appear to the spectator, not in the language of scientific accuracy; and yet, whilst thus adapting itself to ordinary men, it drops hints which show that it anticipates the discoveries of modern science. 14. **departed**—Greek, "was separated from" its place; "was made to depart." Not as ALFORD, "parted asunder;" for, on the contrary, it was rolled together as a scroll which had been open is rolled up and laid aside. There is no "asunder one from another" here in the Greek, as in Acts 15. 39, which ALFORD copies. **mountain . . . moved out of . . . places**—(Psalm 121. 1, Margin; Jeremiah 3. 23; 4. 24; Nahum 1. 5.) This total disruption shall be the precursor of the new earth, just as the pre-Adamic convulsions prepared it for its present occupants. 15. **kings . . . hid themselves**—Where was now the spirit of those whom the world had so greatly feared? [BENGEL.] **great men**—statesmen and high civil officers. **rich men . . . chief captains**—The three oldest MSS., A, B, C, transpose thus, "chief captains . . . rich men." **mighty**—The three oldest MSS., A, B, C, read, "strong" physically (Psalm 33. 16). **in—lit., into; ran into, so as to hide themselves in.** **dens**—"caves." 16. **from the face**—(Psalm 34. 16.) On the whole verse, cf. Hosea 10. 8; Luke 23. 30. 17. **Lit., "the day, the great (day),"** which can only mean the last great day. After the Lord has exhausted all His ordinary judgments, the sword, famine, pestilence, and wild beasts, and still sinners are impenitent, the great day of the Lord itself shall come. Matthew 24. plainly forms a perfect parallelism to the six seals, not only in the events, but also in the order of their occurrence: v. 3, the first seal; v. 6, the second seal; v. 7, the third seal; v. 7, end, the fourth seal; v. 9, the fifth seal, the persecutions and abounding iniquity under which, as well as consequent judgments accompanied with gospel-preaching to all nations as a witness, are particularly detailed, v. 9-28; v. 29, the sixth seal. **to stand**—to stand justified, and not condemned before the Judge. Thus the sixth seal brings us to the verge of the Lord's coming. The ungodly "tribes of the earth" tremble at the signs of His immediate approach. But before he actually inflicts the blow on a person, the elect must be "gathered" out.

CHAPTER VII.

Ver. 1-17. SEALING OF THE ELECT OF ISRAEL. THE COUNTLESS MULTITUDE OF THE GENTILE ELECT. 1. **And**—So B and Syriac. But A, C, Vulgate, and Coptic omit "and." **after these things**—A, B, C, and Coptic, read, "after this." The two visions in this chapter come in as an episode *after* the sixth seal, and before the seventh seal. It is clear that, though "Israel" may elsewhere designate the spiritual Israel, "the elect (Church) on earth" [ALFORD], here, where the names of the tribes one by one are specified, these names cannot have any but the literal meaning. The second advent will be the time of the restoration of the kingdom to Israel, when the times of the Gentiles shall have been fulfilled, and the Jews shall at last say, "Blessed is He that cometh in the name of the Lord." The period of the Lord's absence has been a blank in the history of the Jews as a nation. As then Revelation is the Book of the Second Advent [DEBURGH], naturally mention of God's restored favour to Israel occurs among the events that usher in Christ's advent. **earth . . . sea . . . tree**—The judgments to descend on these are in answer to the martyrs' prayer under the fifth seal. Cf. the same judgments under the fifth trumpet, the sealed being exempt (ch. 9. 4). **on any tree**—Greek, "against any tree" (Greek, *epi ti dendron*: but "on the earth," Greek, *epi tees gees*). 2. **from the east**—Greek, ". . . the rising of the sun." The quarter from which God's glory oftenest manifests itself. 3. **Hurt not**—by letting loose the destructive winds. **till we have sealed the servants of our God**—Parallel to Matthew 24. 31, "His angels . . . shall gather together His elect from the four winds." God's love is such, that He cannot do anything in the way of judgment, till His people are secured from hurt (Genesis 19. 22). Israel, at the eve of the Lord's coming, shall be found re-embodied as a nation; for its tribes are distinctly specified (Joseph, however, being substituted for Dan, whether because Antichrist is to come from Dan, or because Dan is to be Antichrist's especial tool [ABETHAZ tenth century], cf. Genesis 49. 17; Jeremiah 8. 16; Amos 1. 14; just as there was a Judas among the Twelve). Out of these tribes a believing remnant will be preserved from the judgments which shall destroy all the Antichristian confederacy (ch. 6. 12-17), and shall be transfigured with the elect Church of all nations, viz., 144,000 (or whatever number is meant by this symbolical number), who shall faithfully resist the seductions of Antichrist, whilst the rest of the nation, restored to Palestine in unbelief, are his dupes, and at last his victims. Previously to the Lord's judgments on Antichrist and his hosts, these latter shall destroy two-thirds of the nation, one-third escaping, and, by the Spirit's operation through affliction, turning to the Lord, which remnant shall form the nucleus on earth of the Israelite nation that is from this time to stand at the head of the millennial nations of the world. Israel's spiritual resurrection shall be "as life from the dead" to all the nations. As now a regeneration goes on here and there of individuals, so there shall then be a regeneration of nations universally, and this in connection with Christ's coming. Matthew 24. 34, "this generation (the Jewish nation) shall not pass till all these things be fulfilled," which implies that Israel can no more pass away before Christ's advent, than Christ's own words can pass away (the same Greek), Matthew 24. 35. So exactly Zechariah 13. 8, 9; 14. 2-4, 9-21; cf. 12. 2-14; 13. 1, 2. So also Ezekiel 8. 17, 18; 9. 1-7, especially v. 4. Cf. also Ezekiel 10. 2 with ch. 8. 5, where the final judgments actually fall on the earth, with the same accompaniment, the fire of the altar cast into the earth, including the fire scattered over the city So again, ch. 14. 1, the same 144,000 appear on Zion with the Father's name in their forehead, at the close of the section, chs. 12., 13., 14., concerning the Church and her foes. Not that the saints are exempt from trial: v. 14 proves the contrary; but their trials are distinct from the destroying judgments that fall on the world; from these they are exempted, as Israel was from the plagues of Egypt, especially from the last, the Israelite doors having the protecting seal of the blood-mark. **foreheads**—the

most conspicuous and noblest part of man's body; whereon the helmet, "the hope of salvation," is worn. **4. Twelve** is the number of the tribes, and appropriate to the Church: 3 by 4: 3, the *Divine* number, multiplied by 4, the number for world-wide extension. 12 by 12 implies *fixity and completeness*, which is taken a thousand-fold in 144,000. A thousand implies the world perfectly pervaded by the Divine; for it is *ten*, the world number, raised to the power of *three*, the number of God. **of all the tribes—lit.**, "out of every tribe;" not 144,000 of each tribe, but the aggregate of the 12,000 from every tribe. **children—Greek**, "sons of Israel." Ch. 3. 12; 21. 12, are no objection, as ALFORD thinks, to the literal Israel being meant; for, in consummated glory, still the Church will be that "built on the foundation of the (Twelve) apostles (Israelites), Jesus Christ (an Israelite) being the chief corner-stone." Gentile believers shall have the name of Jerusalem written on them, in that they shall share the citizenship antitypical to that of the literal Jerusalem. **5-8.** Judah (meaning *praise*) stands first, as Jesus' tribe. Benjamin, the youngest, is last; and with him is associated second last, Joseph. Reuben, as originally first-born, comes next after Judah, to whom it gave place, having by sin lost its primogeniture-right. Besides the reason given above, another akin for the omission of Dan, is, its having been the first to lapse into idolatry (Judges 18.); for which same reason the name Ephraim, also (cf. Judges 17.; Hosea 4. 17), is omitted, and Joseph substituted. Also, it had been now for long almost extinct. Long before, the Hebrews say [GROTIUS], it was reduced to the one family of Hushim, which perished subsequently in the wars before Ezra's time. Hence it is omitted 1 Chronicles 4-8. Dan's small numbers are joined here to Naphtali's, whose brother he was by the same mother. [BENGEL.] The twelve times twelve thousand sealed ones of Israel are the nucleus of transfigured humanity [AUBERLEN], to which the elect Gentiles are joined, "a multitude which no man could number," v. 9 (*i. e.*, the Church of Jews and Gentiles indiscriminately, in which the Gentiles are the predominant element, Luke 21. 24. The word "tribes," *Greek*, implies that believing Israelites are in this countless multitude). Both are in heaven, yet ruling over the earth, as ministers of blessing to its inhabitants; whilst upon earth the world of nations is added to the kingdom of Israel. The twelve apostles stand at the head of the whole. The upper and the lower congregation, though distinct, are intimately associated. **9. no man—Greek**, "no one." **of all nations—Greek**, "out of every nation." The human race is one nation by origin, but afterwards separated itself into tribes, peoples, and tongues; hence, the one singular stands first, followed by the three plurals. **kindreds—Greek**, "tribes." **people—Greek**, "peoples." The "first-fruits unto the Lamb," the 144,000 (ch. 14. 1-4) of Israel, are followed by a copious harvest of all nations, an election out of the Gentiles, as the 144,000 are an election out of Israel (Note, v. 3). **white robes—(Note, ch. 6. 11; also ch. 3. 5, 18; 4. 4).** **palms in . . . hands—**the antitype to Christ's entry into Jerusalem amidst the palm-bearing multitude. This shall be just when He is about to come visibly and take possession of His kingdom. The palm branch is the symbol of joy and triumph. It was used at the feast of tabernacles, on the fifteenth day of the seventh month, when they kept feast to God in thanksgiving for the ingathered fruits. The antitype shall be the completed gathering in of the harvest of the elect redeemed here described. Cf. Zechariah 14. 16, whence it appears that the earthly feast of tabernacles will be renewed, in commemoration of Israel's preservation in her long wilderness-like sojourn among the nations from which she shall now be delivered, just as the original typical feast was to commemorate her dwelling for forty years in booths or tabernacles in the literal wilderness. **10. cried—Greek**, "cry," in the three oldest MSS., A, B, C, *Vulgate*, *Syriac*, and *Coptic*. It is their continuing, ceaseless employment. **Salvation—lit.**, "THE salvation;" all the praise of our salvation be ascribed to our God. At the Lord's entry into Jerusalem, the type, similarly salvation is the cry of the palm-bearing multitudes. *Hosanna*

means *save us now*; taken from Psalm 118. 25, in which Psalm (14, 15, 22, 26) the same connection occurs between *salvation*, the tabernacles of the righteous, and the Jews' cry to be repeated by the whole nation at Christ's coming, "Blessed be He that cometh in the name of the Lord." **11.** The angels, as in ch. 5. 11, in their turn take up the anthem of praise. There it was "many angels," here it is "all the angels." **stood—"were standing."** [ALFORD.] **12. Greek**, "The blessing, the glory, the wisdom, the thanksgiving, the honour, the power, the might [the doxology is sevenfold, implying its totality and completeness], unto the ages of the ages." **13. answered—viz.**, to my thoughts; spoke, asking the question which might have been expected to arise in John's mind from what has gone before. One of the twenty-four elders, representing the Old and New Testament ministry, appropriately acts as interpreter of this vision of the glorified Church. **What, &c.—Greek order** "These which are arrayed in white robes, who are they?" **14. Sir—Greek**, "Lord." B, C, *Vulgate*, *Syriac*, *Coptic* versions, and CYPRIAN read, "My Lord." A omits "My," as *English Version*. **thou knowest—**Taken from Ezekiel 37. 3. Comparatively ignorant ourselves of Divine things, it is well for us to look upward for divinely communicated knowledge. **came—**rather as *Greek*, "come;" implying that they are just come. **great tribulation—Greek**, "THE great tribulation;" "the tribulation, the great one," viz., the tribulation to which the martyrs were exposed under the fifth seal, the same which Christ foretells as about to precede His coming (Matthew 24. 21, *great tribulation*), and followed by the same signs as the sixth seal (Matthew 24. 29, 30), cf. Daniel 12. 1; including also retrospectively all the tribulation which the saints of all ages have had to pass through. Thus this seventh chapter is a recapitulation of the vision of the six seals, ch. 6, to fill up the outline there given in that part of it which affects the faithful of that day. There, however, their number was waiting to be completed, but here it is completed, and they are seen taken out of the earth before the judgments on the Antichristian apostasy; with their Lord, they, and all His faithful witnesses and disciples of past ages, wait for His coming and their coming to be glorified and reign together with Him. Meanwhile, in contrast with their previous sufferings, they are exempt from the hunger, thirst, and scorching heats of their life on earth (v. 16), and are fed and refreshed by the Lamb of God Himself (v. 17; ch. 14. 1-4, 13); an earnest of their future perfect blessedness in both body and soul united (ch. 21. 4-6; 22. 1-5). **washed . . . robes . . . white in the blood of . . . Lamb—(Ch. 1. 5; Isaiah 1. 18; Hebrews 9. 14; 1 John 1. 7; cf. Isaiah 61. 10; Zechariah 3. 3-5).** Faith applies to the heart the purifying blood; once for all for justification, continually throughout the life for sanctification. **15. Therefore—**Because they are so washed white; for without it they could never have entered God's holy heaven; ch. 22. 14, "Blessed are those who wash their robes (the oldest MSS. reading), that they may have right to the tree of life, and may enter in through the gates into the city," 15; 21. 27; Ephesians 5. 26, 27. **before—Greek**, "in the presence of." Matthew 5. 8; 1 Corinthians 13. 12, "face to face." **throne . . . temple—**These are connected because we can approach the heavenly King only through priestly mediation; therefore, Christ is at once King and Priest on His throne **day and night—i. e.**, perpetually; as those approved of as priests by the Sanhedrim were clothed in white, and kept by turns a perpetual watch in the temple at Jerusalem; cf. as to the singers, 1 Chronicles 9. 33, "day and night;" Psalm 134. 1. Strictly "there is no night" in the heavenly sanctuary (ch. 22. 5) **in his temple—**in what is the heavenly analogue to His temple on earth, for strictly there is "no temple therein" (ch. 21. 22), "God and the Lamb are the temple" filling the whole, so that there is no distinction of sacred and secular places; the city is the temple, and the temple the city. Cf. ch. 4. 8, "the four living creatures rest not day and night, saying, Holy," &c. **shall dwell among them—**rather (*Greek scenosai ep autous*), "shall be the tabernacle over them" (cf. ch. 21. 3, Leviticus 26. 11; especially Isaiah 4. 5, 6; 8. 14; 25. 4; Ezekiel 37. 27). His dwelling among them is to be understood as

secondary truth, besides what is expressed, *viz.*, His being their covert. When once He *tabernacled among us as the Word made flesh*, He was in great lowliness; then He shall be in great glory. 16. (Isaiah 49. 10.) *hunger no more*—as they did here. *thirst any more*—(John 4. 13.) *the sun*—literally, scorching in the East. Also, symbolically, the *ur* of persecution. *neither . . . light*—Greek, “by no means at all . . . light” (fall), &c. *heat*—as the sirocco. 17. *In the midst of the throne*—*i. e.*, in the middle point in front of the throne (ch. 5. 6). *feed*—Greek, “tend as a shepherd.” *living fountains of water*—A, B, *Vulgate*, and CYPRIAN read, (eternal) “*life's fountains of waters*.” Living” is not supported by the old authorities.

CHAPTER VIII.

1-18. SEVENTH SEAL. PREPARATION FOR THE SEVEN TRUMPETS. THE FIRST FOUR AND THE CONSEQUENT PLAGUES. 1. *was*—Greek, “came to pass;” “began to be.” *silence in heaven about . . . half an hour*—The last seal having been broken open, the book of God's eternal plan of redemption is opened for the Lamb to read to the blessed ones in heaven. The *half hour's silence* contrasts with the previous jubilant songs of the *great multitude*, taken up by the *angels* (ch. 7. 9-11). It is the solemn introduction to the employments and enjoyments of the eternal Sabbath-rest of the people of God, commencing with the Lamb's reading the book heretofore sealed up, and which we cannot know till then. In ch. 10. 4, similarly at the eve of the sounding of the seventh trumpet, when the seven thunders uttered their voices, John is forbidden to write them. The seventh trumpet (ch. 11. 15-19) winds up God's vast plan of providence and grace in redemption, just as the seventh seal brings it to the same consummation. So also the seventh vial, ch. 16. 17. Not that the seven seals, the seven trumpets, and the seven vials, though parallel, are repetitions. They each trace the course of Divine action up to the grand consummation in which they all meet, under a different aspect. *Thunders, lightnings, an earthquake, and voices*, close the seven thunders and the seven seals alike (cf. ch. 8. 5, with ch. 11. 19). Cf. at the seventh vial, the voices, thunders, lightnings, and earthquake, ch. 16. 18. The *half-hour silence* is the brief pause GIVEN TO JOHN between the preceding vision and the following one, implying, on the one hand, the solemn introduction to the eternal sabbatism which is to follow the seventh seal; and, on the other, the silence which continued during the incense-accompanied prayers which usher in the first of the seven trumpets (ch. 8. 3-5). In the Jewish temple, musical instruments and singing resounded during the whole time of the offering of the sacrifices, which formed the first part of the service. But at the offering of incense, solemn silence was kept (Psalm 62. 1, “My soul waiteth upon God,” *Margin*, “is silent;” 65. 1, *Margin*), the people praying secretly all the time. The *half-hour stillness* implies, too, the earnest adoring expectation with which the blessed spirits and the angels await the succeeding unfolding of God's judgments. A *short space* is implied; for even an *hour* is so used (ch. 17. 12; 18. 10, 19). 2. *the seven angels*—Cf. the apocryphal Tobit, 12. 15, “I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One.” Cf. Luke 1. 19, “I am Gabriel, that stand in the presence of God.” *stood*—Greek, “stand.” *seven trumpets*—These come in during the time whilst the martyrs rest until their fellow-servants also, that should be killed as they were, should be fulfilled; for it is the inhabitants of the earth on whom the judgments fall, on whom also the martyrs prayed that they should fall (ch. 6. 10). All the ungodly, and not merely some one portion of them, are meant, all the opponents and obstacles in the way of the kingdom of Christ and His saints, as is proved by ch. 11. 15, 18, end, at the close of the seven trumpets. The Revelation becomes more special only as it advances farther (ch. 13.; 16. 10-17.; 18). By the seven trumpets the world-kingsdoms are overturned to make way for Christ's universal kingdom. The first four are connected together: and the last three,

which alone have *Woe, woe, woe* (v. 7-13). 3. *another angel*—not Christ, as many think; for He, in Revelation is always designated by one of His proper titles; though doubtless, He is the only true High Priest, the Angel of the Covenant, standing before the golden altar of incense and there, as Mediator, offering up His people's prayers rendered acceptable before God through the incense of His merit. Here the angel acts merely as a *ministering spirit*, just as the twenty-four elders have vials full of odours, or incense, which are the prayers of saints, and which they present before the Lamb. How precisely their ministry, in perfuming the prayers of the saints and offering them on the altar of incense, is exercised, we know not, but we do know they are not to be prayed to. If we send an offering of tribute to the king, the king's messenger is not allowed to appropriate what is due to the king alone. *there was given unto him*—The angel does not provide the incense; it is given to him by Christ, whose meritorious obedience and death are the incense, rendering the saints' prayers well pleasing to God. It is not the saints who give the angel the incense; nor are their prayers identified with the incense; nor do they offer their prayers to him. Christ alone is the Mediator through whom, and to whom, prayer is to be offered. *offer it with the prayers*—rather as Greek, “give it to the prayers,” so rendering their efficacious as a *sweet-smelling savour* to God. Christ's merits alone can thus incense our prayers, though the angelic ministry be employed to attach this incense to the prayers. The saints' praying on earth, and the angel's incensing in heaven, are simultaneous. *all saints*—The prayers both of the saints in the heavenly rest, and of those militant on earth. The martyrs' cry is the foremost, and brings down the ensuing judgments. *golden altar*—Antitype to the earthly. 4. *the smoke . . . which came with the prayers . . . ascended up*—rather, “the smoke of the incense FOR (or GIVEN TO: ‘given’ being understood from v. 3) the prayers of the saints ascended up, out of the angel's hand, in the presence of God.” The angel merely burns the incense given him by Christ the High Priest, so that its smoke blends with the ascending prayers of the saints. The saints themselves are priests; and the angels in this priestly ministration are but their fellow-servants (ch. 19. 10). 5. *cast it into the earth*—*i. e.*, unto the earth: the hot coals off the altar cast on the earth, symbolize God's fiery judgments about to descend on the Church's foes in answer to the saints' incense-perfumed prayers which have just ascended before God, and those of the martyrs. How marvellous the power of the saints' prayers! *there were*—“there took place,” or “ensued.” *voices . . . thunderings, &c.*—B places the “voices” after “thunderings.” A places it after “lightnings.” 6. *sound*—blow the trumpets. 7. The common feature of the first four trumpets is, the judgments under them affect *natural objects*, the accessories of life, the earth, trees, grass, the sea, rivers, fountains, the light of the sun, moon and stars. The last three, the *woe-trumpets* (v. 13), affect men's life with pain, death, and hell. The language is evidently drawn from the plagues of Egypt, five or six out of the ten exactly corresponding: the *hail*, the *fire* (Exodus 9. 24), the *WATER turned to blood* (Exodus 7. 19), the *darkness* (Exodus 10. 21), the *locusts* (Exodus 10. 12), and perhaps the *death* (ch. 9. 18). Judicial retribution in kind characterizes the inflictions of the first four, those elements which had been abused punishing their abusers. *mingled with*—A, B, and *Vulgate*, read, Greek, . . . *in blood*.” So in the case of the second and third vials (ch. 16. 3, 4). *upon the earth*—Greek, “unto the earth.” A, B, *Vulgate*, and *Syriac* add, “And the third of the earth was burnt up.” So under the third trumpet, the *third* of the rivers is affected: also, under the sixth trumpet, the *third* part of men are killed. In Zechariah 13. 8, 9 this tripartite division appears, but the proportions reversed, two parts killed, only a third preserved. Here, *vice versa*, two-thirds escape, one-third is smitten. The fire was the predominant element. *all green grass*—no longer a third but *all* is burnt up. 8. *as it were*—not literally a mountain: a mountain-like burning mass. There is a plain allusion to Jeremiah 51. 25; Amos 7. 4. *third part of the*

REVELATION IX.

sea became blood—In the parallel second vial, the whole sea (not merely a third) becomes blood. The overthrow of Jericho, the type of the Antichristian Babylon, after which Israel, under Joshua (the same name as Jesus), victoriously took possession of Canaan, the type of Christ's and His people's kingdom, is perhaps alluded to in the seven trumpets, which end in the overthrow of all Christ's foes, and the setting up of His kingdom. On the seventh day, at the seventh time, when the seven priests blew the seven rams' horn trumpets, the people shouted, and the walls fell flat: and then ensued the blood-shedding of the foe. A mountain-like fiery mass would not naturally change water into blood; nor would the third part of ships be thereby destroyed. The symbolical interpreters take the ships here to be churches. For the Greek here for ships is not the common one, but that used in the Gospels of the apostolic vessel in which Christ taught: and the first churches were in the shape of an inverted ship; and the Greek for destroyed is also used of heretical corruptings (1 Timothy 6. 5). 10. a lamp—a torch. 11. The symbolizers interpret the star fallen from heaven as a chief minister (ARIUS, according to BULLINGER, BENDEL, &c.; or some future false teacher, if, as is more likely, the event be still future) falling from his high place in the Church, and instead of shining with heavenly light as a star, becoming a torch lit with earthly fire and smouldering with smoke. And wormwood, though medicinal in some cases, if used as ordinary water would not only be disagreeable to the taste, but also fatal to life: so "heretical wormwood changes the sweet Sillos of Scripture into deadly Marahs." [WORDSWORTH.] Contrast the converse change of bitter Marah water into sweet, Exodus 15, 23, &c. ALFORD gives as an illustration in a physical point of view, the conversion of water into fire-water or ardent spirits, which may yet go on to destroy even as many as a third of the ungodly in the latter days. 12. third part—Not a total obscuration as in the sixth seal (ch. 6. 12, 13). This partial obscuration, therefore, comes between the prayers of the martyrs under the fifth seal, and the last overwhelming judgments on the ungodly under the sixth seal, at the eve of Christ's coming. the night likewise—withdrew a third part of the light which the bright Eastern moon and stars ordinarily afford. 13. an angel—A, B, Vulgate, Syriac, and Coptic, read for "angel," which is supported by none of the oldest MSS., "an eagle:" the symbol of judgment descending fatally from on high; the king of birds pouncing on the prey. Cf. this fourth trumpet and the flying eagle with the fourth seal introduced by the fourth living creature, "like a flying eagle," ch. 4. 7; 6. 7, 8: the aspect of Jesus as presented by the fourth Evangelist. John is compared in the cherubim (according to the primitive interpretation) to a flying eagle: Christ's Divine majesty in this similitude is set forth in the Gospel according to John, His judicial visitations in the Revelation of John. Contrast "another angel," or messenger, with "the everlasting Gospel," ch. 14. 3. through the midst of heaven—Greek, "in the mid-heaven," i. e., in the part of the sky where the sun reaches the meridian: in such a position as that the eagle is an object conspicuous to all. the inhabitants of the earth—the ungodly, the "men of the world," whose "portion is in this life," upon whom the martyrs had prayed that their blood might be avenged (ch. 6. 10). Not that they sought personal revenge, but their zeal was for the honour of God against the foes of God and His Church. no other—Greek, "the remaining voices."

CHAPTER IX.

Ver. 1-21. THE FIFTH TRUMPET: THE FALLEN STAR OPENS THE ABYSS WHENCE ISSUE LOCUSTS. THE SIXTH TRUMPET. FOUR ANGELS AT THE EUPHRATES LOOSED. 1. The last three trumpets of the seven are called, from ch. 8. 13, the woe-trumpets. fall—rather as Greek, "fallen." When John saw it, it was not in the act of falling, but had fallen already. This is a connecting link of this fifth trumpet with ch. 12. 8, 9, 12, "woe to the inhabitants of the earth, for the devil is come down," &c. Cf. Isaiah 14. 12.

"How art thou fallen from heaven, Lucifer, Son of the Morning!" the bottomless pit—Greek, "the pit of the abyss:" the orifice of the hell where Satan and his demons dwell. 3. upon—Greek, "unto," or "into." as the scorpions of the earth—As contrasted with the "locusts" which come up from hell, and are not "of the earth," have power—viz., to sting. 4. not hurt the grass . . . neither . . . green thing . . . neither . . . tree—the food or which they ordinarily prey. Therefore not natural and ordinary locusts. Their natural instinct is supernaturally restrained to mark the judgment as altogether Divine. those men which—Greek, "the men whosoever." In—Greek, "upon their forehead." Thus this fifth trumpet is proved to follow the sealing in ch. 7., under the sixth seal. None of the saints are hurt by these locusts, which is not true of the saints in Mohammed's attack, who is supposed by many to be meant by the locusts; for many true believers fell in the Mohammedan invasions of Christendom. 5. they . . . they—The subject changes: the first "they" is the locusts; the second is the unsealed. five months—the ordinary time in the year during which locusts continue their ravages. their torment—the torment of the sufferers. This fifth verse and v. 6 cannot refer to an invading army. For an army would kill, and not merely torment. 6. shall desire—Greek, "eagerly desire:" set their mind on. shall flee—So B, Vulgate, Syriac, and Coptic, read. But A, & read, "Flee," viz., continually. In ch. 6. 16, which is at a later stage of God's judgments, the ungodly seek annihilation, not from the torment of their suffering, but from fear of the face of the Lamb before whom they have to stand. 7. prepares unto battle—Greek, "made ready unto war." Cf. note Joel 2. 4, where the resemblance of locusts to horses is traced: the plates of a horse armed for battle are an image on a larger scale of the outer shell of the locust. crowns—(Nahum 3. 17.) ELLIOTT explains this of the turbans of Mohammedans. But how could turbans be "like gold?" ALFORD understands it of the head of the locusts actually ending in a crown-shaped fillet which resembled gold in its material. as the faces of men—The "As" seems to imply the locusts here do not mean men. At the same time they are not natural locusts, for these do not sting men (v. 5). They must be supernatural. 8. hair of women—long and flowing. An Arabic proverb compares the antlers of locusts to the hair of girls. EWALD in ALFORD understands the allusion to be to the hair on the legs or bodies of the locusts: cf. "rough caterpillars," Jeremiah 51. 27. as the teeth of lions—(Joel 1. 6, as to locusts.) 9. as it were breastplates of iron—not such as forms the thorax of the natural locust. as . . . chariots (Joel 2. 5-7.) battle—Greek, "war." 10. tails like unto scorpions—like unto the tails of scorpions. and there were stings—There is no oldest MS. for this reading. A, B, &, Syriac, and Coptic read, "and (they have) stings: and in their tails (is) their power (i. e., authority: authorized power) to hurt," &c. 11. And—So Syriac. But A, B, &, omit "and." had—Greek, "have." a king . . . which is the angel—English Version, agreeing with A, &, reads the (Greek) article before "angel," in which reading we must translate, "They have as king over them the angel," &c. Satan (cf. v. 1). Omitting the article with B, we must translate, "They have as king an angel," &c.: one of the chief demons under Satan: I prefer from v. 1, the former. bottomless pit—Greek, "abyss." Abaddon—i. e., perdition or destruction (Job 26. 6; Proverbs 27. 20). The locusts are supernatural instruments in the hands of Satan to torment, and yet not kill, the ungodly, under this fifth trumpet. Just as in the case of godly Job, Satan was allowed to torment with elephantiasis, but not to touch his life. In v. 20, these two woe-trumpets are expressly called "plagues." ANDREAS OF CÆSAREA, A. D. 500, held, in his Commentary on Revelation, that the locusts mean evil spirits again permitted to come forth on earth and afflict men with various plagues. 12. Greek, "The one woe hereafter—Greek, "after these things." I agree with ALFORD, DE BURGH, &c., that these locusts from the abyss refuse to judgments about to fall on the ungodly immediately before Christ's second advent. None of the interpreters

REVELATION X.

ions which regard them as past, are satisfactory. Joel 2-7; 2. 1-11, is strictly parallel, and expressly refers (2. 1) to **THE DAY OF THE LORD GREAT AND VERY TERRIBLE** v. 10 gives the portents accompanying the day of the Lord's coming, *the earth quaking, the heavens trembling, the sun, moon and stars, withdrawing their shining*: v. 18. 2, 32, also point to the immediately succeeding deliverance of Jerusalem: cf. also, the previous last conflict in the valley of Jehoshaphat, and the dwelling of God henceforth in Zion, blessing Judah. DE BURGH confines the locust-judgment to the *Israelite land*, even as the sealed in ch. 7. are Israelites: not that there are not others sealed as elect in the earth; but that, the judgment being confined to *Palestine*, the sealed of *Israel alone* needed to be expressly excepted from the visitation. Therefore, he translates throughout, "**THE LAND**" (i. e., of Israel and Judah), instead of "the earth." I incline to agree with him. 13. **a voice**—*lit.*, "one voice." from—*Greek*, "out of." the **four horns**—*A, Vulgate (Amiatinus MS.), Coptic, and Syriac*, omit "four." B and CYPRIAN support it. The four horns together gave forth their voice, not diverse, but *one*. God's revelation (e. g., the Gospel), though in its aspects fourfold (*four* expressing world-wide extension: whence *four* is the number of the Evangelists), still has but one and the same voice. However, from the parallelism of this sixth trumpet to the fifth seal (ch. 6. 9, 10), the martyrs' cry for the avenging of their blood from the altar reaching its consummation under the sixth seal and sixth trumpet, I prefer understanding this cry from the four corners of the altar to refer to the saints' prayerful cry from the four quarters of the world, incensed by the angel, and ascending to God from the golden altar of incense, and bringing down in consequence fiery judgments. *N* omits the whole clause, "one from the four horns." 14. **in**—*Greek (epi to potamo)*, *ἐν* or "AT, the great river." **Euphrates**—(Cf. ch. 16. 12.) The river whereat Babylon, the ancient foe of God's people was situated. Again, whether from the literal region of the Euphrates, or from the spiritual Babylon (*the apostate Church*, especially *ROME*), four angelic ministers of God's judgments shall go forth, assembling an army of horsemen throughout the four quarters of the earth, to slay a third of men, the brunt of the visitation shall be on *Palestine*. 15. **were**—"which had been prepared." [TREGEILLES rightly.] **for an hour**, &c.—rather as *Greek*, "for (i. e., against) THE hour, and day, and month, and year," *viz.*, appointed by God. The *Greek* article (*teen*), put once only before all the periods, implies that the hour in the day, and the day in the month, and the month in the year, and the year itself, had been definitely fixed by God. The article would have been omitted had a sum-total of periods been specified, *viz.*, 391 years and one month (the period from A. D. 1281, when the Turks first conquered the Christians, to 1672, their last conquest of them, since which last date their empire has declined). **slay**—not merely to "hurt" (v. 10), as in the fifth trumpet, **third part**—(Note, ch. 8. 7-12.) **of men**—*viz.*, of earthy men, ch. 8. 13, "inhabiters of the earth," as distinguished from God's sealed people (of which the sealed of Israel, ch. 7., form the nucleus). 16. Cf. with these 200,000,000, Psalm 68. 17; Daniel 7. 10. The hosts here are evidently, from their numbers and their appearance (v. 17), not merely *human* hosts, but probably *infernal*, though constrained to work out God's will (cf. v. 1, 2). **and I heard**—*A, B, N, Vulgate, Syriac, Coptic, and CYPRIAN*, omit "and." 17. **thus**—as follows. **of fire**—the fiery colour of the breastplates answering to the fire which issued out of their mouths. **of jacinth**—*lit.*, of hyacinth colour, the hyacinth of the ancients answering to our dark blue iris: thus, their dark, dull-coloured breastplates correspond to the smoke out of their mouths. **brimstone**—sulphur-coloured: answering to the brimstone or sulphur out of their mouths. 18. **By these three**—*A, B, C, N*, read (*apo to 'upo*), "From" implying the direction whence the slaughter came; not direct instrumentality as "by" implies. *A, B, C, N*, also add "plagues" after "three." *English Version* reading, which omits it, is not well supported. **by the fire**—*Greek*, "owing to the fire," *lit.*, *ut* of. 19. **their**—*A,*

B, C, N, read, "the power of the horses." In their mouth—whence issued the fire, smoke, and brimstone (v. 17). Many interpreters understand the horsemen to refer to the myriads of Turkish cavalry arrayed in scarlet, blue, and yellow (fire, hyacinth, and brimstone), the lion-headed horses denoting their invincible courage, and the fire and brimstone out of their mouths, the gunpowder and artillery introduced into Europe about this time, and employed by the Turks; the tails, like serpents, having venomous sting, the false religion of Mohammed supplanting Christianity, or, as ELLIOTT thinks, the Turkish pachas' horse tails, worn as a symbol of authority. (1) All this is very doubtful. Considering the parallelism of this sixth trumpet to the sixth seal, the likelihood is that events are intended immediately preceding the Lord's coming. "The false prophet" (as Isaiah 9. 15 proves), or second beast, having the horns of a lamb, but speaking as the dragon, who supports by lying imitations the final Antichrist, seems to me to be intended. Mohammed, doubtless, is a forerunner of him, but not the exhaustive fulfiller of the prophecy here: Satan will, probably, towards the end, bring out all the powers of hell for the last conflict (Note, "devils," v. 20; cf. v. 1, 2, 17, 18). **with them**—with the serpent heads and their venomous fangs. 20. **the rest of the men**—i. e., the ungodly. **yet**—So *A, Vulgate, Syriac, and Coptic*. *B, N*, read, "did not even repent of," *viz.*, so as to give up "the works," &c. Like Pharaoh hardening his heart against repentance notwithstanding the plagues. **of their hands**—(Deuteronomy 31. 29.) Especially the idols made by their hands. Cf. ch. 13. 14, 15, "the image of the beast;" ch. 19. 20. **that they should not**—So *B* reads. But *A, C, N*, read, "... shall not:" implying a prophecy of certainty that it shall be so. **devils**—*Greek*, "demons" which lurk beneath the idols which idolaters worship. 21. **sorceries**—witchcrafts by means of drugs (so the *Greek*). One of the fruits of the unrenowned flesh: the sin of the heathen: about to be repeated by apostate Christians in the last days, ch. 22. 15 "sorcerers." The heathen who shall have rejected the proffered Gospel and clung to their fleshly lusts, and apostate Christians who shall have relapsed into the same, shall share the same terrible judgments. The worship of images was established in the East in 842 A. D. **fornication**—singular: whereas the other sins are in the plural. Other sins are perpetrated at intervals: those lacking purity of heart indulge in one perpetual fornication. [BENGEL.]

CHAPTER X.

Ver. 1-11. **VISION OF THE LITTLE BOOK**. As an episode was introduced between the sixth and seventh seals, so there is one here (ch. 10. 1-11, 14) after the sixth and introductory to the seventh trumpet (ch. 21. 15, which forms the grand consummation). The Church and her fortunes are the subject of this episode: as the judgments on the unbelieving inhabitants of the earth (ch. 8. 13) were the exclusive subject of the fifth and sixth woes-trumpets. Ch. 6. 11 is plainly referred to in v. 6 below; in ch. 6. 11 the martyrs crying to be avenged were told they must "rest yet for a little season" or *time*: in v. 6 here they are assured, "There shall be no longer (any interval of) time;" their prayer shall have no longer to wait, but (v. 7) *at the trumpet-sounding of the seventh angel* shall be consummated, and the mystery of God (His mighty plan heretofore hidden, but then to be revealed) shall be finished. The little open book (v. 2, 9, 10) is given to John by the angel, with a charge (v. 11) that he must prophesy again concerning (so the *Greek*) peoples, nations, tongues, and kings: which prophecy (as appears from ch. 11.) affects those peoples, nations, tongues, and kings only in relation to ISRAEL AND THE CHURCH, who form the main object of the prophecy. 1. **Another mighty angel**—as distinguished from the mighty angel who asked as to the former and more comprehensive book (ch. 5. 2), "Who is worthy to open the book?" clothed with a cloud—The emblem of God coming in judgment. **a**—*A, B, C, N*, read "The" referring to (ch. 4. 3) the rainbow already mentioned **rainbow upon his head**—The emblem of covenant

REVELATION X.

mercy to God's people, amidst judgments on God's foes. Resumed from ch. 4. 3 (see *Note* there). **face as . . . the sun**—(Ch. 1. 16; 18. 1.) **feet as pillars of fire**—(Ch. 1. 15; Ezekiel 1. 7.) The angel, as representative of Christ, reflects His glory, and bears the insignia attributed in ch. 1. 15, 16; 4. 3, to Christ Himself. The *pillar of fire* by night led Israel through the wilderness, and was the symbol of God's presence. **2. He had**—Greek, "Having," in his hand—in his left hand: as in v. 5 (*Note*), he lifts up his right hand to heaven. **a little book**—A roll little in comparison with the "book" (ch. 5. 1) which contained the whole vast scheme of God's purposes, not to be fully read till the final consummation. This other, a *less book*, contained only a portion which John was now to make his own (v. 9, 11), and then to use in prophesying to others. The New Testament begins with the word "book" (Greek *biblus*), of which "the little book" (Greek *biblaridion*) is the diminutive, "the little bible," the Bible in miniature. **upon the sea . . . earth**—Though the beast with seven heads is about to arise out of the sea (ch. 13. 1), and the beast with two horns like a lamb (ch. 13. 11) out of the earth, yet it is but for a time, and that time shall no longer be (v. 6, 7) when once the seventh trumpet is about to sound; the angel with his right foot on the sea, and his left on the earth, claims both as God's, and as about soon to be cleared of the usurper and his followers. **3. As . . . lion**—Christ, whom the angel represents, is often so symbolized (ch. 5. 5, "the Lion of the tribe of Juda"). **seven thunders**—Greek, "the seven thunders." They form part of the Apocalyptic symbolism; and so are marked by the article as *well known*. Thus *thunderings* marked the opening of the seventh seal (ch. 8. 1, 5); so also at the seventh vial (ch. 16. 17, 18). **WORDS-WORTH** calls this *the prophetic use of the article*; "the thunders, of which more hereafter." Their full meaning shall be only known at the grand consummation marked by the seventh seal, the seventh trumpet (ch. 11. 19), and the seventh vial. **uttered their**—Greek, "spoke their own voices;" i. e., voices peculiarly their own, and not now revealed to men. **4. When**— $\aleph$ reads, "Whatsoever things." But most MSS. support *English Version*. **uttered their voices**—A, B, C, $\aleph$ omit "their voices." Then *translate*, "Had spoken." **unto me**—Omitted by A, B, C, $\aleph$, *Syriac*. **seal up**—The opposite command to ch. 22. 20. Even though at the time of the end the things sealed in Daniel's time were to be revealed, yet not so the voices of these thunders. Though heard by John, they were not to be imparted by him to others in this book of Revelation; so terrible are they that God in mercy withholds them, since "sufficient unto the day is the evil thereof." The godly are thus kept from morbid ponderings over the evil to come; and the ungodly are not driven by despair into utter recklessness of life. Alford adds another aim in concealing them, viz., "godly fear, seeing that the arrows of God's quiver are not exhausted." Besides the terrors foretold, there are others unutterable and more horrifying lying in the background. **5. lifted up his hand**—So A and *Vulgate* read. But B, C, $\aleph$, *Syriac*, *Coptic*, " . . . his right hand." It was customary to lift up the hand towards heaven, appealing to the God of truth, in taking a solemn oath. There is in this part of the vision an allusion to Daniel 12. Cf. v. 4, with Daniel 12. 4, 9; and this v. 5, 6, end, with Daniel 12. 7. But there the angel clothed in linen, and standing upon the waters, sware "a time, times, and a half," were to interpose before the consummation; here, on the contrary, the angel standing with his left foot on the earth, and his right upon the sea, swears *there shall be time no longer*. There he lifted up both hands to heaven; here he has the little book now open (whereas in Daniel the book is sealed) in his left hand (v. 2), and he lifts up only his right hand to heaven. **6. liveth for ever and ever**—Greek, "liveth unto the ages of the ages" (cf. Daniel 12. 7). **created heaven . . . earth . . . sea, &c.**—This detailed designation of God as the Creator, is appropriate to the subject of the angel's oath, viz., the consummating of the mystery of God (v. 7), which can surely be brought to pass by the same Almighty power that created all things, and by none else. **that there should be time no longer**—Greek, "that time (i. e., an interval of time) no longer shall be." The martyrs

shall have no longer a time to wait for the accomplishment of their prayers for the purgation of the earth by the judgments which shall remove their and God's foes from it (ch. 6. 11). The appointed season or time of delay is at an end (the same Greek is here as in ch. 6. 11, *chronos*). Not as *English Version* implies. Time shall end and eternity begin. **7. But**—Connected with v. 6. "There shall be no longer time (i. e., delay), but in the days of the voice of the seventh angel, when he is about to (so the Greek) sound his trumpet (so the Greek), then (*lit.*, also; which conjunction often introduces the consequent member of a sentence) the mystery of God is finished," *lit.*, *has been finished*; the prophet regarding the future as certain as if it were past. A, C, $\aleph$, and *Coptic*, read the past tense (Greek *etelesthee*). B reads, as *English Version*, the future (Greek *telesthee*), "should be finished" (cf. ch. 11. 15-18). Sweet consolation to the waiting saints! The seventh trumpet shall be sounded without further delay. **the mystery of God**—the theme of the "little book," and so of the remainder of the Apocalypse. What a grand contrast to the "mystery of iniquity—Babylon!" The mystery of God's scheme of redemption, once hidden in God's secret counsel, and dimly shadowed forth in types and prophecies, but now more and more clearly revealed according as the Gospel-kingdom develops itself, up to its fullest consummation at the end. Then finally His servants shall praise Him most fully, for the glorious consummation of the mystery in having taken to Himself and His saints the kingdom so long usurped by Satan and the ungodly. Thus this verse is an anticipation of ch. 11. 15-18. **declared to**—Greek, "declared the glad tidings to." "The mystery of God" is the Gospel glad tidings. The office of the prophets is to receive the glad tidings from God, in order to declare them to others. The final consummation is the great theme of the Gospel announced to, and by, the prophets (cf. Galatians 3. 8). **8. spake . . . and said**—So *Syriac* and *Coptic* read. But A, B, C, "(I heard) again speaking with me, and saying" (Greek *lalousan . . . legousan*). **little book**—So $\aleph$ and B read. But A, C, "the book." **9. Greek** "I went away." John here leaves heaven, his standing-point of observation heretofore, to be near the angel standing on the earth and sea. **Give**—A, B, C, and *Vulgate* read the infinitive, "Telling him to give." **eat it up**—appropriate its contents so entirely as to be assimilated with (as food), and become part of thyself, so as to impart them the more vividly to others. His finding the roll sweet to the taste at first, is because it was the Lord's will he was doing, and because, divesting himself of carnal feeling, he regarded God's will as always agreeable, however bitter might be the message of judgment to be announced. Cf. Psalm 40. 8, *Margin*, as to Christ's inner complete appropriation of God's word. **thy belly bitter**—Parallel to Ezekiel 2. 10, "There was written therein lamentations, and mourning, and woe." **as honey**—(Psalm 19. 10; 119. 103.) Honey sweet to the mouth, sometimes turns into bile in the stomach. The thought that God would be glorified (ch. 11. 3-6, 11-18) gave him the sweetest pleasure. Yet, afterwards the belly, or carnal natural feeling, was embittered with grief at the prophecy of the coming bitter persecutions of the Church (ch. 11. 7-10), cf. John 16. 1, 2. The revelation of the secrets of futurity is sweet to one at first, but bitter and distasteful to our natural man, when we learn the cross which is to be borne before the crown shall be won. John was grieved at the coming apostasy and the sufferings of the Church at the hands of Antichrist. **10. the little book**—So A, C. But B, $\aleph$, and *Vulgate*, "the book." **was bitter**—Greek, "was embittered." **11. he said**—A, B, and *Vulgate* read, "they say unto me;" an indefinite expression for "it was said unto me." **Thou must**—The obligation lies upon thee, as the servant of God, to prophesy at His command. **again**—as thou didst already in the previous part of this book of Revelation. **before**—rather as Greek (*epilaos*), "concerning many peoples," &c., viz., in their relation to the Church. The eating of the book, as in Ezekiel's case, marks John's inauguration to his prophetic office—here to a fresh stage in it, viz. the revealing of the things

which befall the holy city and the Church of God—the subject of the rest of the book.

CHAPTER XI.

Ver. 1-19. MEASUREMENT OF THE TEMPLE. THE TWO WITNESSES' TESTIMONY: THEIR DEATH, RESURRECTION, AND ASCENSION: THE EARTHQUAKE: THE THIRD WOE: THE SEVENTH TRUMPET USHERS IN CHRIST'S KINGDOM. THANKSGIVING OF THE TWENTY-FOUR ELDERS. This eleventh chapter is a compendious summary of, and introduction to, the more detailed prophecies of the same events to come in chs. 12., 13., 14., 15., 16., 17., 18., 19., 20. Hence we find *anticipatory* allusions to the subsequent prophecies; cf. v. 7, "the beast that ascendeth out of the bottomless pit" (not mentioned before), with the detailed accounts, ch. 13. 1, 11; 17. 8; also v. 8, "the great city," with ch. 14. 8; 17. 1, 5; 18. 10. 1. and the angel stood—Omitted in A, *Vulgate* and *Coptic*. Supported by B and *Syriac*. If it be omitted, *the reed* will, in construction, agree with "saying." So WORDSWORTH takes it. The *reed*, the canon of Scripture, the measuring-reed of the Church, our rule of faith, *speaks*. So in ch. 16. 7 *the altar* is personified as *speaking* (cf. *Note* there). The Spirit speaks in the canon of Scripture (the word *canon* is derived from *Hebrew* *kaneh*, "a reed," the word here used; and John it was who completed the canon). So VICTORINUS, AQUINAS, and VITRINGA. "Like a rod," viz., *straight*: like a rod of iron (ch. 2. 27), unbending, destroying all error, and that "cannot be broken." Ch. 2. 27; Hebrews 1. 8, *Greek*, "a rod of straightness," *English Version*, "a sceptre of righteousness;" this is added to guard against it being thought that the *reed* was one "shaken by the wind." In the abrupt style of the Apocalypse, "saying" is possibly indefinite, put for "*one said*." Still WORDSWORTH'S view agrees best with *Greek*. So the ancient commentator, ANDREAS OF CÆSAREA, in the end of the fifth century (cf. *Note*, v. 3, 4), *the temple*—*Greek* *naos* (as distinguished from the *Greek* *hieron*, or temple in general), the Holy place, "*the sanctuary*." *the altar*—of incense; for it alone was in *the sanctuary* (*Greek* *naos*). The measurement of the Holy place seems to me to stand parallel to the sealing of the elect of Israel under the sixth seal. God's elect are symbolized by the sanctuary at Jerusalem (1 Corinthians 3. 16, 17, where the same *Greek* word *naos* occurs for "temple," as here). Literal Israel in Jerusalem, and with the temple restored (Ezekiel 40. 3, 5, where also the temple is measured with the measuring-reed, 41., 42., 43., 44.), shall stand at the head of the elect Church. The measuring implies at once the exactness of the proportions of the temple to be restored, and the definite completeness (not one being wanting) of the numbers of the Israelite and of the Gentile elections. The literal temple at Jerusalem shall be the typical forerunner of the heavenly Jerusalem, in which there shall be all temple, and no portion exclusively set apart as temple. John's accurately drawing the distinction in subsequent chapters between God's servants, and those who bear the mark of the beast, is the way whereby he fulfils the direction here given him to *measure the temple*. The fact that the temple is distinguished from *them that worship therein*, favours the view that the spiritual temple, the Jewish and Christian Church, is not exclusively meant, but that the literal temple must also be meant. It shall be rebuilt on the return of the Jews to their land. Antichrist shall there put forward his blasphemous claims. The sealed elect of Israel, the head of the elect Church, alone shall refuse his claims. These shall constitute the true sanctuary which is here measured, i. e., accurately marked and kept by God, whereas the rest shall yield to his pretensions. WORDSWORTH objects that, in the twenty-five passages of the Acts, wherein the Jewish temple is mentioned, it is called *hieron*, not *naos*, and so in the apostolic Epistles; but this is simply because no occasion for mentioning the *literal Holy place* (*Greek* *naos*) occurs in Acts and the Epistles; indeed, in Acts 7. 48, though not directly, there does occur the term *naos*, indirectly referring to the Jerusalem temple *Holy place*. In addressing Gentile Christians, to

whom the literal Jerusalem temple was not familiar, it was to be expected the term *naos* should not be found in the literal, but in the spiritual sense. In v. 19 *naos* is used in a local sense; cf. also ch. 14. 15, 17; 15. 5, 8. 2. But—*Greek*, "And," *the court* . . . without—all outside *the Holy place* (v. 1). *leave out*—of thy measurement, *lit.*, "cast out;" reckon as unhallowed. *It*—Emphatical. *It* is not to be measured; whereas the holy place is. *given*—by God's appointment. *unto the Gentiles*—In the wider sense, there are meant here "the times of the Gentiles," wherein Jerusalem is "*trodden down* of the Gentiles," as the parallel, Luke 21. 24, proves; for the same word is used here [*Greek* *patein*], "tread under foot." Cf. also Psalm 79. 1; Isaiah 63. 18. *forty* . . . *two months*—(Ch. 13. 5.) The same period as Daniel's "time, times, and a half" (ch. 12. 14); and v. 3, and ch. 12. 6, the woman a fugitive in the wilderness "a thousand two hundred and threescore days." In the wider sense, we may either adopt the year-day theory of 1260 years (on which, and the papal rule of 1200 years, see my *Notes*, Daniel 7. 25; 8. 14; 12. 11), or rather, regard the 2300 days (Daniel 8. 14), 1335 days (Daniel 12. 11, 12), 1290 days, and 1260 days, as symbolical of the long period of the Gentile times, whether dating from the subversion of the Jewish theocracy at the Babylonian captivity (the kingdom having been never since restored to Israel), or from the last destruction of Jerusalem under Titus, and extending to the restoration of the theocracy at the coming of Him "whose right it is;" the different epochs marked by the 2300, 1335, 1290, and 1260 days, will not be fully cleared up till the grand consummation; but, meanwhile, our duty and privilege urge us to investigate them. Some one of the epochs assigned by many may be right; but as yet it is uncertain. The times of the Gentile monarchies during Israel's *seven times* punishment, will probably, in the narrower sense (v. 2), be succeeded by the much more restricted times of the personal Antichristian tyranny in the Holy Land. The long years of papal misrule may be followed by the short time of the man of sin who shall concentrate in himself all the apostasy, persecution, and evil of the various forerunning Antichrists, Antiochus, Mohammed, Popery, just before Christ's advent. His time shall be the RECAPITULATION and open consummation of the "mystery of iniquity" so long leavening the world. Witnessing churches may be followed by witnessing individuals, the former occupying the longer, the latter, the shorter period. The *three and a half* (1260 days being three and a half years of 360 days each, during which the two witnesses prophesy in sackcloth) is the sacred number *seven* halved, implying the Antichristian world-power's time is broken at best; it answers to the *three and a half years'* period in which Christ witnessed for the truth, and the Jews, His own people, disowned Him, and the God-opposed world-power crucified Him (cf. *Note*, Daniel 9. 27). The three and a half, in a word, marks the time in which the earthly rules over the heavenly kingdom. It was the duration of Antiochus' treading down of the temple and persecution of faithful Israelites. The resurrection of the witnesses after three and a half days, answers to Christ's resurrection after three days. The world-power's times never reach the sacred fulness of seven times 360, i. e., 2520, though they approach to it in 2300 (Daniel 8. 14). The forty-two months answer to Israel's forty-two sojournings (Numbers 33. 1-50) in the wilderness, as contrasted with the sabbatic rest in Canaan: reminding the Church that here, in the world-wilderness, she cannot look for her sabbatic rest. Also, three and a half years was the period of the heaven being shut up, and of consequent famine, in Elias' time. Thus, three and a half represented to the Church the idea of toil, pilgrimage, and persecution. 3. *I will give power*—There is no "power" in the *Greek*, so that "give" must mean "give commission," or some such word. *my two witnesses*—*Greek*, "the two witnesses of me." The article implies that the two were well known at least to John. *prophecy*—preach under the inspiration of the Spirit, denouncing judgments against the apostate. They are described by symbol as "the two olive trees" and "the two candlesticks," or *lamp-stands*, "standing before the God of the

REVELATION XI.

earth. The reference is to Zechariah 4. 3, 12, where two *individuals* are meant, Joshua and Zerubbabel, who ministered to the Jewish Church, just as the two olive trees emptied the oil out of themselves into the bowl of the candlestick. So in the final apostasy God will raise up two inspired witnesses to minister encouragement to the afflicted, though sealed, remnant. As two candlesticks are mentioned v. 4, but only *one* in Zechariah 4, I think the twofold Church, Jewish and Gentile, may be meant by the two candlesticks represented by the two witnesses; just as in ch. 7. there are described first the sealed of Israel, then those of all nations. But see *Note*, v. 4. The actions of the two witnesses are just those of Moses when witnessing for God against Pharaoh (the type of Antichrist, the last and greatest foe of Israel), *turning the waters into blood*, and *smiting with plagues*; and of Elijah (the witness for God in an almost universal apostasy of Israel, a remnant of 7000, however, being left, as the 144,000 sealed, ch. 7.) causing *fire* by his word to *devour the enemy*, and *shutting heaven*, so that it rained not for three years and six months, the very time (1260 days) during which the two witnesses prophesy. Moreover, the words "witness" and "prophesy" are usually applied to *individuals*, not to abstractions (cf. Psalm 52. 8). DE BURGH thinks Elijah and Moses will again appear, as Malachi 4. 5, 6 seems to imply (cf. Matthew 17. 11; Acts 3. 21). Moses and Elijah appeared with Christ at the Transfiguration, which foreshadowed His coming millennial kingdom. As to Moses, cf. Deuteronomy 34. 5, 6; Jude 9. Elias' genius and mode of procedure bears the same relation to the second coming of Christ, that John the Baptist's did to the first coming. [BENGEL.] Many of the early Church thought the two witnesses to be Enoch and Elijah. This would avoid the difficulty of the dying a *second* time, for these have never yet died; but, perhaps, shall be the witnesses slain. Still, the *turning the water to blood*, and the *plagues* (v. 6), apply best to *Moses* (cf. ch. 15. 3, "the song of Moses"). The transfiguration-glory of Moses and Elias was not their permanent resurrection-state, which shall not be till Christ shall come to glorify His saints, for He has precedence before all in rising. An objection to this interpretation is, that those blessed departed servants of God would have to submit to death (v. 7, 8), and this in Moses' case a *second* time, which Hebrews 9. 27 denies. See my *Note*, Zechariah 4. 11, 12, on the two witnesses as answering to "the two olive trees." The two olive trees are channels of the oil feeding the Church, and symbols of peace. The Holy Spirit is the oil in them. Christ's witnesses, in remarkable times of the Church's history, have generally appeared in pairs: as Moses and Aaron, the inspired civil and religious authorities; Caleb and Joshua; Ezekiel the priest and Daniel the prophet; Zerubbabel and Joshua. **In sackcloth**—The garment of prophets, especially when calling people to mortification of their sins, and to repentance. Their very exterior aspect accorded with their teachings: so Elijah, and John who came in His spirit and power. The *sackcloth* of the witnesses is a catchword linking this episode under the sixth trumpet, with the *sun black as sackcloth* (in righteous retribution on the apostates who rejected God's witnesses) under the sixth seal (ch. 6. 12). **4. standing before the God of the earth**—A, B, C, *Vulgate*, *Syriac*, *Coptic*, and ANDREAS read "Lord" for "God;" so Zechariah 4. 14. Ministering to (Luke 1. 19), and as in the sight of Him, who, though now so widely disowned on *earth*, is its rightful King, and shall at last be openly recognized as such (v. 15). The phrase alludes to Zechariah 4. 10, 14, "the two anointed ones that stand by the Lord of the whole earth." The article "the" marks this allusion. They are "the two candlesticks," not that they are the Church, the *one* candlestick, but as its representative *light-bearers* (*Greek*, Philippians 2. 15, *phosiores*), and ministering for its encouragement in a time of apostasy. WORDSWORTH'S view is worth consideration, whether it may not constitute a secondary sense: *the two witnesses, the olive trees*, are the TWO TESTAMENTS ministering their testimony to the Church of the old dispensation, as well as to that of the new, which explains the two witnesses

being called also *the two candlesticks* (the Old and New Testament churches: the candlestick in Zechariah 4. is but *one*, as there was then but one Testament, and one Church, the Jewish). The Church in both dispensations has no light in herself, but derives it from the Spirit through the witness of the twofold word, the two olive trees: cf. (*Note*) v. 1, which is connected with this, *the reed*, the *Scripture canon*, being the measure of the Church: so PRIMASIUS X., p. 314: the two witnesses preach in sackcloth, marking the ignominious treatment which the word, like Christ Himself, receives from the world. So the twenty-four elders represent the ministers of the two dispensations by the double twelve. But v. 7 proves that primarily the two Testaments cannot be meant; for these shall never be "killed," and never "shall have finished their testimony" till the world is finished. **5. will hurt—Greek**, "wishes," or "desires to hurt them," *fire . . . devoureth*—(Cf. Jeremiah 5. 14; 23. 29). **out of their mouth**—Not literally, but God makes their inspired denunciations of judgment to come to pass and devour their enemies. **if any man will hurt them**—Twice repeated, to mark the immediate certainty of the accomplishment. **in this manner**—so in like manner as he tries to hurt them (cf. ch. 13. 10). Retribution in kind. **6. These . . . power—Greek**, "authorized power." **it rain not—Greek** (*huetos brechee*), "rain shower not," *lit.*, "moisten not" (the earth). **smit . . . with all plagues—Greek**, "with (*lit.*, *in*) every plague." **7. finished their testimony**—The same verb is used of Paul's ending his ministry by a violent death. **the beast that ascended out of the bottomless pit—Greek**, "the wild beast . . . the abyss." This beast was not mentioned before, yet he is introduced as "*the beast*," because he had already been described by Daniel (7. 3, 11), and he is fully so in the subsequent part of the Apocalypse, viz., ch. 13. 1; 17. 8. Thus, John at once appropriates the Old Testament prophecies; and also, viewing his whole subject at a glance, mentions as familiar things (though not yet so to the reader) objects to be described hereafter by himself. It is a proof of the unity that pervades all Scripture. **make war against them**—alluding to Daniel 7. 21, where the same is said of the *little horn* that sprang up among the ten horns on the fourth beast. **8. dead bodies**—So *Vulgate*, *Syriac* and ANDREAS. But A, B, C, the oldest MSS., and *Coptic* read the singular, "dead body." The two fallen in one cause are considered as *one*. **the great city**—Eight times in the Revelation elsewhere used of BABYLON (ch. 14. 8; 16. 19; 17. 18; 18. 10, 16, 18, 19, 21). In ch. 21. 10 (*English Version* as to the *new Jerusalem*), the oldest MSS. omit "the great" before *city*, so that it forms no exception. It must, therefore, have an anticipatory reference to the mystical Babylon. **which—Greek**, "the which," viz., *the city which*. **spiritually**—In a spiritual sense. **Sodom**—The very term applied by Isaiah 1. 10 to apostate Jerusalem (cf. Ezekiel 16. 48). **Egypt**—the nation which the Jews' besetting sin was to lean upon. **where . . . Lord was crucified**—This identifies the city as Jerusalem, though the Lord was crucified *outside* of the city. EUSEBIUS mentions that the scene of Christ's crucifixion was enclosed within the city by Constantine; so it will be probably at the time of the slaying of the witnesses. The Beast [e. g., Napoleon and France's efforts] has been long struggling for a footing in Palestine; after his ascent from the bottomless pit he struggles much more. [BENGEL.] Some one of the Napoleonic dynasty may obtain that footing, and even be regarded as Messiah by the Jews, in virtue of his restoring them to their own land; and so may prove to be the last Antichrist. The difficulty is, how can Jerusalem be called "the great city," i. e., Babylon? By her becoming the world's capital of idolatrous apostasy, such as Babylon originally was, and then Rome has been; just as she is here called also "Sodom and Egypt." **also our**—A, B, C, ORIGEN, ANDREAS, &c., read, "also *their*." Where *the Lord*, also, as well as they, was slain. Cf. ch. 18. 24, *where the blood of ALL slain on earth* is said to be found in BABYLON, just as in Matthew 23. 35, Jesus saith that, "upon the Jews and JERUSALEM" (cf. v. 37-38) shall "come ALL the

REVELATION XI.

righteous blood shed upon earth;" whence it follows Jerusalem shall be the last capital of the world-apostasy, and so receive the last and worst visitation of all the judgments ever inflicted on the apostate world, the earnest of which was given in the Roman destruction of Jerusalem. In the wider sense, in the Church-historical period, the Church being the sanctuary, all outside of it is the world, the great city, wherein all the martyrdoms of saints have taken place. *Babylon* marks its idolatry, *Egypt* its tyranny, *Sodom* its desperate corruption, *Jerusalem* its pretensions to sanctity on the ground of spiritual privileges, whilst all the while it is the murderer of Christ in the person of His members. All which is true of Rome. So VITRINGA. But in the more definite sense, *Jerusalem* is regarded, even in Hebrews (ch. 13. 12-14), as the world-city which believers were then to go forth from, in order to "seek one to come." 9. **they**—rather, "(some) of the peoples." **people**—Greek, "peoples." **kindreds**—Greek, "tribes;" all save the elect (whence it is not said, *The peoples, &c.*, but [some] of the peoples, &c.; or, some of the peoples, &c., may refer to those of the nations, &c., who at the time shall hold possession of Palestine and Jerusalem). **shall see**—So *Vulgate, Syriac, and Coptic*. But A, B, C, ANDREAS, the present, "see," or rather (Greek *blepousin*), "look upon." The prophetic present. **dead bodies**—So *Vulgate, Syriac, and ANDREAS*. But A, B, C, and *Coptic*, singular, as in v. 8, "dead body." Three and a half days answer to the three and a half years (*Notes, v. 2, 3*), the half of seven, the full and perfect number. **shall not suffer**—So B, *Syriac, Coptic, and ANDREAS*. But A, C, and *Vulgate* read, "do not suffer." **in graves**—So *Vulgate* and PRIMASIUS. But B, C, *Syriac, Coptic, and ANDREAS*, singular; translate, "into a sepulchre," *lit., a monument*. Accordingly, in righteous retribution in kind, the flesh of the Antichristian hosts is not buried, but given to all the fowls in mid-heaven to eat (ch. 19. 17, 18, 21). 10. **they that dwell upon . . . earth**—those who belong to the earth, as its citizens, not to heaven (ch. 3. 10; 8. 13; 12. 12; 13. 8). **shall**—So *Vulgate, Syriac, and Coptic*. But A, B, C read the present; cf. *Note*, on "shall not suffer," v. 9. **rejoice over them**—The Antichristianity of the last days shall probably be under the name of philosophical enlightenment and civilization, but really man's defilement of himself. Fanaticism shall lead Antichrist's followers to exult in having at last seemingly silenced in death their Christian rebukers. Like her Lord, the Church will have her dark passion-week followed by the bright resurrection-morn. It is a curious historical coincidence that, at the fifth Lateran Council, May 5, 1514, no witness (not even the Moravians who were summoned) testified for the truth, as HUSS and JEROME did at Constance; an orator ascended the tribunal before the representatives of Papal Christendom, and said, There is no reclaimant, no opponent. LUTHER, on October 31, 1517, exactly three and a half years afterwards, posted up his famous thesis on the church at Wittenberg. The objection is, the years are years of 365, not 360, days, and so two and a half days are deficient; but still the coincidence is curious; and if this prophecy be allowed other fulfillments, besides the final and literal one under the last Antichrist, this may reasonably be regarded as one. **send gifts one to another**—as was usual at a joyous festival. **tormented them**—*viz.*, with the plagues which they had power to inflict (v. 5, 6); also, by their testimony against the earthly. 11. **Translate as Greek**, "After the three days," &c. **the Spirit of life**—the same which breathed life into Israel's dry bones, Ezekiel 37. 10, 11 (where see my *Notes*), "Breath came into them." The passage here, as there, is closely connected with Israel's restoration as a nation to political and religious life. Cf. also concerning the same, Hosea 6. 2, where Ephraim says, "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight." **into**—so B and *Vulgate*. But A reads (Greek *en autois*), "(so as to be) in them." **stood upon their feet**—the very words in Ezekiel 37. 10, which proves the allusion to be to Israel's resurrection, in contrast to "the times of the Gentiles" wherein these "tread under foot the holy city." **great fear**—such as fell on the soldiers guarding Christ's tomb at His resurrection

(Matthew 28. 4), when also there was a great earthquake (v. 2). **saw**—Greek, "beheld." 12. **They**—So A, C, *Vulgate*. But B, *Coptic, Syriac, and ANDREAS* read, "I heard." **a cloud**—Greek, "the cloud;" which may be merely the generic expression for what we are familiar with, as we say "the clouds." But I prefer taking the article as definitely alluding to THE cloud which received Jesus at His ascension, Acts 1. 9 (where there is no article, as there is no allusion to a previous cloud, such as there is here). As they resembled Him in their three and a half years' witnessing, their three and a half days lying in death (though not for exactly the same time, nor put in a tomb as He was), so also in their ascension is the translation and transfiguration of the scaled of Israel (ch. 7.), and the elect of all nations, caught up out of the reach of the Antichristian foe. In ch. 14. 14, 15, 16, He is represented as sitting on a white cloud. **their enemies beheld them**—and were thus openly convicted by God for their unbelief and persecution of His servants; unlike Elijah's ascension formerly, in the sight of friends only. The Church caught up to meet the Lord in the air, and transfigured in body, is justified by her Lord before the world, even as the man-child (Jesus) was "caught up unto God and His throne" from before the dragon standing ready to devour the woman's child as soon as born. 13. "In that same (*lit., the*) hour." **great earthquake**—answering to the "great earthquake" under the sixth seal, just at the approach of the Lord (ch. 6. 12). Christ was delivered unto His enemies on the fifth day of the week, and on the sixth was crucified, and on the sabbath rested; so it is under the sixth seal and sixth trumpet that the last suffering of the Church, begun under the fifth seal and trumpet, is to be consummated, before she enters on her seventh day of eternal sabbath. Six is the number of the world-power's greatest triumph, but at the same time verges on seven, the Divine number, when its utter destruction takes place. Cf. 666 in ch. 13. 18, "the number of the beast." **tenth part of the city fell**—*i. e.*, of "the great city" (ch. 16. 19; Zechariah 14. 2). Ten is the number of the world-kingsdoms (ch. 17. 10-12), and the beast's horns (ch. 13. 1), and the dragon's (ch. 12. 3). Thus, in the Church-historical view, it is hereby implied, that one of the ten apostate world-kingsdoms fall. But in the narrower view a tenth of Jerusalem under Antichrist falls. The nine-tenths remain, and become when purified the centre of Christ's earthly kingdom. **of men**—Greek, "names of men." The men are as accurately enumerated as if their names were given. **seven thousand**—ELLIOTT interprets *seven chiliads* or provinces, *i. e.*, the seven Dutch United Provinces lost to the papacy; and "names of men," titles of dignity, duchies, lordships, &c. Rather, *seven thousand* combine the two mystical perfect and comprehensive numbers *seven* and *thousand*, implying the full and complete destruction of the impenitent. **the remnant**—consisting of the Israelite inhabitants not slain. Their conversion forms a blessed contrast to ch. 16. 9; and above, ch. 9. 20, 21. These repenting (Zechariah 12. 10-14; 13. 1), become in the flesh the loyal subjects of Christ reigning over the earth with His transfigured saints, **gave glory to the God of heaven**—which whilst apostates, and worshipping the beast's image, they had not done. **God of heaven**—The apostates of the last days, in pretended scientific enlightenment, recognize no heavenly power, but only the natural forces in the earth which come under their observation. His receiving up into heaven the two witnesses who had power during their time on earth to shut heaven from raining (v. 6), constrained His and their enemies who witnessed it, to acknowledge the God of heaven, to be God of the earth (v. 4). As in v. 4 He declared Himself to be God of the earth by His two witnesses, so now He proves Himself to be God of heaven also. 14. **The second woe**—That under the sixth trumpet (ch. 9. 12-21), including also the prophecy, ch. 11. 1-18. **Woe** to the world, joy to the faithful, as their redemption draweth nigh. **the third woe cometh quickly**—It is not mentioned in detail for the present, until first there is given a sketch of the history of the origination, suffering, and faithfulness of the Church in a time of apostasy and

REVELATION XII.

persecution. Instead of the third woe being detailed, the grand consummation is summarily noticed, the thanksgiving of the twenty-four elders in heaven for the establishment of *Christ's kingdom on earth*, attended with the destruction of the destroyers of the earth. 15. **Sounded**—with his trumpet. Evidently "the last trumpet." *Six* is close to *seven*, but does not reach it. The world-judgments are complete in *six*, but by the fulfilment of *seven* the world-kings become Christ's. Six is the number of the world given over to judgment. It is half of *twelve*, the Church's number, as three and a half is half of seven, the Divine number for completeness. BENGEL thinks the angel here to have been Gabriel, which name is compounded of *El*, God, and *Geber*, MIGHTY MAN (ch. 10. 1). Gabriel therefore appropriately announced to Mary the advent of the *mighty God-man*: cf. the account of the *man-child's* birth which follows (ch. 12. 1-6), to which this forms the transition, though the seventh trumpet in time is subsequent, being the consummation of the historical episode, chs. 12. and 13. The seventh trumpet, like the seventh seal and seventh vial, being the consummation, is accompanied differently from the preceding six: not the consequences which follow on earth, but those IN HEAVEN, are set before us, the *great voices and thanksgiving of the twenty-four elders in heaven*, as the *half-hour's silence in heaven* at the seventh seal, and the *voice out of the temple in heaven*, "It is done," at the seventh vial. This is parallel to Daniel 2. 44, "The God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break to pieces all these kingdoms, and it shall stand for ever." It is the setting up of *Heaven's* sovereignty over the earth visibly, which, when invisibly exercised, was rejected by the earthly rulers heretofore. The distinction of worldly and spiritual shall then cease. There will be no beast in opposition to the woman. Poetry, art, science, and social life will be at once worldly and Christian. **kingdoms**—A, B, C, *Vulgate* read the singular, "The kingdom (sovereignty) of (over) the world is our Lord's and His Christ's." There is no good authority for *English Version* reading. The *kingdoms* of the world give way to the kingdom of (over) the world exercised by Christ. The earth-kingdoms are many: His shall be *one*. The appellation "Christ," the *Anointed*, is here, where His kingdom is mentioned, appropriately for the first time used in Revelation. For it is equivalent to KING. Though priests and prophets also were *anointed*, yet this term is peculiarly applied to Him as KING, in places where He is distinguished from the priests. The glorified Son of man shall rule mankind by His transfigured Church in heaven, and by His people Israel on earth: Israel shall be the priestly mediator of blessings to the whole world, realizing them first. **he**—Not emphatical in the *Greek*. **shall reign for ever and ever**—*Greek*, "unto the ages of the ages." Here begins the millennial reign, the consummation of "the mystery of God" (ch. 10. 7). 16. **before God**—B and *Syriac* read, "before the throne of God." But A, C, *Vulgate*, and *Coptic* read as *English Version*. **seats**—*Greek*, "thrones." 17. **thanks**—for the answer to our prayers (ch. 8. 10, 11) in *destroying them which destroy the earth* (v. 18), thereby preparing the way for setting up the kingdom of thyself and thy saints. **and art to come**—Omitted in A, B, C, *Vulgate*, *Syriac*, CYPRIAN, and ANDREAS. The consummation having actually come, they do not address Him as they did when it was still future, "Thou that art to come." Cf. v. 18, "is come." From the sounding of the seventh trumpet He is to His people JAH, the ever-present Lord, WHO IS, more peculiarly than JEHOVAH "who is, was, and is to come." **taken to thee thy great power**—"to thee" is not in the *Greek*. Christ takes to Him the kingdom as His own of right. 18. **the nations were angry**—Alluding to Psalm 99. 1, LXX., "The Lord is become King: let the peoples become angry." Their anger is combined with *alarm* (Exodus 15. 14; 2 Kings 19. 26, 28, "thy rage against me is come up into mine ears, I will put my hook in thy nose," &c.). *Translate*, as the *Greek* is the same. "The nations were angered, and

thy anger is come." How perty man's impotent anger standing here side by side with that of the omnipotent God! **dead . . . be judged**—Proving that this seventh trumpet is at the end of all things, when the judgment on Christ's foes, and the reward of His saints, long prayed for by His saints, shall take place. **the prophets**—as, for instance, the two *prophesying witnesses* (v. 3), and those who have showed them kindness for Christ's sake. Jesus shall come to effect by His presence that which we have looked for long, but vainly, in His absence, and by other means. **destroy them which destroy the earth**—Retribution in kind (cf. ch. 16. 6; Luke 19. 27). Daniel 7. 14-18, my *Notes*. 19. A similar solemn conclusion to that of the seventh seal, ch. 8. 5, and to that of the seventh vial, ch. 16. 18. Thus, it appears, the seven seals, the seven trumpets, and the seven vials, are not consecutive, but parallel, and ending in the same consummation. They present the unfolding of God's plans for bringing about the grand end under three different aspects, mutually complementing each other. **the temple**—the sanctuary or *Holy place* (*Greek naos*), not the whole temple (*Greek hieron*). **opened in heaven**—A, C read the article, "the temple of God which is in heaven, was opened." **the ark of his testament**—or ". . . His covenant." As in the first verse the earthly sanctuary was *measured*, so here its heavenly antitype is laid open, and the antitype above to the ark of the covenant in the holiest place below is seen, the pledge of God's faithfulness to His covenant in saving His people, and punishing their and His enemies. Thus this forms a fit close to the series of trumpet-judgments, and an introduction to the episode (ch. 12. and 13.) as to His faithfulness to His Church. Here first His secret place, the heavenly sanctuary, is opened for the assurance of His people; and thence proceed His judgments in their behalf (ch. 14. 15, 17; 15. 5; 16. 17), which the great company in heaven laud as "true and righteous." This then is parallel to the scene at the heavenly altar, at the close of the seals and opening of the trumpets (ch. 8. 3), and at the close of the episode (chs. 12-15) and opening of the vials (ch. 15. 7, 8). See *Note* at the opening of next chapter.

CHAPTER XII.

Ver. 1-17. VISION OF THE WOMAN, HER CHILD AND THE PERSECUTING DRAGON. 1. This episode (chs. 12., 13., 14., and 15.) describes in detail the persecution of Israel and the elect Church by the beast, which had been summarily noticed, ch. 11. 7-10, and the triumph of the faithful, and torment of the unfaithful. So also chs. 16.-20. are the description in detail of the judgment on the beast, &c., summarily noticed in ch. 11. 13, 18. The beast in v. 3, &c., is shown not to be alone, but to be the instrument in the hand of a greater power of darkness, Satan. That this is so, appears from the time of ch. 11. being the period also in which the events of chs. 12. and 13. take place. viz., 1260 days (v. 6, 14; ch. 13. 5; cf. ch. 11. 2, 3). **great**—in size and significance. **wonder**—*Greek*, "sign;" significant of momentous truths. **in heaven**—not merely the sky, but the heaven beyond just mentioned, ch. 11. 19; cf. v. 7-9. **woman clothed with the sun . . . moon under her feet**—The Church, Israel first, and then the Gentile Church; clothed with Christ, "the Sun of righteousness." "Fair as the moon, clear as the sun." Clothod with the Sun, the Church is the bearer of Divine supernatural light in the world. So the seven churches (i. e., the Church universal, the woman) are represented as light-bearing *candlesticks* (ch. 1). On the other hand, the moon, though standing above the sea and earth, is altogether connected with them, and is an earthly light: *sea, earth*, and *moon* represent the worldly element, in opposition to the kingdom of God—heaven, the sun. The moon cannot disperse the darkness and change it into day: thus she represents the world-religion (heathenism) in relation to the supernatural world. The Church has the moon, therefore, under her feet; but the stars, as heavenly lights, on her head. The devil directs his efforts against the stars, the angels of the churches, about hereafter to shine for ever. The twelve stars the crowns

REVELATION XII

around her head, are the twelve tribes of Israel. [AUBERLEN.] The allusions to *Israel* before accord with this: cf. ch. 11. 19. "the temple of God;" "the ark of His testament." The ark lost at the Babylonian captivity, and never since found, is seen in the "temple of God opened in heaven," signifying that God now enters again into covenant with His ancient people. The woman cannot mean, literally, the virgin mother of Jesus, for she did not flee into the wilderness and stay there for 1260 days, whilst the dragon persecuted the remnant of her seed (v. 13-17). [DE BURGH.] The *sun, moon, and twelve stars*, are emblematical of Jacob, Leah, or else Rachel, and the twelve patriarchs, i. e., the Jewish Church: secondarily, the Church universal, having *under her feet*, in due subordination, the ever-changing moon, which shines with a borrowed light, emblem of the *Jewish dispensation*, which is now in a position of inferiority, though supporting the woman, and also of the changeful things of this world, and having on her head the crown of twelve stars, the twelve apostles, who, however, are related closely to Israel's twelve tribes. The Church, in passing over into the Gentile world, is (1.) persecuted, (2.) then seduced, as heathenism begins to react on her. This is the key to the meaning of the symbolic woman, beast, harlot, and false prophet. *Woman and beast* form the same contrast as the *Sea of man* and the *beasts* in Daniel. As the Son of man comes *from heaven*, so the woman is seen *in heaven* (v. 1). The two beasts arise respectively *out of the sea* (cf. Daniel 7. 8) and *the earth* (ch. 13. 1, 11): their origin is not of heaven, but of earth earthy. Daniel beholds the heavenly Bridegroom coming visibly to reign. John sees the woman, the Bride, whose calling is heavenly, in the world, before the Lord's coming again. The characteristic of woman, in contradistinction to man, is her being subject, the surrendering of herself, her being receptive. This similarly is man's relation to God, to be subject to, and receive from, God. All autonomy of the human spirit reverses man's relation to God. Womanlike receptivity towards God constitutes *faith*. By it the individual becomes a child of God; the children collectively are viewed as "the woman." Humanity, in so far as it belongs to God, is the *woman*. Christ, the Son of the woman, is in v. 5 emphatically called "the MAN-child" (*Greek, huios archein*, "male-child"). Though born of a woman, and under the law for man's sake, He is also the Son of God, and so the HUSBAND of the Church. As Son of the woman, He is "Son of man;" as *male-child*, He is Son of God, and Husband of the Church. All who imagine to have life in themselves are severed from Him, the Source of life, and, standing in their own strength, sink to the level of senseless *beasts*. Thus, the woman designates universally the kingdom of God; the beast, the kingdom of the world. The woman of whom Jesus was born, represents the *Old Testament congregation of God*. The woman's travail-pains (v. 2) represent the Old Testament believers' ardent longings for the promised Redeemer. Cf. the joy at His birth (Isaiah 9. 6). As new Jerusalem (called also "the woman," or "wife," ch. 21. 2, 9-12) with its twelve gates, is the exalted and transfigured Church, so the woman with the twelve stars is the Church militant. 2. **pained**—*Greek*, "tormented" (*basanizomene*). DE BURGH explains this of the bringing in of the first-begotten into the world AGAIN, when Israel shall at last welcome Him, and when "the man-child shall rule all nations with the rod of iron." But there is a plain contrast between the *painful travailing* of the woman here, and Christ's second coming to the Jewish Church, the believing remnant of Israel, "Before she travailed she brought forth . . . a MAN-CHILD," i. e., almost without travail-pangs, she receives (at His second advent), as if born to her, Messiah and a numerous seed. 3. **appeared**—"was seen." **wonder**—*Greek*, "sign" [*semeion*]. **red**—So A and *Vulgate* read. But B, C, and *Coptic* read, "of fire." In either case, the colour of the dragon implies his fiery rage as a murderer from the beginning. His representative, the beast, corresponds, having seven heads and ten horns (the number of horns on the fourth beast of Daniel 7. ch. 13. 1. But there, ten crowns are on the ten horns (see before

the end, the fourth empire is divided into ten kingdoms); here, seven crowns (rather, "diadems," *Greek, diademata*, not *stephanoi*, "wreaths") are upon his seven heads. In Daniel 7. the Antichristian powers up to Christ's second coming are represented by four beasts, which have among them seven heads, i. e., the first, second and fourth beasts having one head each, the third, four heads. His universal dominion as prince of this fallen world is implied by the seven diadems (contrast the "many diadems on Christ's head," ch. 19. 12, when coming to destroy him and his), the caricature of the seven Spirits of God. His worldly instruments of power are marked by the ten horns, ten being the number of the world. It marks his self-contradictions that he and the beast bear both the number seven (the Divine number) and ten (the world number). 4. **drew**—*Greek* present, "draweth," "drags down." His dragging down the stars with his tail (lashed back and forward in his fury), implies his persuading to apostatize, like himself, and to become earthy, those angels and also once eminent human teachers who had formerly been heavenly (cf. v. 1; ch. 1. 20; Isaiah 14. 12). **stood**—"stands" [ALFORD]: perfect, *Greek, hesteken*, ready to be delivered—"about to bring forth." **for to devour**, &c.—"that when she brought forth he might devour her child." So the dragon, represented by his agent Pharaoh (a name common to all the Egyptian kings, and meaning, according to some, *crocodile*, a reptile like the dragon, and made an Egyptian idol), was ready to devour Israel's males at the birth of the nation. Antitypically the true Israel, Jesus, when born, was sought for destruction by Herod, who slew all the males in and around Bethlehem. 5. **man-child**—*Greek*, "a son, a male." On the deep significance of this term, cf. *Notes*, v. 1, 2. **rule**—*Greek (poimainein)*, "tend as a shepherd" (see *Note*, ch. 2. 27). **rod of iron**—A rod is for long-continued obstinacy, until they submit themselves to obedience [BENGEL]: ch. 2. 27; Psalm 2. 9, which passages prove the Lord Jesus to be meant. Any interpretation which ignores this must be wrong. The male son's birth cannot be the origin of the Christian state (Christianity triumphing over heathenism under Constantine), which was not a Divine child of the woman, but had many impure worldly elements. In a secondary sense, the ascending of the witnesses up to heaven answers to Christ's own ascension, "caught up unto God, and unto His throne;" as also His ruling the nations with a rod of iron is to be shared in by believers (ch. 2. 27). What took place primarily in the case of the Divine Son of the woman, shall take place also in the case of those who are one with Him, the sealed of Israel (ch. 7.), and the elect of all nations, about to be translated and to reign with Him over the earth at His appearing. 6. **woman fled**—Mary's flight with Jesus into Egypt is a type of this. **where she hath**—So C reads. But A, B add "there." **a place**—that portion of the heathen world which has received Christianity professedly, viz., mainly the fourth kingdom, having its seat in the modern Babylon, Rome, implying that all the heathen world would not be Christianized in the present order of things. **prepared of God**—*lit.*, "from God." Not by human caprice or fear, but by the determined counsel and foreknowledge of God, the woman, the Church, fled into the wilderness. **they should feed her**—*Greek*, "nourish her." Indefinite for "she should be fed." The heathen world, the wilderness, could not nourish the Church, but only afford her an outward shelter. Here, as in Daniel 4. 28, and elsewhere, the third person plural refers to the heavenly powers who minister from God nourishment to the Church. As Israel had its time of first bridal love, on its first going out of Egypt into the wilderness, so the Christian Church's wilderness-time of first love was the apostolic age, when it was separate from the Egypt of this world, having no city here, but seeking one to come; having only a place in the wilderness prepared of God (v. 6, 14). The harlot takes the world-city as her own, even as Cain was the first builder of a city, whereas the believing patriarchs lived in tents. Then apostate Israel was the harlot and the young Christian Church the woman; but soon spiritual fornication crept in, and the Church in ch. 17 is

no longer *the woman*, but *the harlot*, the *great Babylon*, which, however, has in it hidden the true people of God (ch. 18. 4). The deeper the Church penetrated into heathendom, the more she herself became heathenish. Instead of overcoming, she was overcome by the world. [ATBERLEN.] Thus, *the woman* is "the one inseparable Church of the Old and New Testament" [HENGSTENBERG], the stock of the Christian Church being Israel (Christ and His apostles being Jews), on which the Gentile believers have been grafted, and into which Israel, on her conversion, shall be grafted, as into *her own olive tree*. During the whole Church-historic period, or "times of the Gentiles," wherein "Jerusalem is trodden down of the Gentiles," there is no believing Jewish Church, and therefore, only the Christian Church can be "the woman." At the same time there is meant, secondarily, the preservation of the Jews during this Church-historic period, in order that Israel, who was once "the woman," and of whom the *man-child* was born, may become so again at the close of the Gentile times, and stand at the head of the two elections, literal Israel, and spiritual Israel, the Church elected from Jews and Gentiles without distinction. Ezekiel 20. 35, 36, "I will bring you into *the wilderness of the people* (*Hebrew, peoples*), and there will I plead with you . . . like as I pleaded with your fathers in the wilderness of Egypt" (cf. my *Note* there): not a *wilderness* literally and locally, but spiritually a *state of discipline and trial* among the Gentile "*peoples*," during the long Gentile times, and one finally consummated in the last time of unparalleled trouble under Antichrist, in which the sealed remnant (ch. 7.) who constitute "the woman," are nevertheless preserved "from the face of the serpent" (v. 14). **thousand two hundred and threescore days**—Anticipatory of v. 14, where the persecution which caused her to flee is mentioned in its place: ch. 13. gives the details of the persecution. It is most unlikely that the transition should be made from the birth of Christ to the last Antichrist, without notice of the long intervening Church-historical period. Probably the 1260 days, or periods, representing this long interval, are RECAPITULATED on a shorter scale analogically during the last Antichrist's short reign. They are equivalent to three and a half years, which, as half of the Divine number *seven*, symbolize the seeming victory of the world over the Church. As they include the whole *Gentile times of Jerusalem's being trodden of the Gentiles*, they must be much longer than 1260 years; for, above five and a half centuries more than 1260 years have elapsed since Jerusalem fell. 7. In Job 1. and 2., Satan appears among the sons of God, presenting himself before God in heaven, as the accuser of the saints: again in Zechariah 3. 1, 2. But at Christ's coming as our Redeemer, he *fell from heaven*, especially when Christ suffered, rose again, and ascended to heaven. When Christ appeared before God as our Advocate, Satan, the accusing adversary, could no longer appear before God against us, but *was cast out judicially* (Romans 8. 33, 34). He and his angels henceforth range through the air and the earth, after a time (*viz.*, the interval between the ascension and the second advent) about to be cast hence also, and bound in hell. That "heaven" here does not mean merely the air, but the abode of angels, appears from v. 9, 10, 12; 1 Kings 22. 19-22. **there was**—*Greek*, "there came to pass," or "arose." **war in heaven**—What a seeming contradiction in terms, yet true! Contrast the blessed result of Christ's triumph, Luke 19. 38, "peace in heaven." Colossians 1. 20, "made peace through the blood of His cross, by Him to reconcile all things unto Himself; whether . . . things in earth, or things in heaven." **Michael and his angels . . . the dragon . . . and his angels**—It was fittingly ordered that, as the rebellion arose from unfaithful angels and their leader, so they should be encountered and overcome by faithful angels and their archangel, in heaven. On earth they are fittingly encountered, and shall be overcome, as represented by the beast and false prophet, by the Son of man and His armies of human saints (ch. 19. 14-21). The conflict on earth, as in Daniel 10, has its correspondent conflict of angels in heaven. Michael is peculiarly the prince, or presiding angel, of the Jewish nation. The conflict in

heaven, though judicially decided already against Satan from the time of Christ's resurrection and ascension, receives its actual completion in the execution of judgment by the angels who cast out Satan from heaven. From Christ's ascension he has no standing-ground judicially against the believing elect. Luke 10. 18, "I beheld (in the earnest of the future full fulfilment given in the subjection of the demons to the disciples) Satan as lightning fall from heaven." As Michael fought before with Satan about the body of the mediator of the old covenant (Jude 9), so now the mediator of the new covenant, by offering His sinless body in sacrifice, arms Michael with power to renew and finish the conflict by a complete victory. That Satan is not yet *actually* and *finally* cast out of heaven, though the *judicial* sentence to that effect received its ratification at Christ's ascension, appears from Ephesians 6. 12, "spiritual wickedness in high (*Greek, heavenly*) places." This is the primary Church-historical sense here. But, through Israel's unbelief, Satan has had ground against that, the elect nation, appearing before God as its accuser. At the eve of its restoration, in the interior sense, his standing-ground in heaven against Israel, too, shall be taken from him, "the Lord that hath chosen Jerusalem" *rebuking* him, and casting him out from heaven *actually* and for ever by Michael, the prince, or presiding angel of the Jews. Thus Zechariah 3. 1-9 is strictly parallel, Joshua, the high priest, being representative of his nation Israel, and Satan standing at God's right hand as adversary to resist Israel's justification. Then, and not till then, fully (v. 10, "now," &c.) shall **ALL things be reconciled unto Christ in HEAVEN** (Colossians 1. 20), and there shall be *peace in heaven* (Luke 19. 38). **against**—A, B, C read, "with." 8. **prevailed not**—A and *Coptic* read, "He prevailed not." But B, C read as *English Version*. **neither**—A, B, C read, "not even" (*Greek oude*); a climax. Not only did they not prevail, but *not even their place was found any more in heaven*. There are four gradations in the ever deeper downfall of Satan: (1.) He is deprived of his heavenly excellency, though having still access to heaven as man's accuser, up to Christ's first coming. As heaven was not fully yet opened to man (John 3. 13), so it was not yet shut against Satan and his demons. The Old Testament dispensation could not overcome him. (2.) From Christ, down to the millennium, he is judicially cast out of heaven as the accuser of the elect, and shortly before the millennium loses his power against Israel, and has sentence of expulsion fully executed on him and his by Michael. His rage on earth is consequently the greater, his power being concentrated on it, especially towards the end, when "he knoweth that he hath but a short time" (v. 12). (3.) He is bound during the millennium (ch. 20. 1-3). (4.) After having been loosed for a while, he is cast for ever into the lake of fire. 9. **that old serpent**—Alluding to Genesis 3. 1, 4. **Devil**—the *Greek* for "accuser," or "slanderer." **Satan**—the *Hebrew* for *adversary*, especially in a court of justice. The twofold designation, Greek and Hebrew, marks the twofold objects of his accusations and temptations, the elect Gentiles and the elect Jews. **world**—*Greek*, "habitable world." 10. **Now**—*Now* that Satan has been cast out of heaven. Primarily fulfilled in part at Jesus' resurrection and ascension, when He said (Matthew 28. 18), "All power [*Greek exousia*, 'authority,' as here; see below] is given unto me in heaven and in earth;" connected with v. 5, "Her child was caught up unto God and to His throne." In the ulterior sense, it refers to the eve of Christ's second coming, when Israel is about to be restored as mother-Church of Christendom, Satan, who had resisted her restoration on the ground of her unworthiness, having been cast out by the instrumentality of Michael, Israel's angelic prince (*Note*, v. 7). Thus this is parallel, and the necessary preliminary to the glorious event similarly expressed, ch. 11. 15, "The kingdom of this world is become (the very word here, *Greek egeneto*, 'is come,' 'hath come to pass') our Lord's and His Christ's," the result of Israel's resigning her place. **salvation**, &c.—*Greek*, "the salvation (*viz.*, fully, finally, and victoriously accomplished, Hebrews 9. 28; cf. Luke 3. 4, yet future; hence, not till *now* do the blessed raise the

REVELATION XII.

fullest hallelujah for *salvation* to the Lamb, ch. 7. 10; 19. 1) *the power* (*Greek dunamis*), and *the authority* (*Greek exousia*; *legitimate power*; see above) of His Christ." **accused them before our God day and night**—Hence the need that the oppressed Church, *God's own elect* (like the widow, *continually coming*, so as even to weary the unjust judge), should *cry day and night unto Him*. **11. they**—Emphatic in the *Greek*. "They" in particular. They and they alone. They were the persons who overcame. **overcame**—(*Romans* 8. 33, 34, 37, 16. 20.) **him**—(1 John 2. 14, 15.) It is the *same victory* (a peculiarly Johannean phrase) over Satan and the world which the Gospel of John describes in the life of Jesus, his Epistle in the life of each believer, and his Apocalypse in the life of the Church. **by**—*Greek* [*dia* to *katina*; accusative, not genitive, as *English Version* would require, cf. *Hebrews* 9. 12], "*on account of* (on the ground of) the blood of the Lamb;" "because of," &c.; on account of and by virtue of its having been shed. Had that blood not been shed, Satan's accusations would have been unanswerable; as it is, that blood meets every charge. SCHÖTTGEN mentions the Rabbinical tradition that Satan accuses men all days of the year, except the day of atonement. TITMANN takes the *Greek dia*, as it often means, *out of regard* to the blood of the Lamb; this was the impelling cause which induced them to undertake the contest for the sake of it; but the view given above is good *Greek*, and more in accordance with the general sense of Scripture. **by the word of their testimony**—*Greek*, "on account of the word of their testimony." On the ground of their faithful testimony, even unto death, they are constituted victors. Their testimony evinced their victory over him by virtue of the blood of the Lamb. Hereby they confess themselves worshippers of the slain Lamb, and overcome the beast, Satan's representative; an anticipation of ch. 15. 2, "them that had gotten the victory over the beast" (cf. ch. 13. 15, 16). **unto**—*Greek* (*achri*), "even as far as." They carried their not-love of life *as far as even unto death*. **12. Therefore**—because Satan is cast out of heaven (v. 9). **dwell**—*lit.*, "tabernacle." Not only angels and the souls of the just with God, but also the faithful militant on earth, who already in spirit tabernacle in heaven, having their home and citizenship there, rejoice that Satan is cast out of their home. "Tabernacle" for *dwell* is used to mark that, though still on the earth, they in spirit are hidden "in the secret of God's tabernacle." They belong not to the world, and, therefore, exult in judgment having been passed on the prince of this world. **the inhabitants of**—So ANDREAS reads. But A, B, C omit. The words, probably, were inserted from ch. 8. 13. **is come down**—rather as *Greek* (*catebee*), "*is gone down*;" John regarding the heaven as his standing-point of view whence he looks down on the earth. **unto you**—*earth and sea*, with their inhabitants; those who lean upon, and essentially belong to, the earth (contrast John 3. 7, *Margin*, with John 3. 31; 8. 23; *Philippians* 3. 19, end; 1 John 4. 5) and its sea-like troubled politics. Furious at his expulsion from heaven, and knowing that his time on earth is short until he shall be cast down lower, when Christ shall come to set up His kingdom (ch. 20. 1, 2), Satan concentrates all his power to destroy as many souls as he can. Though no longer able to accuse the elect in heaven, he can tempt and persecute on earth. The more light becomes victorious, the greater will be the struggles of the powers of darkness; whence, at the last crisis, Antichrist will manifest himself with an intensity of iniquity greater than ever before. **short time**—*Greek*, "season" (*katron*); opportunity for his assaults. **13.** Resuming from v. 6 the thread of the discourse, which had been interrupted by the episode, v. 7-12 (giving in the invisible world the ground of the corresponding conflict between light and darkness in the visible world), this verse accounts for her flight into the wilderness (v. 6). **14. were given**—by God's determinate appointment, not by human chances (*Acts* 9. 11). **two**—*Greek*, "the two wings of the great eagle." Alluding to *Exodus* 19. 4: proving that the Old Testament Church, as well as the New Testament Church, is included in "the woman." All believers are included (*Isaiah* 40. 30, 31). *The great eagle* is the world-

power; in *Ezekiel* 17. 3, 7, *Babylon* and *Egypt*: in early Church-history, *Rome*, whose standard was the eagle, turned by God's providence from being hostile into a protector of the Christian Church. As "wings" express remote parts of the earth, the two wings may here mean the east and west divisions of the Roman empire. **wilderness**—the land of the heathen, the Gentiles: in contrast to Canaan, the pleasant and glorious land. God dwells in the glorious land; demons (the rulers of the heathen world, ch. 9. 20; 1 *Corinthians* 10. 20), in the wilderness. Hence *Babylon* is called *the desert of the sea*, *Isaiah* 21. 1-10 (referred to also in ch. 14. 8; 18. 2). Heathendom, in its essential nature, being without God, is a desolate wilderness. Thus, the woman's flight into the wilderness is the passing of the kingdom of God from the Jews to be among the Gentiles (typified by Mary's flight with her child from Judea into Egypt). The eagle-flight is from Egypt into the wilderness. The *Egypt* meant is virtually stated (ch. 11. 8) to be Jerusalem, which has become spiritually so by crucifying our Lord. Out of her the New Testament Church flees, as the Old Testament Church out of the literal Egypt; and as the true Church subsequently is called to flee out of *Babylon* (the woman become an harlot, i. e., the Church become apostate). [AUBERLEN.] **her place**—the chief seat of the then world-empire, Rome. The Acts of the Apostles describe the passing of the Church from Jerusalem to Rome. The Roman protection was the eagle-wing which often shielded Paul, the great instrument of this transmigration, and Christianity, from Jewish opponents who stirred up the heathen mobs. By degrees the Church had "her place" more and more secure, until, under Constantine, the empire became Christian. Still, all this Church-historical period is regarded as a wilderness-time, wherein the Church is in part protected, in part oppressed, by the world-power, until just before the end the enmity of the world-power under Satan shall break out against the Church worse than ever. As Israel was in the wilderness forty years, and had forty-two stages in her journey, so the Church for forty-two months, three and a half years or times [*lit.*, seasons, used for years in Hellenistic Greek (MÆRIS, the Atticist), *Greek kairous*, *Daniel* 7. 25; 12. 7], or 1260 days (v. 6) between the overthrow of Jerusalem and the coming again of Christ, shall be a wilderness-sojourn before she reaches her millennial rest (answering to Canaan of old). It is possible that, besides this Church-historical fulfilment, there may be also an ulterior and narrower fulfilment in the restoration of Israel to Palestine, Antichrist for seven times (short periods analogous to the longer ones) having power there, for the former three and a half times keeping covenant with the Jews, then breaking it in the midst of the week, and the mass of the nation fleeing by a second Exodus into the wilderness, whilst a remnant remains in the land exposed to a fearful persecution (the "144,000 sealed of Israel," ch. 7., and 14. 1, standing with the Lamb, after the conflict is over, on Mount Zion: "the first-fruits" of a large company to be gathered to Him). [DE BURGH.] These details are very conjectural. In *Daniel* 7. 25; 12. 7, the subject, as perhaps here, is the time of Israel's calamity. That seven times do not necessarily mean seven years, in which each day is a year, i. e., 2520 years, appears from Nebuchadnezzar's seven times (*Daniel* 4. 23), answering to Antichrist, the beast's duration. **15, 16. flood**—*Greek*, "river" (cf. *Exodus* 2. 3; *Matthew* 2. 20; and especially *Exodus* 14). The flood, or river, is the stream of Germanic tribes which, pouring on Rome, threatened to destroy Christianity. But the earth helped the woman, by swallowing up the flood. The earth, as contradistinguished from water, is the world consolidated and civilized. The German masses were brought under the influence of Roman civilization and Christianity. [AUBERLEN.] Perhaps it includes also, generally, the help given by earthly powers (those least likely, yet led by God's overruling providence to give help) to the Church against persecutions and also heresies, by which she has been at various times assailed. **17. wroth with**—*Greek*, "*at*." **went**—*Greek*, "*went away*." the remnant of her seed—distinct in some sense

from the woman herself. Satan's first effort was to root out the Christian Church, so that there should be no visible profession of Christianity. Filled in this, he *warred* (ch. 11. 7; 13. 7) against the invisible Church, *viz.*, "those who keep the commandments of God, and have the testimony of Jesus" (A, B, C omit "Christ"). These are "the remnant," or *rest of her seed*, as distinguished from her seed, "the man-child" (v. 5), on one hand, and from mere professors on the other. The Church, in her beauty and unity (Israel at the head of Christendom, the whole forming one perfect Church), is now not manifested, but awaiting the *manifestations of the sons of God* at Christ's coming. Unable to destroy Christianity and the Church as a whole, Satan directs his enmity against true Christians, the elect remnant: the others he leaves unmolested.

CHAPTER XIII.

Ver. 1-18. VISION OF THE BEAST THAT CAME OUT OF THE SEA: THE SECOND BEAST, OUT OF THE EARTH, EXERCISING THE POWER OF THE FIRST BEAST, AND CAUSING THE EARTH TO WORSHIP HIM. 1. I stood—So B, N, and Coptic read. But A, C, Vulgate, and Syriac, "He stood." Standing on the sand of the sea, He gave his power to the beast that rose out of the sea. upon the sand of the sea—where the four winds were to be seen *striving upon the great sea* (Daniel 7. 2). *beast*—Greek, "wild beast." Man becomes "brutish" when he severs himself from God, the archetype and true ideal, in whose image he was first made, which ideal is realized by the man Christ Jesus. Hence, the world-powers seeking their own glory, and not God's, are represented as *beasts*; and Nebuchadnezzar, when in self-deification he forgot that "the Most High ruleth in the kingdom of men," was driven among the beasts. In Daniel 7. there are four beasts: here the one beast expresses the sum-total of the God-opposed world-power viewed in its universal development, not restricted to one manifestation alone, as Rome. This first beast expresses the world-power attacking the Church more from without; the second, which is a revival of, and minister to, the first, is the world-power as the false prophet corrupting and destroying the Church from within. out of the sea—(Daniel 7. 3; cf. my note, ch. 8. 8)—out of the troubled waves of peoples, multitudes, nations and tongues. The earth (v. 11), on the other hand, means the consolidated, ordered world of nations, with its culture and learning. seven heads and ten horns—A, B, C transpose, "ten horns and seven heads." The ten horns are now put first (contrast the order, ch. 12. 3) because they are crowned. They shall not be so till the last stage of the fourth kingdom (the Roman), which shall continue until the fifth kingdom, Christ's, shall supplant it and destroy it utterly; this last stage is marked by the ten toes of the two feet of the image in Daniel 2. The seven implies the world-power setting up itself as God, and caricaturing the seven Spirits of God; yet its true character as God-opposed is detected by the number ten accompanying the seven. Dragon and beast both wear crowns, but the former on the heads, the latter on the horns (ch. 12. 3; 13. 1). Therefore, both heads and horns refer to kingdoms; cf. ch. 17. 7, 10, 12, "kings" representing the kingdoms whose heads they are. The seven kings, as peculiarly powerful—the great powers of the world—are distinguished from the ten, represented by the horns (simply called "kings," ch. 17. 12). In Daniel, the ten mean the last phase of the world-power, the fourth kingdom divided into ten parts. They are connected with the seventh head (ch. 17. 12), and are as yet future. [AUBERLEN.] The mistake of those who interpret the beast to be Rome exclusively, and the ten horns to mean kingdoms which have taken the place of Rome in Europe already, is, the fourth kingdom in the image has two legs, representing the eastern as well as the western empire; the ten toes are not upon the one foot (the west), as these interpretations require, but on the two (east and west) together, so that any theory which makes the ten kingdoms belong to the west alone must err. If the ten kingdoms meant were those which sprung up on the overthrow of

Rome, the ten would be accurately known, whereas twenty-eight different lists are given in so many interpreters, making in all sixty-five kingdoms! [Tyso in DE BURGH.] The seven heads are the seven world-monarchies, Egypt, Assyria, Babylon, Persia, Greece, Rome, the Germanic empire, under the last of which we live [AUBERLEN], and which devolved for a time on Napoleon, after Francis, emperor of Germany and king of Rome, had resigned the title in 1806. FABER explains the healing of the deadly wound to be the revival of the Napoleonic dynasty after its overthrow at Waterloo. That secular dynasty, in alliance with the ecclesiastical power, the Papacy (v. 11, &c.), being "the eighth head," and yet "of the seven" (ch. 17. 11), will temporarily triumph over the saints, until destroyed in Armageddon (ch. 19). A Napoleon, in this view, will be the Antichrist, restoring the Jews to Palestine, and accepted as their Messiah at first, and afterwards fearfully oppressing them. Antichrist, the summing up and concentration of all the world evil that preceded, is the eighth, but yet one of the seven (ch. 17. 11). crowns—Greek, "diadems." name of blasphemy—So C, Coptic, and ANDREAS. A, B, and Vulgate read, "names," &c., *viz.*, a name on each of the heads; blasphemously arrogating attributes belonging to God alone (cf. Note, ch. 17. 3). A characteristic of the little horn in Daniel 7. 8, 20, 21; 2 Thessalonians 2. 4. 2. leopard . . . bear . . . lion—This beast unites in itself the God-opposed characteristics of the three preceding kingdoms, resembling respectively the leopard, bear, and lion. It rises up out of the sea, as Daniel's four beasts, and has ten horns, as Daniel's fourth beast, and seven heads, as Daniel's four beasts had in all, *viz.*, one on the first, one on the second, four on the third, and one on the fourth. Thus it represents comprehensively in one figure the world-power (which in Daniel is represented by four) of all times and places, not merely of one period and one locality, viewed as opposed to God; just as the woman is the Church of all ages. This view is favoured also by the fact, that the beast is the vicarious representative of Satan, who similarly has seven heads and ten horns: a general description of his universal power in all ages and places of the world. Satan appears as a serpent, as being the archetype of the beast nature (ch. 12. 9). "If the seven heads meant merely seven Roman emperors, one cannot understand why they alone should be mentioned in the original image of Satan, whereas it is perfectly intelligible if we suppose them to represent Satan's power on earth viewed collectively." [AUBERLEN.] 3. one of—*lit.*, "from among." wounded . . . healed—Twice again repeated emphatically (v. 12, 14); cf. ch. 17. 8, 11, "the beast that was, and is not, and shall ascend out of the bottomless pit" (cf. v. 11 below); the Germanic empire, the seventh head (revived in the eighth), as yet future in John's time (ch. 17. 10). Contrast the change whereby Nebuchadnezzar, being humbled from his self-deifying pride, was converted from his beast-like form and character to MAN'S form and true position towards God; symbolized by his eagle wings being plucked, and himself made to stand upon his feet as a man (Daniel 7. 4). Here, on the contrary, the beast's head is not changed into a human head, but receives a deadly wound, *i. e.*, the world-kingdom which this head represents does not truly turn to God, but for a time its God-opposed character remains paralyzed ("as it were slain;" the very words marking the beast's outward resemblance to the Lamb, "as it were slain," Notes, ch. 5. 6. Cf. also the second beast's resemblance to the Lamb, v. 11). Though seemingly slain (Greek for "wounded"), it remains the beast still, to rise again in another form (v. 11). The first six heads were heathenish, Egypt, Assyria, Babylon, Persia, Greece, Rome; the new seventh world-power (the Pagan German hordes pouring down on Christianized Rome), whereby Satan had hoped to stifle Christianity (ch. 11. 15, 16), became itself Christianized (answering to the beast's, as it were, deadly wound. it was slain, and it is not, ch. 17. 11). Its ascent out of the bottomless pit answers to the healing of its deadly wound (ch. 17. 8). No essential change is noticed in Daniel as effected by Christianity upon the fourth kingdom; it remains essentially God-opposed to the last. The beast healed of its

REVELATION XIII.

temporary and external wound, now returns, not only from the sea, but from the *bottomless pit*, whence it draws new Antichristian strength of hell (v. 3, 11, 12, 14; ch. 11, 7; 17, 8). Cf. the *seven evil spirits* taken into the temporarily dispossessed, and *the last state worse than the first*, Matthew 12, 43-45. A new and worse heathenism breaks in upon the Christianized world, more devilish than the old one of the first heads of the beast. The latter was an apostasy only from the general revelation of God in nature and conscience; but this new one is from God's revelation of love in His Son. It culminates in Antichrist, the man of sin, the son of perdition (cf. ch. 17, 11); 2 Thessalonians 2, 3; cf. 2 Timothy 3, 1-4, the very characteristics of old heathenism (Romans 1, 29-32). [AUBERLEN.] More than one wound seems to me to be meant, *e. g.*, that under Constantine (when the Pagan worship of the emperor's image gave way to Christianity), followed by the healing, when image-worship and the other Papal errors were introduced into the Church; again, that at the Reformation, followed by the lethargic form of godliness without the power, and about to end in the last great apostasy, which I identify with the second beast (v. 11), Antichrist, the same seventh world-power in another form. **wondered after**—followed with wondering gaze. **4. which gave**—A, B, C, *Vulgate*, *Syriac*, and ANDREAS read, "because he gave." **power**—Greek, "the authority" which it had; *its* authority. **Who is like unto the beast?**—The very language appropriated to God, Exodus 15, 11 (whence, in the Hebrew, the Maccabees took their name; the opponents of the Old Testament Antichrist, Antiochus); Psalm 35, 10; 71, 19; 113, 5; Micah 7, 18; *blasphemously* (v. 1, 5) assigned to the beast. It is a parody of the name "Michael" (cf. ch. 12, 7), meaning, "Who is like unto God?" **5. blasphemies**—So ANDREAS reads. B reads "blasphemy." A, "blasphemous things" (cf. Daniel 7, 8; 11, 25). **power**—"authority;" *legitimate power* (Greek *exousia*). **to continue**—Greek, "to act," or "work" (*potesai*). B reads, "to make war" (cf. v. 4). But A, C, *Vulgate*, *Syriac*, and ANDREAS omit "war." **forty . . . two months**—(Notes, ch. 11, 2, 3; 12, 6). **6. opened . . . mouth**—The usual formula in the case of a set speech, or series of speeches. Ver. 6, 7 expand v. 5. **blasphemy**—So B and ANDREAS. A, C read "blasphemies." **and them**—So *Vulgate*, *Coptic*, ANDREAS, and PRIMASIUS read. A, C omit "and;" "them that dwell (*lit.*, *tabernacle*) in heaven," mean not only angels, and the departed souls of the righteous, but believers on earth who have their citizenship in heaven, and whose true life is hidden from the Antichristian persecutor in the *secret of God's tabernacle*. Note, ch. 12, 12; John 8, 7. **7. power**—Greek, "authority." **all kindreds . . . tongues . . . nations**—Greek, "every tribe . . . tongue . . . nation." A, B, C, *Vulgate*, *Syriac*, ANDREAS, and PRIMASIUS add "and people," after "tribe" or "kindred." **8. all that dwell upon the earth**—being of earth earthy; in contrast to "them that dwell in heaven." **whose names are not written**—A, B, C, *Syriac*, *Coptic*, and ANDREAS read singular, "(every one) whose (*Greek* *hou*; but B, *Greek* *hon*, plural) name is not written." **Lamb slain from the foundation of the world**—The Greek order of words favours this translation. He was slain in the Father's eternal counsels; cf. 1 Peter 1, 19, 20, virtually parallel. The other way of connecting the words is, "Written from the foundation of the world in the book of life of the Lamb slain." So in ch. 17, 8. The elect. The former is in the Greek more obvious and simple. "Whatsoever virtue was in the sacrifices, did operate through Messiah's death alone. As He was 'the Lamb slain from the foundation of the world,' so all atonements ever made were only effectual by His blood." [BISHOP PEARSON, *Creed*.] **9. A general exhortation.** Christ's own words of monition calling solemn attention. **10. He that leadeth into captivity**—A, B, C, and *Vulgate* read, "if any one (be) for captivity." **shall go into captivity**—Greek present, "goeth into captivity." Cf. Jeremiah 15, 2, which is alluded to here. A, B, C read simply, "he goeth away," and omit "into captivity." But A and *Vulgate* support the words. **he that killeth with the sword, must be killed with the sword**—So B, C read.

But A reads, "if any (is for) being (*lit.*, to be) killed," &c. As of old, so now, those to be persecuted by the beast in various ways, have their trials severally appointed them by God's fixed counsel. *English Version* is quite a different sense, *viz.*, a warning to the persecutors that they shall be punished with retribution in kind. **Here—Herein**: in bearing their appointed sufferings lies the *patient endurance . . . of the saints*. This is to be the motto and watchword of the elect during the period of the world-kingdom. As the first beast is to be met by *patience and faith* (v. 10), the second beast must be opposed by *true wisdom* (v. 18). **11. another beast**—"the false prophet," **out of the earth**—out of society civilized, consolidated, and ordered, but still, with all its culture, of earth earthy: as distinguished from "the sea," the troubled agitations of various peoples out of which the world-power and its several kingdoms have emerged. "*The sacerdotal persecuting power, Pagan and Christian*; the pagan priesthood making an image of the emperors which they compelled Christians to worship, and working wonders by magic and omens; the Romish priesthood, the inheritors of pagan rites, images, and superstitions, lamb-like in Christian professions, dragon-like in word and act" [ALFORD, and so the Spanish Jesuit, LACUNZA, writing under the name Ben Ezra]. As the first beast was like the Lamb in being, *as it were, wounded to death*, so the second is like the Lamb in having *two lamb-like horns* (its essential difference from the Lamb is marked by its having two, but the Lamb SEVEN horns, ch. 5, 6). The former paganism of the world-power, seeming to be wounded to death by Christianity, revives. In its second beast-form it is Christianized heathendom ministering to the former, and having earthly culture and learning to recommend it. The second beast's, or false prophet's rise, coincides in time with the healing of the beast's deadly wound and its revival (ch. 13, 12-14). Its manifold character is marked by the Lord, Matthew 24, 11, 24, "*Many false prophets shall rise*," where He is speaking of the last days. As the former beast corresponds to the first four beasts of Daniel, so the second beast, or the false prophet, to the little horn starting up among the ten horns of the fourth beast. This Antichristian horn has not only the mouth of blasphemy (v. 5), but also "the eyes of man" (Daniel 7, 8): the former is also in the first beast (v. 1, 5), but the latter not so. "The eyes of man" symbolize cunning and intellectual culture, the very characteristic of "the false prophet" (v. 13-15; ch. 13, 14). The first beast is physical and political; the second a spiritual power, the power of knowledge, ideas [the favourite term in the French school of politics], and scientific cultivation. Both alike are *beasts*, from below, not from above; faithful allies, worldly Antichristian wisdom standing in the service of the worldly Antichristian power: the dragon is both lion and serpent; might and cunning are his harmony. The dragon gives his external power to the first beast (v. 2), his spirit to the second, so that it *speaks as a dragon* (v. 11). The second, arising out of the earth, is in ch. 11, 7, and 17, 8, said to *ascend out of the bottomless pit*: its very culture and world-wisdom only intensify its infernal character, the pretence to superior knowledge and rationalistic philosophy (as in the primeval temptation, Genesis 3, 5, 7, "their EYES [as here] were opened") veiling the deification of nature, self, and man. Hence spring Idealism, Materialism, Deism, Pantheism, Atheism. Antichrist shall be the culmination. The Papacy's claim to the double power, secular and spiritual, is a sample and type of the twofold beast, that out of the sea, and that out of the earth, or *bottomless pit*. Antichrist will be the climax, and final form. PRIMASIUS of ADRUMETUM, in the sixth century, says, "He feigns to be a lamb that he may assail the Lamb—the body of Christ." **12. power**—Greek, "authority." **before him**—"in his presence;" as ministering to, and upholding him. "The non-existence of the beast embraces the whole Germanic Christian period. The healing of the wound, and return of the beast, is represented [in regard to its final Antichristian manifestation, though including also, meanwhile, its healing and return under Popery, which is baptized heathenism; in

REVELATION XIII.

that principle which, since 1789, has manifested itself in *beast-like outbreaks*." [AUBERLEN.] *which dwell therein*—the earthly-minded. The Church becomes the *harlot*: the world's political power, the Antichristian *beast*; the world's wisdom and civilization, the *false prophet*. Christ's three offices are thus perverted: the first *beast* is the false *kingship*; the *harlot*, the false *priesthood*; the second *beast*, the false *prophet*. The *beast* is the *bodily*, the false prophet the *intellectual*, the *harlot* the *spiritual* power of Antichristianity. [AUBERLEN.] The *Old Testament Church* stood under the power of the *beast*, the *heathen world-power*; the *Middle-Ages Church* under that of the *harlot*: in *modern times* the false prophet predominates. But in the last days all these God-opposed powers which have succeeded each other shall *co-operate*, and raise each other to the most terrible and intense power of their nature: *the false prophet causes men to worship the beast, and the beast carries the harlot*. These three forms of apostasy are reducible to two: the *apostate Church* and the *apostate world, pseudo-Christianity and Antichristianity*, the *harlot* and the *beast*; for the false prophet is also a *beast*; and the two *beasts*, as different manifestations of the same *beast-like principle*, stand in contradistinction to the *harlot*, and are finally judged together, whereas separate judgment falls on the *harlot*. [AUBERLEN.] *deadly wound*—Greek, "wound of death." 13. *wonders*—Greek, "signs," so that—so great that, *maketh fire*—Greek, "maketh even fire." This is the very miracle which the two witnesses perform, and which Elijah long ago had performed; this the *beast* from the bottomless pit, or the false prophet, mimics. Not merely tricks, but miracles of a demoniacal kind, and by demon aid, like those of the Egyptian magicians, shall be wrought, most calculated to deceive; wrought "after the working (Greek, *energy*) of Satan." 14. *deceiveth them that dwell on the earth*—the earthly-minded, but not the *elect*. Even a miracle is not enough to warrant belief in a professed revelation, unless that revelation be in harmony with God's already revealed will. *by the means of those miracles*—rather as Greek, "on account of (because of; in consequence of) those miracles." *which he had power to do*—Greek, "which were given him to do." *in the sight of the beast*—"before him" (v. 12). *which*—A, B, C read, "who;" marking, perhaps, a personal Antichrist. *had*—So B and ANDREAS read. But A, C, and *Vulgate* read, "hath." 15. *he had power*—Greek, "it was given to him." *to give life*—Greek, "breath," or "spirit." *image*—Nebuchadnezzar set up in Dura a golden *image* to be worshipped, probably of himself; for his dream had been interpreted, "Thou art this head of gold;" the three Hebrews who refused to worship the *image* were cast into a burning furnace. All this typifies the last apostasy. PLINY, in his letter to Trajan, states that he consigned to punishment those Christians who would not worship the emperor's *image* with incense and wine. So Julian, the apostate, set up his own *image* with the idols of the heathen gods in the Forum, that the Christians in doing reverence to it, might seem to worship the idols. So Charlemagne's *image* was set up for homage; and the Pope *adored* the new emperor (DUPIN, vol. 6, p. 126). Napoleon, the successor of Charlemagne, designed after he had first lowered the Pope by removing him to Fontainebleau, then to "make an idol of him" [*Memorial de Sainte Helene*]; keeping the Pope near him, he would, through the Pope's influence, have directed the religious, as well as the political world. The revived Napoleonic dynasty may, in some one representative, realize the project, becoming the *beast* supported by the false prophet (perhaps some openly infidel supplanter of the Papacy, under a spiritual guise, after the *harlot*, or apostate Church, who is distinct from the second *beast*, has been stripped and judged by the *beast*, ch. 17. 16); he then might have an *image* set up in his honour as a test of secular and spiritual allegiance. *speak*—"False doctrine will give a spiritual, philosophical appearance to the foolish apotheosis of the creaturely personified by Antichrist." [AUBERLEN.] JEROME, on Daniel 7., says, Antichrist shall be "one of the human race in whom the whole of Satan shall dwell

bodily." Rome's *speaking images* and winking pictures of the Virgin Mary and the saints are an earnest of the future demoniacal miracles of the false prophet in making the *beast's* or Antichrist's *image* to speak. 16. *to receive a mark*—lit., "that they should give them a mark;" such a brand as masters stamp on their slaves, and monarchs on their subjects. Soldiers voluntarily punctured their arms with marks of the general under whom they served. Votaries of idols branded themselves with the idol's cipher or symbol. Thus Antiochus Epiphanes branded the Jews with the ivy leaf, the symbol of Bacchus (2 Maccabees 6. 7; 3 Maccabees 2. 29). Contrast God's *seal* and *name in the foreheads of His servants*, ch. 7. 3; 14. 1; 22. 4; and Galatians 6. 17, "I bear in my body the marks of the Lord Jesus," i. e., I am His soldier and servant. The mark in the right hand and forehead implies the prostration of *bodily and intellectual* powers to the *beast's* domination. "In the forehead by way of profession; in the hand with respect to work and service." [AUGUSTINE.] 17. *And*—So A, B, and *Vulgate* read. C, IRENEUS, 310 *Coptic*, and *Syriac* omit it. *might buy*—Greek, "may be able to buy." *the mark, or the name*—Greek, "the mark (viz.), the name of the beast." The mark may be, as in the case of the sealing of the saints in the forehead, not a visible mark, but symbolical of allegiance. So the sign of the cross in Popery. The Pope's interdict has often shut out the excommunicate from social and commercial intercourse. Under the final Antichrist this shall come to pass in its most violent form. *number of his name*—Implying that the name has some numerical meaning. 18. *wisdom*—the armoury against the second *beast*, as *patience and faith* against the first. Spiritual *wisdom* is needed to solve the *mystery of iniquity*, so as not to be beguiled by it. *count . . . for*—The "for" implies the possibility of our calculating or counting the *beast's* number. *the number of a man*—i. e., counted as men generally count. So the phrase is used in ch. 21. 17. The number is the number of a *man*, not of *God*; he shall extol himself above the power of the Godhead, as the *MAN of sin*. [AQUINAS.] Though it is an imitation of the Divine name. It is only *human*. *six hundred threescore and six*—A and *Vulgate* write the numbers in full in the Greek. But B writes merely the three Greek letters standing for numbers, *Chi, Xi, St.* C reads 616, but IRENEUS, 328, opposes this and maintains 666. IRENEUS, in the second century, disciple of POLYCARP, John's disciple, explained this number as contained in the Greek letters of Lateinos (L being 30; A, 1; T, 300; E, 5; I, 10; N, 50; O, 70; S, 200). The Latin is peculiarly the language of the Church of Rome in all her official acts; the forced unity of language in ritual being the counterfeit of the true unity; the premature and spurious anticipation of the real unity, only to be realized at Christ's coming, when all the earth shall speak "one language" (Zephaniah 3. 9). The last Antichrist may have a close connection with Rome, and so the name *Lateinos* (666) may apply to him. The Hebrew letters of *Balaam* amount to 666 [BUNSEN]; a type of the *false prophet*, whose characteristic, like Balaam's, will be high spiritual knowledge perverted to Satanic ends. The number *six* is the world-number; in 666 it occurs in units, tens and hundreds. It is next neighbour to the sacred *seven*, but is severed from it by an impassable gulf. It is the *number of the world given over to judgment*; hence there is a pause between the sixth and seventh seals, and the sixth and seventh trumpets. The judgments on the world are complete in *six*; by the fulfilment of *seven*, the kingdoms of the world become Christ's. As *twelve* is the number of the Church, so *six*, its half, symbolizes the world-kingdom broken. The raising of the *six* to tens and hundreds (higher powers) indicates that the *beast*, notwithstanding his progression to higher powers, can only rise to greater ripeness for judgment. Thus 666, the judged world-power, contrasts with the 144,000 scaled and transfused *ones* (the Church number, twelve, squared and multiplied by 1000, the number symbolizing the world pervaded by God; ten, the world-number, raised to the power of three (the number of God)). [AUBERLEN.] The *mark* (Greek *charagma*) and *name* are one and the same. The first two radical

REVELATION XIV.

letters of Christ (*Greek Christos*), *Ch* and *R*, are the same as the first two of *charagma*, and were the imperial monogram of Christian Rome. Antichrist, personating Christ, adopts a symbol like, but not agreeing with, Christ's monogram, *Ch, X, St*; whereas the radicals in "Christ" are *Ch, R, St*. Papal Rome has similarly substituted the standard of the *Keys*, for the standard of the *Cross*. So in the Papal coinage (the image of power, Matthew 22. 20). The two first letters of "Christ," *Ch, R*, represent *seven* hundred, the perfect number. The *Ch, X, St* represent an imperfect number, a triple *falling away* (apostasy) from *seventy* perfection. [WORDSWORTH.]

CHAPTER XIV.

Ver. 1-20. THE LAMB SEEN ON ZION WITH THE 144,000. THEIR SONG. THE GOSPEL PROCLAIMED BEFORE THE END BY ONE ANGEL: THE FALL OF BABYLON, BY ANOTHER: THE DOOM OF THE BEAST-WORSHIPPERS, BY A THIRD. THE BLESSEDNESS OF THE DEAD IN THE LORD. THE HARVEST, THE VINTAGE. In contrast to the beast, false prophet, and apostate Church (ch. 13.), and introductory to the announcement of judgments about to descend on them and the world (v. 8-11, anticipatory of ch. 18. 2-6), stand here the redeemed, "the Divine kernel of humanity, the positive fruits of the history of the world and the Church." [AUBERLEN.] Chs. 14.-16. describe the preparations for the Messianic judgment. As ch. 14. begins with the 144,000 of Israel (cf. ch. 7. 4-8, no longer exposed to trial as then, but now triumphant), so ch. 15. begins with those who have overcome from among the Gentiles (cf. ch. 15. 1-5 with ch. 7. 9-17); the two classes of elect forming together the whole company of transfigured saints who shall reign with Christ. 1. *a*—A, B, C, *Coptic*, and ORIGEN read, "the Lamb." Lamb . . . on . . . Zion—having left His position "in the midst of the throne," and now taking His stand on Zion. his Father's name—A, B, C read, "His name and His Father's name." in—*Greek*, "upon." God's and Christ's name here answers to the seal "upon their foreheads" in ch. 7. 3. As the 144,000 of Israel are "the first-fruits" (v. 4), so "the harvest" (v. 15) is the general assembly of Gentile saints to be translated by Christ as His first act in assuming His kingdom, prior to His judgment (ch. 16., the last seven vials) on the Antichristian world, in executing which His saints shall share. As Noah and Lot were taken seasonably out of the judgment, but exposed to the trial to the last moment [DE BUXGH], so those who shall reign with Christ shall first suffer with Him, being delivered out of the judgments, but not out of the trials. The Jews are meant by "the saints of the Most High;" against them Antichrist makes war, changing their times and laws; for true Israelites cannot join in the idolatry of the beast, any more than true Christians. The common affliction will draw closely together, in opposing the beast's worship, the Old Testament and New Testament people of God. Thus the way is paved for Israel's conversion. This last utter scattering of the holy people's power leads them, under the Spirit, to seek Messiah, and to cry at His approach, "Blessed is He that cometh in the name of the Lord." 2. from—*Greek*, "out of." voice of many waters—as is the voice of Himself, such also is the voice of His people. I heard the voice of harpers—A, B, C, and ORIGEN read, "the voice which I heard (was) as of harpers." 3. sung—*Greek*, "sung." as it were—So A, C, and *Vulgate* read. It is AS IT WERE a new song; for it is, in truth, as old as God's eternal purpose. But B, *Syriac*, *Coptic*, ORIGEN and ANDREAS omit these words. new song—(Ch. 5. 9, 10.) The song is that of victory after conflict with the dragon, beast, and false prophet: never sung before, for such a conflict had never been fought before; therefore new: till now the kingdom of Christ on earth had been usurped; they sing the new song in anticipation of His taking possession of His blood-bought kingdom with His saints. four beasts—rather as *Greek*, "four living creatures." The harpers and singers evidently include the 144,000: so the parallel proves (ch. 15. 2, 3) where the same act is attributed to the general company

of the saints, the harvest (v. 15) from all nations. Not as ALFORD, "the harpers and song are in heaven, but the 144,000 are on earth." redeemed—*lit.*, "purchased." Not even the angels can learn that song, for they know not experimentally what it is to have "come out of the great tribulation, and washed their robes white in the blood of the Lamb" (ch. 7. 14). 4. virgins—spiritually (Matthew 25. 1); in contrast to the apostate Church, Babylon (v. 8), spiritually "a harlot" (ch. 17. 1-5; Isaiah 1. 21; contrast 2 Corinthians 11. 2; Ephesians 5. 25-27). Their not being defiled with women, means they were not led astray from Christian faithfulness by the tempters who jointly constitute the spiritual "harlot." follow the Lamb whithersoever he goeth—in glory, being especially near His person; the fitting reward of their following Him so fully on earth. redeemed—"purchased," being the—rather, "as a first-fruit." Not merely a "first-fruit" in the sense in which all believers are so, but Israel's 144,000 elect are the first-fruit, the Jewish and Gentile elect Church is the harvest; in a further sense, the whole of the transfigured and translated Church which reigns with Christ at His coming, is the first-fruit, and the consequent general ingathering of Israel and the nations, ending in the last judgment, is the full and final harvest. 5. guile—So ANDREAS in one copy. But A, B, C, ORIGEN, and ANDREAS in other copies read, "falsehood." Cf. with *English Version* reading Psalm 32. 2; Isaiah 53. 9; John 1. 47 for—So B, *Syriac*, *Coptic*, ORIGEN, and ANDREAS read. But A, C omit. without fault—*Greek*, "blameless:" in respect to the sincerity of their fidelity to Him. Not absolutely, and in themselves blameless; but regarded as such on the ground of His righteousness in whom alone they trusted, and whom they faithfully served by His Spirit in them. The allusion seems to be to Psalm 15. 1, 2. Cf. v. 1, "stood on Mount Zion." before the throne of God—A, B, C, *Syriac*, *Coptic*, ORIGEN, and ANDREAS omit these words. The oldest *Vulgate* MS. supports them. 6. Here begins the portion relating to the Gentile world, as the former portion related to Israel. Before the end the Gospel is to be preached for a WITNESS unto all nations: not that all nations shall be converted, but all nations shall have had the opportunity given them of deciding whether they will be for, or against, Christ. Those thus preached to are "they that dwell (so A, *Coptic*, and *Syriac* read. But B, C, ORIGEN, *Vulgate*, CYPRIAN, 312, read, 'sit,' cf. Matthew 4. 16; Luke 1. 79, having their settled home) on the earth," being of earth earthy: this last season of grace is given them, if yet they may repent, before "judgment" (v. 7) descends: if not, they will be left without excuse, as the world which resisted the preaching of Noah in the 120 years "whilst the long-suffering of God waited." "So also the prophets gave the people a last opportunity of repentance before the Babylonian destruction of Jerusalem, and our Lord and His apostles before the Roman destruction of the holy city." [AUBERLEN.] The *Greek* for "unto" (*epi*, in A, C) means *lit.*, "upon," or "over," or "in respect to" (Mark 9. 12; Hebrews 7. 13). So also "to every nation" (*Greek*, *epi*, in A, B, C, *Vulgate*, *Syriac*, ORIGEN, ANDREAS, CYPRIAN, and PRIMASIUS). This, perhaps, implies that the Gospel, though diffused over the globe, shall not come savingly unto any save the elect. The world is not to be evangelized till Christ shall come: meanwhile, God's purpose is "to take out of the Gentiles a people for His name," to be witnesses of the effectual working of His Spirit during the counter-working of "the mystery of iniquity." everlasting Gospel—the Gospel which announces the glad tidings of the everlasting kingdom of Christ, about to ensue immediately after the "judgment" on Antichrist, announced as imminent in v. 7. As the former angel "flying through the midst of heaven" (ch. 8. 13) announced "woe," so this angel "flying in the midst of heaven" announced joy. The three angels making the last proclamation of the Gospel, the fall of Babylon (v. 2), the harlot, and the judgment on the beast-worshippers (v. 9-11), the voice from heaven respecting the blessed dead (v. 13), the vision of the Son of man on the cloud (v. 14): the harvest (v. 15), and the vintage (v. 18), form the compass:

ous summary, amplified in detail in the rest of the book. **7. Fear God**—the forerunner to embracing the love of God manifested in the Gospel. Repentance accompanies faith. **give glory to him**—and not to the beast (cf. ch. 13. 4; Jeremiah 13. 16). **the hour of his judgment**—"The hour" implies the definite time. "Judgment," not the general judgment, but that upon Babylon, the beast, and his worshippers (v. 8-12). **worship him that made heaven**—not Antichrist—who "sitteth in the temple of God, showing Himself that He is God" (cf. Acts 14. 15). **sea . . . fountains**—Distinguished also in ch. 8. 8, 10. **8. another**—So *Vulgate*. But A, B, *Syriac*, and ANDREAS add, "a second;" "another, a second angel." **Babylon**—Here first mentioned; identical with the harlot, the apostate Church; distinct from the beast, and judged separately. **is fallen**—Anticipation of ch. 18. 2. A, *Vulgate*, *Syriac*, and ANDREAS support the second "is fallen." But B, C, and *Coptic* omit it. **that great city**—A, B, C, *Vulgate*, *Syriac*, and *Coptic* omit "city." Then translate, "Babylon the great." The ulterior and exhaustive fulfillment of Isaiah 21. 9. **because**—So ANDREAS. But A, C, *Vulgate*, and *Syriac* read, "which." B and *Coptic* omit it. Even reading "which," we must understand it as giving the reason of her fall. **all nations**—A, B, C read, "all the nations." **the wine of the wrath of her fornication**—the wine of the wrath of God, the consequence of her fornication. As she made the nations drunk with the wine of her fornication, so she herself shall be made drunk with the wine of God's wrath. **9. A, B, C, and ANDREAS** read, "another, a third angel." Cf. with this verse ch. 13. 15, 16. **10. The same**—*Greek*, "he also," as the just and inevitable retribution. **wine of . . . wrath of God**—(Psalm 75. 8.) **without mixture**—whereas wine was so commonly mixed with water that to mix wine is used in *Greek* for to pour out wine; this wine of God's wrath is undiluted; there is no drop of water to cool its heat. Naught of grace or hope is blended with it. This terrible threat may well raise us above the fear of man's threats. This unmixed cup is already mingled and prepared for Satan and the beast's followers. **indignation**—*Greek* (*orges*), "abiding wrath." But the *Greek* for "wrath" above (*Greek* *thumos*) is boiling indignation, from (*Greek* *thuo*) a root meaning to boil; this is temporary ebullition of anger; that is lasting [AMMONIUS], and accompanied with a purpose of vengeance [ORIGEN on Psalm 2. 5]. **tormented . . . in the presence of the . . . angels**—(Psalm 49. 14; 58. 10; 139. 21; Isaiah 66. 24.) God's enemies are regarded by the saints as their enemies, and when the day of probation is past, their mind shall be so entirely one with God's, that they shall rejoice in witnessing visibly the judicial vindication of God's righteousness in sinners' punishment. **11. for ever and ever**—*Greek*, "unto ages of ages." **no rest day nor night**—Contrast the very different sense in which the same is said of the four living creatures in heaven, "They rest not day and night, saying, Holy, holy, holy," &c.; yet they do "rest" in another sense; they rest from sin and sorrow, weariness and weakness, trial and temptation (v. 13); the lost have no rest from sin and Satan, terror, torment, and remorse. **12. Here, &c.**—Resumed from ch. 13. 10, where see the Note. In the fiery ordeal of persecution which awaits all who will not worship the beast, the faith and patience of the followers of God and Jesus shall be put to the test, and proved. **patience**—*Greek* (*hupomene*), patient, persevering endurance. The second "here" is omitted in A, B, C, *Vulgate*, *Syriac*, *Coptic*, and PRIMASIUS. Translate, "Here is the endurance of the saints, who keep," &c. **the faith of Jesus**—the faith which has Jesus for its object. **13. Encouragement** to cheer those persecuted under the beast. **Blessed**—in resting from their toils, and, in the case of the saints just before alluded to as persecuted by the beast, in resting from persecutions. Their full blessedness is now "from henceforth," i. e., FROM THIS TIME, when the judgment on the beast, and the harvest-gatherings of the elect are imminent. The time so earnestly longed for by former martyrs is now all but come; the full number of their fellow-servants is on the verge of completion; they have no longer to "rest (the same *Greek* as here, *anapausis*) yet for

a little season," their eternal rest, or cessation from toils. **Thessalonians 1. 7, Greek anesis**, relaxation after hardships. **Hebrews 4. 9, 10, sabbatism of rest**; and *Greek anapausis*, akin to the *Greek* here), is close at hand now. They are blessed in being about to sit down to the marriage-supper of the Lamb (ch. 19. 9), and in having part in the first resurrection (ch. 20. 6), and in having right to the tree of life (ch. 22. 14). In v. 14-16 follows the explanation of why they are pronounced "blessed" now in particular. **14. the Son of man on the cloud** is just coming to gather them in as the harvest ripe for His garner. **Write**—to put it on record for ever. **Yea, saith the Spirit**—The words of God the Father (the "voice from heaven") are echoed back and confirmed by the Spirit (speaking in the Word, ch. 2. 7; 22. 17; and in the saints, 2 Corinthians 5. 5; 1 Peter 4. 14). All "God's promises in Christ are yea" (2 Corinthians 1. 20). **unto me**—Omitted in A, B, C, *Vulgate*, *Syriac*, and *Coptic*. **that they may**—The *Greek* includes also the idea, They are blessed, in that they SHALL rest from their toils (so the *Greek*). **and**—So B and ANDREAS read. But A, C, *Vulgate*, and *Syriac* read "for." They rest from their toils, because their time for toil is past; they enter on the blessed rest, because of their faith evinced by their works which, therefore, "follow WITH (so the *Greek*) them." Their works are specified because respect is had to the coming judgment, wherein every man shall be "judged according to his works." His works do not go before the believer, nor even go by his side, but follow him at the same time that they go with him as a proof that he is Christ's. **14. crown**—*Greek* (*stephanon*), garland of victory; not His diadem as a king. The victory is described in detail, ch. 19. 11-21. **one sat**—"one sitting" (*Greek* *katamenon homoion*) is the reading of A, B, C, *Vulgate*, and *Coptic*. **15. Thrust in**—*Greek*, "Send." The angel does not command the "Son of man" (v. 14), but is the mere messenger announcing to the Son the will of God the Father, in whose hands are kept the times and the seasons. **thy sickle**—Alluding to Mark 4. 29, where also it is "sendeth the sickle." The Son sends His sickle-bearing angel to reap the righteous when fully ripe. **harvest**—the harvest crop. By the harvest-reaping the elect righteous are gathered out; by the vintage the Antichristian offenders are removed out of the earth, the scene of Christ's coming kingdom. The Son of man Himself, with a golden crown, is introduced in the harvest-gathering of the elect, a mere angel in the vintage (v. 18-20). **is ripe**—*lit.*, "is dried." Ripe for glory. **16. thrust in**—*Greek*, "cast." **17. out of the temple . . . in heaven**—(Ch. 11. 19.) **18. from the altar**—upon which were offered the incense-accompanied prayers of all saints, which bring down in answer God's fiery judgment on the Church's foes, the fire being taken from the altar and cast upon the earth. **fully ripe**—*Greek*, "come to their acme;" ripe for punishment. **19. "The vine"** is what is the subject of judgment because its grapes are not what God looked for considering its careful culture, but "wild grapes" (Isaiah 5). The apostate world of Christendom, not the world of heathendom, who have not heard of Christ, is the object of judgment. Cf. the emblem, ch. 19. 15; Isaiah 63. 2, 3; Joel 3. 13. **20. without the city**—Jerusalem. The scene of the blood-shedding of Christ and His people shall be also the scene of God's vengeance on the Antichristian foe. Cf. the "horsemen," ch. 9. 16, 17. **blood**—answering to the red wine. The slaughter of the apostates is what is here spoken of, not their eternal punishment. **even unto the horse-bridles**—of the avenging "armies of heaven." **by the space of a thousand . . . six hundred furlongs**—*lit.*, "a thousand six hundred furlongs off." [W. KELLY.] Sixteen hundred is a square number; 4 by 4 by 100. The four quarters, north, south, east, and west, of the Holy Land, or else of the world (the completeness and universality of the world-wide destruction being hereby indicated). It does not exactly answer to the length of Palestine as given by JEROME, 160 Roman miles. BENIGL thinks the valley of Kedron, between Jerusalem and the Mount of Olives, is meant, the torrent in that valley being about to be discoloured with blood to the extent of 1600 furlongs. This view accords with Joel's

prophecy that the valley of Jehoshaphat is to be the scene of the overthrow of the Antichristian foes.

CHAPTER XV.

Ver. 1-8. **THE LAST SEVEN VIALS OF PLAGUES: SONG OF THE VICTORS OVER THE BEAST.** 1. **the seven last plagues**—Greek, "seven plagues which are the last." Is **filled up**—*lit.*, "was finished," or "consummated;" the prophetic past for the future, the future being to God as though it were past, so sure of accomplishment is His word. This verse is the summary of the vision that follows: the angels do not actually receive the vials till v. 7; but here, in v. 1, by anticipation they are spoken of as *having* them. There are no more plagues after these until the Lord's coming in judgment. The destruction of Babylon (ch. 18.) is the last: then in ch. 19. He appears. 2. **sea of glass**—Answering to the molten sea or great brazen laver before the mercy-seat of the earthly temple, for the purification of the priests; typifying the baptism of water and the Spirit of all who are made kings and priests unto God. **mingled with fire**—Answering to the *baptism* on earth with fire, *i. e.*, fiery trial, as well as with the Holy Ghost, which Christ's people undergo to purify them, as gold is purified of its dross in the furnace. **them that had gotten the victory over**—Greek, "those (coming) off from (the conflict with) the beast-conquerors." **over the number of his name**—A, B, C, *Vulgate*, *Syriac*, and *Coptic*, omit the words in *English Version*, "over his mark." The mark, in fact, is the number of his name which the faithful refused to receive, and so were victorious over it. **stand on the sea of glass**—ALFORD and DE BURGH explain "on (the shore of) the sea;" at the sea. So the preposition (*Greek*) *epi*, with the accusative, is used for *at*, ch. 3. 20. It has a pregnant sense: "standing" implies *rest*, *Greek* *epi* with the accusative implies motion *towards*. Thus the meaning is, Having come to the sea, and now standing AT it. In Matthew 14. 28, where Christ walks on the sea, the *Greek* oldest MSS. have the genitive, not the accusative as here. Allusion is made to the Israelites standing on the shore at the Red Sea, after having passed victoriously through it, and after the Lord had destroyed the Egyptian foe (type of Antichrist) in it. Moses and the Israelites' song of triumph (Exodus 15. 1) has its antitype in the saints' "song of Moses and the Lamb" (v. 3). Still *English Version* is consistent with good Greek, and the sense will then be, As the sea typifies the troubled state out of which the beast arose, and which is to be no more in the blessed world to come (ch. 21. 1), so the victorious saints stand on it, having it under their feet (as the woman had the moon, ch. 12. 1, see *Note*); but it is now no longer treacherous where in the feet sink, but solid like glass, as it was under the feet of Christ, whose triumph and power the saints now share. Firmness of footing amidst apparent instability is thus represented. They can stand, not merely as victorious Israel at the Red Sea, and as John upon the sand of the shore, but upon the sea itself, now firm, and reflecting their glory as glass, their past conflict shedding the brighter lustre on their present triumph. Their happiness is heightened by the retrospect of the dangers through which they have passed. Thus this corresponds to ch. 7. 14, 15. **harps of God**—in the hands of these heavenly virgins, infinitely surpassing the timbrels of Miriam and the Israelitesses. 3. **song of Moses . . . and . . . the Lamb**—The New Testament song of the Lamb (*i. e.*, the song which the Lamb shall lead, as being "the Captain of our salvation," just as Moses was leader of the Israelites, the song in which those who conquer through Him (Romans 8. 37) shall join, ch. 12. 11) is the antitype to the triumphant Old Testament song of Moses and the Israelites at the Red Sea (Exodus 15). The churches of the Old and New Testament are essentially one in their conflicts and triumphs. The two appear joined in this phrase, as they are in the twenty-four elders. Similarly, Isaiah 12. foretells the song of the redeemed (Israel foremost) after the second antitypical exodus and deliverance at the Egyptian Sea. The passage through the Red Sea under the pillar of cloud was Israel's baptism, to which the believer's

baptism in trials corresponds. The elect after their trial (especially those arising from the beast) shall be taken up before the vials of wrath be poured on the beast and his kingdom. So Noah and his family were taken out of the doomed world before the deluge; Lot was taken out of Sodom before its destruction; the Christians escaped by a special interposition of Providence to Pella before the destruction of Jerusalem. As the pillar of cloud and fire interposed between Israel and the Egyptian foe, so that Israel was safely landed on the opposite shore before the Egyptians were destroyed; so the Lord, coming with clouds and in flaming fire, shall first catch up his elect people "in the clouds to meet Him in the air," and then shall with fire destroy the enemy. The Lamb leads the song in honour of the Father amidst the great congregation. This is the "new song" mentioned ch. 14. 3. The singing victors are the 144,000 of Israel, "the first-fruits," and the general "harvest" of the Gentiles. **servant of God**—(Exodus 14. 31; Numbers 12. 7; Joshua 22. 5.) The Lamb is more: He is the SON. **Great and marvellous are Thy works, &c.**—Part of Moses' last song. The vindication of the justice of God that so He may be glorified, is the grand end of God's dealings. Hence his servants again and again dwell upon this in their praises (ch. 16. 7; 19. 3; Proverbs 16. 4; Jeremiah 10. 10; Daniel 4. 37). Especially at the judgment (Psalm 50. 1-6; 145. 17). **saints**—There is no MS. authority for this. A, B, *Coptic* and *CYPRIAN* read, "of the NATIONS." C reads "of the ages," and so *Vulgate* and *Syriac*. The point at issue in the Lord's controversy with the earth is, whether He, or Satan's minion, the beast, is "the King of the nations;" here at the eve of the judgments descending on the kingdom of the beast, the transfigured saints hail Him as "the King of the nations" (Ezekiel 21. 27). 4. **Who shall not**—Greek, "Who is there but must fear thee?" Cf. Moses' song, Exodus 15. 14-16, on the fear which God's judgments strike into the foe. **thee**—So *Syriac*. But A, B, C, *Vulgate* and *CYPRIAN* reject "thee," **all nations shall come**—Alluding to Psalm 22. 27-31; cf. Isaiah 66. 23; Jeremiah 16. 19. The conversion of all nations, therefore, shall be when Christ shall come, and not till then; and the first moving cause will be Christ's manifested judgments preparing all hearts for receiving Christ's mercy. He shall effect by His presence what we have in vain tried to effect in His absence. The present preaching of the Gospel is gathering out the elect remnant; meanwhile "the mystery of iniquity" is at work, and will at last come to its crisis, then shall judgment descend on the apostates at the *harvest-end of this age* (*Greek*, Matthew 13. 39, 40) when the tares shall be cleared out of the earth, which thenceforward becomes Messiah's kingdom. The confederacy of the apostates against Christ becomes, when overthrown with fearful judgments, the very means in God's overruling providence of preparing the nations not joined in the Antichristian league to submit themselves to Him. **are**—*lit.*, "were;" the prophetic past for the immediate future. **judgment**—Greek, "righteousness." 5. So ch. 11. 19; cf. ch. 16. 17. "The tabernacle of the testimony" appropriately here comes to view, where God's faithfulness in avenging His people with judgments on their foes is about to be set forth. We need to get a glimpse within the Holy place to "understand" the secret spring and the end of God's righteous dealings. **behold**—Omitted by A, B, C, *Syriac*, and *ANDREAS*. It is supported only by *Vulgate*, *Coptic*, and *PRIMASIVS*, but no MS. 6. **having**—So B reads. But A, C, read "who have;" not that they had them yet (cf. v. 7), but they are by anticipation described according to their office. **linen**—So B reads. But A, C, and *Vulgate*, "a stone." On the principle that the harder reading is the one least likely to be an interpolation, we should read, "a stone pure (and is omitted in A, B, C, and *ANDREAS*), brilliant" (so the *Greek*): probably the diamond. With *English Version*, cf. Acts 1. 10; 10. 30. **golden girdles**—resembling the Lord in this respect (ch. 1. 13). 7. **one of the four beasts**—Greek, "living creatures." The presentation of the vials to the angels by one of the living creatures, implies the ministry of the Church as the medium for manifesting to angels the glories of redemption:

(Ephesians 3. 10). **vials**—"bowls:" a broad shallow cup or bowl. The breadth of the vials in their upper part would tend to cause their contents to pour out *all at once*, implying the overwhelming suddenness of the woes. **full of . . . wrath**—How sweetly do the vials full of odours, i. e., the incense-perfumed prayers of the saints, contrast with these! **8. temple . . . filled**—Isaiah 6. 4; cf. Exodus 40. 34; 2 Chronicles 5. 14, as to the earthly temple, of which this is the antitype. **the glory of God and . . . power**—then fully manifested. **no man was able to enter . . . the temple**—because of God's presence in His manifested glory and power during the execution of these judgments.

CHAPTER XVI.

Ver. 1-21. **THE SEVEN VIALS AND THE CONSEQUENT PLAGUES.** The trumpets shook the world-kingsdoms in a longer process; the vials destroy with a swift and sudden overthrow the kingdom of the beast in particular who had invested himself with the world-kingdom. The Hebrews thought the Egyptian plagues to have been inflicted with but an interval of a month between them severally, [BENGEL, referring to SEDER OLAM.] As Moses took ashes from an earthly common furnace, so angels, as priestly ministers in the heavenly temple, take holy fire in sacred vials or bowls, from the heavenly altar to pour down (cf. ch. 8. 5). The same heavenly altar which would have kindled the sweet incense of prayer bringing down blessing upon earth, by man's sin kindles the fiery descending curse. Just as the river Nile, which ordinarily is the source of Egypt's fertility, became blood and a curse through Egypt's sin. **1. a great voice—viz., God's.** These seven vials (the detailed expansion of the *vinegar*, ch. 14. 18-20) being called "the last," must belong to the period just when the term of the beast's power has expired (whence reference is made in them all to the worshippers of the beast as the objects of the judgments), close to the end or coming of the Son of man. The first four are distinguished from the last three, just as in the case of the seven seals and the seven trumpets. The first four are more general, affecting the earth, the sea, springs, and the sun, not merely a portion of these natural bodies, as in the case of the trumpets, but the whole of them; the last three are more particular, affecting the throne of the beast, the Euphrates, and the grand consummation. Some of these particular judgments are set forth in detail in chs. 17.-20. **out of the temple**—B and Syriac omit. But A, C, Vulgate and ANDREAS support the words. **the vials**—So Syriac and Coptic. But A, B, C, Vulgate and ANDREAS read, "the seven vials." **upon**—Greek, "into." **3. went**—Greek, "went away." **poured out**—So the angel cast fire into the earth previous to the series of trumpets (ch. 8. 5). **upon**—So Coptic. But A, B, C, Vulgate and Syriac read, "into." **sore upon the men**—antitype to the sixth Egyptian plague. "Noisome," *lit.*, evil (cf. Deuteronomy 28. 27, 35). The very same Greek word is used in the LXX. as here, *Greek heklos*. The reason why the sixth Egyptian plague is the first here, is because it was directed against the Egyptian magicians, Jannes and Jambres, so that they could not stand before Moses; and so here the plague is sent upon those who in the beast-worship had practised sorcery. As they submitted to the mark of the beast, so they must bear the mark of the avenging God. Contrast ch. 7. 3; Ezekiel 9. 4, 6. "Grievous," distressing to the sufferers. **men which had the mark of the beast**—Therefore this first vial is subsequent to the period of the beast's rule. **3. angel**—So B and ANDREAS. But A, C, and Vulgate omit it. **upon**—Greek, "into." **became as . . . blood**—answering to another Egyptian plague. **of a dead man—putrefying. living soul**—So B and ANDREAS. But A, C, and Syriac, "soul of life" (cf. Genesis 1. 30; 7. 21, 22). **in the sea**—So B and ANDREAS. But A, C, and Syriac read, "(as respects) the things in the sea." **4. (Exodus 7. 20.) angel**—So Syriac, Coptic and ANDREAS. But A, B, C, and Vulgate omit it. **5. angel of the waters—i. e., presiding over the waters.** **6. Lord**—Omitted by A, B, C, Vulgate, Syriac, Coptic and ANDREAS. **and shalt be**—A, B, C, Vulgate, and ANDREAS

for this clause read, "(which art and wast) *h. g.*" The Lord is now no longer He that shall come, for He is come in vengeance; and therefore the third of the three clauses found in ch. 1. 4, 8; and 4. 8, is here and in ch. 11. 17 omitted **judged thus—lit.**, "these things." "Thou didst inflict this judgment." **6. (Ch. 11. 18, end; Genesis 9. 6; Isaiah 49. 26.)** An anticipation of ch. 18. 20, 24; cf. ch. 13. 15. **For**—A, B, C, and ANDREAS omit. **7. another out of**—Omitted in A, C, Syriac, and Coptic. Translate then, "I heard the altar [personified] saying." On it the prayers of saints are presented before God: beneath it are the souls of the martyrs crying for vengeance on the foes of God. **8. angel**—So Coptic and ANDREAS. But A, B, C, Vulgate and Syriac omit it. **upon**—Not as in v. 2, 3, "into." **sun**—whereas by the fourth trumpet the sun is darkened (ch. 8. 12) in a third part, here by the fourth vial the sun's bright scorching power is intensified. **power was given unto him**—rather, "unto it," the sun. **men**—Greek, "the men," *viz.*, those who had the mark of the beast (v. 2). **9. men**—Greek, "the men." **repented not to give him glory**—(ch. 9. 20.) Affliction, if it does not melt, hardens the sinner. Cf. the better result on others, ch. 11. 13; 14. 7; 15. 4. **10. angel**—Omitted by A, B, C, Vulgate, and Syriac. But Coptic and ANDREAS support it. **seat**—Greek, "throne of the beast:" set up in arrogant mimicry of God's throne; the dragon gave his throne to the beast (ch. 13. 2). **darkness**—parallel to the Egyptian plague of darkness, Pharaoh being the type of Antichrist (cf. ch. 15. 2, 3, notes; cf. the fifth trumpet, ch. 9. 2). **gnawed their tongues for pain**—Greek, "owing to the pain" occasioned by the previous plagues, rendered more appalling by the darkness. Or, as "gnashing of teeth" is one of the accompaniments of hell, so this "gnawing of their tongues" is through rage at the baffling of their hopes and the overthrow of their kingdom. They meditate revenge and are unable to effect it; hence their frenzy. [GROTIUS.] Those in anguish, mental and bodily, bite their lips and tongues. **11. sores**—This shows that each fresh plague was accompanied with the continuance of the preceding plagues: there was an accumulation, not a mere succession, of plagues. **repented not**—(Cf. v. 9.) **12. angel**—So Coptic and ANDREAS. A, B, C, Vulgate and Syriac omit. **kings of the East**—Greek, "the kings who are from the rising of the sun." Reference to the Euphrates similarly occurs in the sixth trumpet. The drying up of the Euphrates, I think, is to be taken figuratively, as Babylon itself, which is situated on it, is undoubtedly so, ch. 17. 5. The waters of the Euphrates (cf. Isaiah 8. 7, 8) are spiritual Babylon's, i. e., the apostate Church's (of which Rome is the chief, though not exclusive representative) spiritual and temporal powers. The drying up of the waters of Babylon expresses the same thing as the ten kings stripping, eating, and burning the whore. The phrase "way may be prepared for" is that applied to the Lord's coming (Isaiah 40. 3; Matthew 3. 3; Luke 1. 76). He shall come from the East (Matthew 24. 27; Ezekiel 43. 2, "the glory of the God of Israel came from the way of the East"); not alone, for His elect transfigured saints of Israel and the Gentiles shall accompany Him, who are "kings and priests unto God" (ch. 1. 6). As the Antichristian ten kings accompany the beast, so the saints accompany as kings the King of kings to the last decisive conflict. DE BURGH, &c., take it of the Jews, who also were designed to be a kingdom of priests to God on earth. They shall, doubtless, become priest-kings in the flesh to the nations in the flesh at His coming. Abraham from the East (if Isaiah 41. 2, 8, 9, refers to Him, and not Cyrus) conquering the Chaldean kings is a type of Israel's victorious restoration to the priest-kingdom. Israel's exodus after the last Egyptian plagues typifies Israel's restoration after the spiritual Babylon, the apostate Church, has been smitten. Israel's promotion to the priest-kingdom after Pharaoh's downfall, and at the Lord's descent at Sinai to establish the theocracy, typifies the restored kingdom of Israel at the Lord's more glorious descent, when Antichrist shall be destroyed utterly. Thus, besides the transfigured saints, Israel secondarily may be meant by "the kings from the East" who shall accompany the "King of

kings" returning 'from the way of the East' to reign over His ancient people. As to the *drying up* again of the waters opposing His people's assuming the kingdom, cf. Isaiah 10. 26; 11. 11, 15; Zechariah 10. 9-11. The name Israel (Genesis 32. 28) implies a *prince with God*. Cf. Micah 4. 8 as to the return of the kingdom to Jerusalem. DURHAM, 200 years ago, interpreted the drying up of the Euphrates to mean the wasting away of the Turkish power, which has heretofore held Palestine, and so the way being prepared for Israel's restoration. But as *Babylon* refers to the apostate Church, not to Mohammedanism, the drying up of the Euphrates (answering to Cyrus' overthrow of literal Babylon by marching into it through the dry channel of the Euphrates) must answer to the draining off of the apostate Church's resources, the Roman and Greek corrupt Church having been heretofore one of the greatest barriers by its idolatries and persecutions in the way of Israel's restoration and conversion. The *kings of the earth* who are earthly (v. 14), stand in contrast to the *kings from the East* who are heavenly. 13. *the dragon*—Satan, who gives his power and throne (ch. 13. 2) to the beast. *false prophet*—distinct from the harlot, the apostate Church of which Rome is the chief, though not sole, representative, ch. 17. 1-3, 16; and identical with the *second beast*, ch. 11-15, as appears by comparing ch. 19. 20 with ch. 13. 13; ultimately consigned to the lake of fire with the first *beast*; as is also the dragon a little later (ch. 20. 10). The *dragon*, the *beast*, and the *false prophet*, "the mystery of iniquity," form a blasphemous Antitrinity, the counterfeit of "the mystery of godliness" God manifests in Christ, witnessed to by the Spirit. The dragon acts the part of God the Father, assigning his authority to his representative the *beast*, as the Father assigns His to the Son. They are accordingly jointly worshipped; cf. as to the Father and Son, John 5. 23: as the ten-horned *beast* has its ten horns crowned with *diadems* (Greek, ch. 13. 1), so Christ has on His head *many diadems*. Whilst the *false prophet*, like the Holy Ghost, speaks not of himself, but tells all men to worship the *beast*, and confirms his testimony to the *beast* by *miracles*, as the Holy Ghost attested similarly to Christ's Divine mission. *unclean spirits like frogs*—the antitype to the plague of frogs sent on Egypt. The presence of the "unclean spirit" in the land (Palestine) is foretold, Zechariah 13. 2, in connection with idolatrous *prophets*. Beginning with infidelity as to Jesus Christ's coming in the flesh, men shall end in the grossest idolatry of the *beast*, the incarnation of all that is self-deifying and God-opposed in the world-powers of all ages; having rejected Him that came in the Father's name, they shall worship one that comes in his own, though really the devil's representative; as frogs croak by night in marshes and quagmires, so these unclean spirits in the darkness of error teach lies amidst the mire of filthy lusts. They talk of *liberty*, but it is not Gospel liberty, but license for lust. There being *three*, as also *seven*, in the description of the last and worst state of the Jewish nation, implies a parody of the two Divine numbers, *three* of the Trinity, and *seven* of the Holy Spirit (ch. 1. 4). Some observe that *three frogs* were the original arms of France, a country which has been the centre of infidelity, socialism, and false spiritualism. A, B, read, "as it were frogs," instead of "like frogs," which is not supported by MSS. The unclean spirit out of the mouth of the *dragon* symbolizes the proud infidelity which opposes God and Christ. That out of the *beast's* mouth is the spirit of the world, which in the politics of men, whether lawless democracy or despotism, sets man above God. That out of the mouth of the *false prophet* is lying spiritualism and religious delusion, which shall take the place of the harlot when she shall have been destroyed. 14. *devils*—Greek, "demons." *working miracles*—Greek, "signs." *go forth unto*—or "for," i. e., to tempt them to the battle with Christ. *the kings of the earth and*—A, B, Syriac, and ANDREAS omit "of the earth and," which clause is not in any MS. Translate, "Kings of the whole habitable world," who are "of this world," in contrast to "the kings of (from) the East" (the sunrising), v. 12, viz.,

the saints to whom Christ has appointed a kingdom, and who are "children of light." God in permitting Satan's *miracles*, as in the case of the Egyptian magicians who were His instruments in hardening Pharaoh's heart, gives the reprobate up to judicial delusion preparatory to their destruction. As Aaron's rod was changed into a serpent, so were those of the Egyptian magicians. Aaron turned the water into blood; so did the magicians. Aaron brought up frogs; so did the magicians. With the *frogs* their power ceased. So this, or whatever is antitypical to it, will be the last effort of the *dragon*, *beast*, and *false prophet*. *battle*—Greek, "war;" the final conflict for the kingship of the world described ch. 19. 17-21. 15. The gathering of the world-kings with the *beast* against the Lamb is the signal for Christ's coming; therefore He here gives the charge to be watching for His coming and clothed in the garments of justification and sanctification, so as to be accepted. *thief*—(Matthew 24. 43; 2 Peter 3. 10.) *they*—saints and angels. *shameless*, "unseenness" (Greek, *aschemosune*): Greek, 1 Corinthians 13. 5: a different word from the Greek, ch. 8. 13 (Greek, *aischune*). 16. *he*—rather, "they (the three unclean spirits) gathered them together." If *English Version* be retained, "He" will refer to God who gives them over to the delusion of the three unclean spirits; or else the *sixth angel* (v. 12). *Armageddon*—Hebrew, *Har*, a mountain, and *Megiddo* in Manasseh in Galilee, the scene of the overthrow of the Canaanite kings by God's miraculous interposition under Deborah and Barak; the same as the great plain of Esdraelon. Josiah, too, as the ally of Babylon, was defeated and slain at Megiddo; and the mourning of the Jews at the time just before God shall interpose for them against all the nations confederate against Jerusalem, is compared to the mourning for Josiah at Megiddo. Megiddo comes from a root, *gadad*, "cut off," and means *slaughter*. Cf. Joel 3. 2, 12, 14, where "the valley of Jehoshaphat" (meaning in Hebrew, "judgment of God") is mentioned as the scene of God's final vengeance on the God-opposing foe. Probably some great plain, antitypical to the valleys of Megiddo and Jehoshaphat, will be the scene. 17. *angel*—So ANDREAS. But A, B, Vulgate and Syriac omit it. *into*—So ANDREAS (Greek *eis*). But A, B, "upon" (Greek *epi*). *great*—So B, Vulgate, Syriac, Coptic and ANDREAS. But A omits. *of heaven*—So B and ANDREAS. But A, Vulgate, Syriac, and Coptic omit. *It is done*—"It is come to pass." God's voice as to the final consummation, as Jesus' voice on the cross when the work of expiation was completed, "It is finished." 18. *voices . . . thunders . . . lightnings*—A has the order, "lightnings . . . voices . . . thunders." This is the same close as that of the seven seals and the seven thunders; but with the difference that they do not merely form the conclusion, but introduce the consequence, of the last vial, viz., the utter destruction of Babylon and then of the Antichristian armies. *earthquake*—which is often preceded by a lurid state of air, such as would result from the vial poured upon it. *men were*—So B, Vulgate, Syriac, and ANDREAS. But A and Coptic read, "A man was." *so mighty*—Greek, "such." 19. *the great city*—the capital and seat of the apostate Church, spiritual Babylon (of which Rome is the representative, if one literal city be meant). The city in ch. 11. 8 (see *Note*), is probably distinct, viz., Jerusalem under Antichrist (the *beast*, who is distinct from the harlot or apostate Church). In ch. 11. 13 only a *tenth* falls of Jerusalem, whereas here the city (Babylon) "became (Greek) into three parts" by the earthquake. *cities of the nations*—other great cities in league with spiritual Babylon. *great . . . came in remembrance*—Greek, "Babylon the great was remembered" (ch. 18. 5). It is now that the last call to escape from Babylon is given to God's people in her (ch. 18. 4). *fierceness*—the boiling over outburst of His wrath (Greek *thunou orgees*), cf. *Note*, ch. 14. 10. 20. Plainly parallel to ch. 6. 14-17, and by anticipation descriptive of the last judgment. *the mountains*—rather as Greek, "there were found no mountains." 21. *fell*—Greek, "descends." *upon men*—Greek, "the men." *was*—Greek, "is." *men*—not those struck who died, but

REVELATION XVII.

the rest. Unlike the result in the case of Jerusalem (ch. 11. 13), where "the remnant . . . affrighted . . . gave glory to the God of heaven."

CHAPTER XVII.

Ver. 1-18. **THE HARLOT BABYLON'S GAUD: THE BEAST ON WHICH SHE RIDES, HAVING SEVEN HEADS AND TEN HORNS, SHALL BE THE INSTRUMENT OF JUDGMENT ON HER.** As ch. 18. 12 stated generally the vial judgment about to be poured on *the harlot*, Babylon's power, as chs. 17. and 18. give the same in detail, so ch. 19. gives in detail the judgment on the *beast* and the *false prophet*, summarily alluded to in ch. 18. 13-15, in connection with the Lord's coming. 1. **unto me**—A, B, *Vulgate*, *Syriac*, and *Coptic* omit. **many**—So A. But B, "the many waters" (Jeremiah 51. 13); v. 15, below, explains the sense. The whore is the apostate Church, just as *the woman* (ch. 12) is *the Church whilst faithful*. Satan having failed by violence, tries too successfully to seduce her by the allurements of the world; unlike her Lord, she was overcome by this temptation; hence she is seen *sitting on the scarlet-coloured beast*, no longer the wife, but the harlot; no longer Jerusalem, but spiritually Sodom (ch. 11. 8). 2. **drunk with**—Greek, "owing to." It cannot be Pagan Rome, but Papal Rome, if a particular seat of error be meant, but I incline to think that the judgment (ch. 18. 2) and the spiritual fornication (ch. 18. 3), though finding their culmination in Rome, are not restricted to it, but comprise the whole apostate Church, Roman, Greek, and even Protestant, so far as it has been seduced from its "first love" (ch. 2. 4) to Christ, the heavenly Bridegroom, and given its affections to worldly pomps and idols. The *woman* (ch. 12. 1) is the congregation of God in its purity under the Old and New Testament, and appears again as the Bride of the Lamb, the transfigured Church prepared for the marriage feast. The woman, the invisible Church, is latent in the apostate Church, and is the Church militant; the Bride is the Church triumphant. 3. **the wilderness**—Contrast her in ch. 12. 6, 14, having a *place in the wilderness-world*, but not a home; a sojourner here, looking for the city to come. Now, on the contrary, she is contented to have her portion in this moral wilderness. **upon a scarlet . . . beast**—The same as in ch. 13. 1, who there is described as here, "having seven heads and ten horns (therein betraying that he is representative of the dragon, ch. 12. 3), and upon his heads names (so the oldest MSS. read) of blasphemy;" cf. also v. 12-14, below, with ch. 19. 19, 20, and ch. 17. 13, 14, 16. Rome, resting on the world-power, and ruling it by the claim of supremacy, is the chief, though not the exclusive, representative of this symbol. As the dragon is fiery-red, so the beast is blood-red in colour; implying its blood-guiltiness, and also deep-dyed sin. The scarlet is also the symbol of kingly authority. **full**—all over; not merely "on his heads," as in ch. 13. 1, for its opposition to God is now about to develop itself in all its intensity. Under the harlot's superintendence, the world-power puts forth blasphemous pretensions worse than in Pagan days. So the Pope is placed by the cardinals in *God's temple on the altar to sit there*, and the cardinals *kiss the feet* of the Pope. This ceremony is called in Romish writers *the adoration*. *Historie de Clerge*, Amsterd., 1718; and LETTENBURGH's *Notitia Curiae Romanae*, 1683, p. 125; HEIDEGGER, *Myst. Bab.*, 1, 511, 514, 537; a Papal coin (*Numismata Pontificum*, Paris, 1678, p. 5) has the blasphemous legend, "*Quem creant, adorant*." Kneeling and kissing are the worship meant by St. John's word nine times used in respect to the rival of God (*Greek proskunein*). Abomination, too, is the scriptural term for an idol, or any creature worshipped with the homage due to the Creator. Still, there is some check on the God-opposed world-power whilst ridden by the harlot; the consummated Antichrist will be when, having destroyed her, the beast shall be revealed as the concentration and incarnation of all the self-deifying God-opposed principles which have appeared in various forms and degrees heretofore. "The Church has gained outward recognition by leaning on the world-power which in its turn uses the Church for its own ob-

jects; such is the picture here of Christendom ripe for judgment." [AUBERLEN.] The seven heads in the view of many are the seven successive forms of government of Rome: kings, consuls, dictators, decemvirs, military tribunes, emperors, the German emperors [WORDSWORTH], of whom Napoleon is the successor (v. 11). But see the view given, *Notes*, v. 9, 10, which I prefer. The crowns formerly on the ten horns (ch. 13. 1) have now disappeared, perhaps an indication that the ten kingdoms into which the Germanic-Slavonic world [*the old Roman empire*, including the East as well as the West, the two legs of the image with five toes on each, i. e., ten in all] is to be divided, will lose their monarchical form in the end [AUBERLEN]; but see v. 12, which seems to imply crowned kings. 4. The colour scarlet, it is remarkable, is that reserved for popes and cardinals. Paul II. made it penal for any one but cardinals to wear hats of scarlet; cf. *Ceremoniale Rom.*, 3 sect. 5, c. 5. This book was compiled more than 340 years ago by Marcellus, a Romish archbishop, and dedicated to Leo X. In it are enumerated five different articles of dress of scarlet colour. A vest is mentioned studded with pearls. The Pope's mitre is of gold and precious stones. These are the very characteristics outwardly which Revelation thrice assigns to the harlot or Babylon. So Joachim, an abbot from Calabria, about A. D. 1200, when asked by Richard of England, who had summoned him to Palestine, concerning Antichrist, replied that "he was born long ago at Rome, and is now exalting himself above all that is called God." ROGER HOVENEN, *Angl. Chron.*, 1. 2, and elsewhere, wrote, "The harlot arrayed in gold is the Church of Rome." Whenever and wherever (not in Rome alone) the Church, instead of being "clothed (as at first, ch. 12. 1) with the sun" of heaven, is arrayed in earthly meretricious gauds, compromising the truth of God through fear, or flattery, of the world's power, science or wealth, she becomes the harlot seated on the beast, and doomed in righteous retribution to be judged by the beast (v. 16). Soon, like Rome, and like the Jews of Christ's and the apostles' time leagued with the heathen Rome, she will then become the persecutor of the saints (v. 6). Instead of drinking her Lord's "cup" of suffering, she has "a cup full of abominations and filthinesses." Rome, in her medals, represents herself holding a cup with the self-condemning inscription, "*Sedet super universum*." Meanwhile the world-power gives up its hostility and accepts Christianity externally; the beast gives up its God-opposed character, the woman gives up her Divine one. They meet half-way by mutual concessions; Christianity becomes worldly, the world becomes Christianized. The gainer is the world, the loser is the Church. The beast for a time receives a *deadly wound* (ch. 13. 3), but is not really transfigured; he will return worse than ever (v. 11-14). The Lord alone by His coming can make the kingdoms of this world become the kingdoms of our Lord and His Christ. The "purple" is the badge of empire; even as in mockery it was put on our Lord. **decked**—lit., "gilded." **stones**—Greek, "stone." **filthiness**—A, B, and ANDREAS read, "the filthy (impure) things." 5. **upon . . . forehead . . . name**—as harlots usually had. What a contrast to "HOLINESS TO THE LORD," inscribed on the mitre on the high priest's forehead! **mystery**—Implying a spiritual fact heretofore hidden, and incapable of discovery by mere reason, but now revealed. As the union of Christ and the Church is a "great mystery" (a spiritual truth of momentous interest, once hidden, now revealed, Ephesians 5. 31, 32); so the Church conforming to the world and thereby becoming a harlot is a counter "mystery" (or spiritual truth, symbolically now revealed). As iniquity in the harlot is a leaven working in "mystery," and therefore called "the mystery of iniquity," so when she is destroyed, the iniquity heretofore working (comparatively) latently in her, shall be revealed in the man of iniquity, the open embodiment of all previous evil. Contrast the "mystery of God" and "godliness," ch. 10. 7 1 Timothy 3. 16. It was Rome that crucified Christ; that destroyed Jerusalem and scattered the Jews; that persecuted the early Christians in Pagan times, and Protestant Christians in Papal times; and probably shall be again

restored to its pristine grandeur, such as it had under the Caesars, just before the burning of the harlot and of itself with her. So HIPPOLYTUS, *De Antichristo* (who lived in the second century), thought, Popery cannot be at one and the same time the "mystery of iniquity," and the manifested or revealed Antichrist. Probably it will compromise for political power (v. 3) the portion of Christianity still in its creed, and thus shall prepare the way for Antichrist's manifestation. The name Babylon, which in the image, Daniel 2, is given to the head, is here given to the harlot, which marks her as being connected with the fourth kingdom, Rome, the last part of the image. Benedict XIII., in his indiction for a jubilee, A. D. 1726, called Rome "the mother of all believers, and the mistress of all churches" (harlots like herself). The correspondence of syllables and accents in Greek is striking; *He porne kai to therion; He numphe kai to arnon*. The whore and the beast; the Bride and the Lamb, of harlots—Greek, "of the harlots and of the abominations." Not merely Rome, but Christendom as a whole, even as formerly Israel as a whole, has become a harlot. The invisible Church of true believers is hidden and dispersed in the visible Church. The boundary lines which separate harlot and woman are not denominational nor drawn externally, but can only be spiritually discerned. If Rome were the only seat of Babylon, much of the spiritual profit of Revelation would be lost to us; but the harlot "sitteth upon many waters" (v. 1), and "ALL nations have drunk of the wine of her fornication" (v. 2; ch. 18. 3; "the earth," ch. 19. 2). External extensiveness over the whole world, and internal conformity to the world—worldliness in extent and contents—is symbolized by the name of the world-city, "Babylon." As the sun shines on all the earth, thus the woman clothed with the sun is to let her light penetrate to the uttermost parts of the earth. But she in externally Christianizing the world, permits herself to be seduced by the world; thus her universality or catholicity is not that of the Jerusalem which we look for ("the MOTHER of us all," ch. 21. 2; Isaiah 2. 2-4; Galatians 4. 26), but that of Babylon, the world-wide but harlot city! [As Babylon was destroyed, and the Jews restored to Jerusalem by Cyrus, so our Cyrus—a Persian name meaning the sun—the Sun of righteousness, shall bring Israel, literal and spiritual, to the holy Jerusalem at his coming. Babylon and Jerusalem are the two opposite poles of the spiritual world.] Still, the Romish Church is not only accidentally, and as a matter of fact, but in virtue of its very PRINCIPLE, a harlot, the metropolis of whoredom, "the mother of harlots;" whereas the evangelical Protestant Church is, according to her principle and fundamental creed, a chaste woman; the Reformation was a protest of the woman against the harlot. The spirit of the heathen world-kingdom Rome had, before the Reformation, changed the Church in the West into a Church-State, Rome; and in the East, into a State-Church, fettered by the world-power, having its centre in Byzantium; the Roman and Greek churches have thus fallen from the invisible spiritual essence of the Gospel into the elements of the world. [AUBERLEN.] Cf. with the "woman" called "Babylon" here, the woman named "wickedness," or "lawlessness," "iniquity" (Zechariah 5. 7, 8, 11), carried to Babylon; cf. "the mystery of iniquity" and "the man of sin," "that wicked one," *lit.*, "the lawless one" (2 Thessalonians 2. 7, 8; also Matthew 24. 12). 6. martyrs—witnesses. I wondered with great admiration—As the Greek is the same in the verb and the noun, translate the latter "wonder." John certainly did not admire her in the modern English sense. Elsewhere (v. 8; ch. 13. 3), all the earthly-minded ("they that dwell on the earth") wonder in admiration of the beast. Here only is John's wonder called forth; not the beast, but the woman sunken into the harlot, the Church become a world-loving apostate, moves his sorrowful astonishment at so awful a change. That the world should be beastly is natural, but that the faithful bride should become the whore is monstrous, and excites the same amazement in him as the same awful change in Israel excited in Isaiah and Jeremiah. "Horrible thing" in them answers to "abominations" here.

"*Corruptio optimi pessima*," when the Church falls she sinks lower than the godless world, in proportion as her right place is higher than the world. It is striking that in v. 3, "woman" has not the article, "the woman," as if she had been before mentioned: for though identical in one sense with the woman, ch. 12. In another sense she is not. The elect are never perverted into apostates, and still remain as the true woman invisibly contained in the harlot; yet Christendom regarded as the woman has apostatized from its first faith. 8. beast . . . was, and is not—(Cf. v. 11. The time when the beast "is not" is the time during which it has "the deadly wound;" the time of the seventh head becoming Christian externally, when its beast-like character was put into suspension temporarily. The healing of its wound answers to its ascending out of the bottomless pit. The beast, or Antichristian world-power, returns worse than ever, with satanic powers from hell (ch. 11. 7), not merely from the sea of convulsed nations (ch. 12. 1). Christian civilization gives the beast only a temporary wound, whence the deadly wound is always mentioned in connection with its being healed up, the non-existence of the beast in connection with its reappearance; and Daniel does not even notice any change in the world-power effected by Christianity. We are endangered on one side by the spurious Christianity of the harlot, on the other by the open Antichristianity of the beast; the third class is Christ's "little flock." go—So B. Vulgate, and ANDREAS read the future tense. But A and IRENEUS, "goeth." into perdition—The continuance of this revived seventh (i. e., the eighth) head is short: it is therefore called "the son of perdition," who is essentially doomed to it almost immediately after his appearance names were—So Vulgate, and ANDREAS. But A, B, Syriac, and Coptic read the singular, "name is," written in—Greek, "upon," which—rather, "when they behold the beast that it was," &c. So Vulgate, was, and is not, and yet is—A, B, and ANDREAS read, ". . . and shall come" (*lit.*, "be present," viz., again: Greek *kai parastai*). The Hebrew tetragrammaton, or sacred four letters in Jehovah "who is, who was, and who is to come," the believer's object of worship, has its contrasted counterpart in the beast "who was, and is not, and shall be present," the object of the earth's worship. [BENGEL.] They exult with wonder in seeing that the beast which had seemed to have received its death-blow from Christianity, is on the eve of reviving with greater power than ever on the ruins of that religion which tormented them (ch. 11. 10). 9. Cf. ch. 13. 18; Daniel 12. 10, where similarly spiritual discernment is put forward as needed in order to understand the symbolical prophecy. seven heads and seven mountains—The connection between mountains and kings must be deeper than the mere outward fact to which incidental allusion is made, that Rome (the then world city) is on seven hills (whence heathen Rome had a national festival called *Septimontium*, the feast of the seven-hilled city [PLUTARCH]; and on the imperial coins, *as* here, she is represented as a woman seated on seven hills. Coin of Vespasian, described by Captain SMYTH, *Roman Coins*, p. 310; ACKERMAN, I., p. 37). The seven heads can hardly be at once seven kings or kingdoms (v. 10), and seven geographical mountains. The true connection is, as the head is the prominent part of the body, so the mountain is prominent in the land. Like "sea" and "earth" and "waters . . . peoples" (v. 15), so "mountains" have a symbolical meaning, viz., prominent seats of power. Especially such as are prominent hindrances to the cause of God (Psalm 68. 16, 17; Isaiah 40. 4; 41. 15; 42. 11; Ezekiel 35. 2); especially Babylon (which geographically was in a plain, but spiritually is called a destroying mountain, Jeremiah 51. 25), in majestic contrast to which stands Mount Zion, "the mountain of the Lord's house" (Isaiah 2. 2), and the heavenly mount; ch. 21. 10 a great and high mountain . . . and that great city, the holy Jerusalem." So in Daniel 2. 35, the stone becomes a mountain—Messiah's universal kingdom supplanting the previous world-kings. As nature shadows forth the great realities of the spiritual world, so seven hills

Rome is a representative of the seven-headed world-power of which the dragon has been, and is the prince. The "seven kings" are hereby distinguished from the "ten kings" (v. 12): the former are what the latter are not, "mountains," great seats of the world-power. The seven universal God-opposed monarchies are Egypt (the first world-power which came into collision with God's people), Assyria, Babylon, Greece, Medo-Persia, Rome, the Germanic-Slavonic empire (the *clay* of the fourth kingdom mixed with its iron in Nebuchadnezzar's image, a *flth* material, Daniel 2. 33, 34, 42, 43, symbolizing this last head). These seven might seem not to accord with the seven heads in Daniel 7. 4-7, one head on the first beast (Babylon), one on the second (Medo-Persia), four on the third (Greece; viz., Egypt, Syria, Thrace with Bithynia, and Greece with Macedon): but Egypt and Greece are in both lists. Syria answers to Assyria (from which the name Syria is abbreviated), and Thrace with Bithynia answers to the Gothic-Germanic-Slavonic hordes which, pouring down on Rome from the North, founded the Germanic-Slavonic empire. *The woman sitting on the seven hills* implies the Old and New Testament Church conforming to, and resting on, the world-power, i. e., on all the seven world-kingsdoms. Abraham and Isaac dissembling as to their wives through fear of the kings of Egypt foreshadowed this. Cf. Ezekiel 16. and 23., on Israel's whoredoms with Egypt, Assyria, Babylon; and Matthew 7. 24; 24. 10-12, 27-28, on the characteristics of the New Testament Church's harlotry, viz., distrust, suspicion, hatred, treachery, divisions into parties, false doctrine. **10. there are**—*translate*, "they (the seven heads) are seven kings." **five . . . one**—*Greek*, "the five . . . the one:" the first five of the seven are fallen (a word applicable not to forms of government passing away, but to the fall of once powerful empires: Egypt, Ezekiel 29. and 30.; Assyria and Nineveh, Nahum 3. 1-19; Babylon, ch. 18. 2; Jeremiah 50. and 51.; Medo-Persia, Daniel 8. 3-7, 20-22; 10. 13; 11. 2; Greece, Daniel 11. 4). Rome was "the one" existing in St. John's days. "Kings" is the Scripture phrase for kingdoms, because these kingdoms are generally represented in character by some one prominent head, as Babylon by Nebuchadnezzar, Medo-Persia by Cyrus, Greece by Alexander, &c. the other is not yet come—Not as ALFORD, inaccurately representing AUBERLEN, the Christian empire beginning with Constantine; but, the Germanic-Slavonic empire beginning and continuing in its beast-like, i. e., HEATHEN Antichristian character for only "a short space." The time when it is said of it "it is not" (v. 11), is the time during which it is "wounded to death," and has the "deadly wound" (ch. 13. 8). The external Christianization of the migrating hordes from the North which descended on Rome, is the wound to the beast answering to the *earth swallowing up the flood* (heathen tribes) sent by the dragon, Satan, to drown the woman, the Church. The emphasis palpably is on "a short space," which therefore comes first in the *Greek*, not on "he must continue," as if his continuance for some [considerable] time were implied, as ALFORD wrongly thinks. The time of external Christianization (whilst the beast's wound continues) has lasted for upwards of fourteen centuries, ever since Constantine. Rome and the Greek Church have partially healed the wound by image-worship. **11. beast that . . . is not**—his beastly character being kept down by outward Christianization of the state until he starts up to life again as "the eighth" king, his "wound being healed" (ch. 13. 3), Antichrist manifested in fullest and most intense opposition to God. The *He* is emphatical in the *Greek*. He, peculiarly and pre-eminently: answering to "the little horn" with eyes like the eyes of a man, and a mouth speaking great things, before whom *three of the ten horns were plucked up by the roots*, and to whom the whole ten "give their power and strength" (v. 12, 13, 17). That a personal Antichrist will stand at the head of the Antichristian kingdom, is likely from the analogy of Antiochus Epiphanes, the Old Testament Antichrist, "the little horn" in Daniel 8. 9-12; also, "the man of sin, son of perdition" (2 Thessalonians 2. 8-8), answers here to

"goeth into perdition," and is applied to an individual viz., Judas, in the only other passage where the phrase occurs (John 17. 12). He is essentially a child of destruction, and hence he has but a little time ascended out of the bottomless pit, when he "goes into perdition" (v. 8, 11). "Whilst the Church passes through death of the flesh to glory of the Spirit, the beast passes through the glory of the flesh to death." [AUBERLEN.] **is of the seven**—rather "springs out of the seven." The eighth is not merely one of the seven restored, but a new power or person proceeding out of the seven, and at the same time embodying all the God-opposed features of the previous seven concentrated and consummated; for which reason there are said to be not eight, but only seven heads, for the eighth is the embodiment of all the seven. In the birth-pangs which prepare the "regeneration" there are wars, earthquakes, and disturbances [AUBERLEN], wherein Antichrist takes his rise ("sea," ch. 13. 1; Mark 13. 8; Luke 21. 9-11). He does not fall like the other seven (v. 10), but is destroyed, going to his own perdition, by the Lord in person. **12. ten kings . . . received no kingdom as yet; but receive power as kings . . . with the beast**—Hence and from v. 14, 16, it seems that these ten kings or kingdoms, are to be contemporaries with the beast in its last or eighth form, viz., Antichrist. Cf. Daniel 2. 34, 44, "the stone smote the image upon his feet," i. e., upon the ten toes, which are in v. 41-44, interpreted to be "kings." The ten kingdoms are not, therefore, ten which arose in the overthrow of Rome (heathen), but are to rise out of the last state of the fourth kingdom under the eighth head. I agree with ALFORD that the phrase "as kings," implies that they reserve their kingly rights in their alliance with the beast, wherein "they give their power and strength unto" him (v. 13). They have the name of kings, but not with undivided kingly power. [WORDSWORTH.] See AUBERLEN's not so probable view, *Note*, v. 3. **one hour**—a definite time of short duration, during which "the devil is come down to the inhabitants of the earth and of the sea, having great wrath, because he knoweth that he hath but a short time." Probably the three and a half years (ch. 11. 2, 3; 13. 5). Antichrist is in existence long before the fall of Babylon, but it is only at its fall he obtains the vassalage of the ten kings. He in the first instance imposes on the Jews as the Messiah, coming in his own name; then persecutes those of them who refuse his blasphemous pretensions. Not until the sixth vial, in the latter part of his reign, does he associate the ten kings with him in war with the Lamb, having gained them over by the aid of the spirits of devils working miracles. His connection with Israel appears from his sitting "in the temple of God" (2 Thessalonians 2. 4), and as the antitypical "abomination of desolation standing in the Holy place" (Daniel 9. 27; 12. 11; Matthew 24. 15), and "in the city where our Lord was crucified" (ch. 11. 8). It is remarkable that IRENEUS, *Hær.*, 5. 25, and ST. CYRIL OF JERUSALEM (RUFFINUS, *Hist.*, 10. 37), prophesied that Antichrist should have his seat at Jerusalem, and should restore the kingdom of the Jews. Julian the apostate, long after, took part with the Jews, and aided in building their temple, herein being Antichrist's forerunner. **13. one mind—one sentiment. shall give**—So *Coptic*. But A, B, and *Syriac*, "give." **strength**—*Greek*, "authority." They become his dependent allies (v. 14). Thus Antichrist sets up to be King of kings, but scarcely has he put forth his claim when the true KING OF KINGS appears and dashes him down in a moment to destruction. **14. These shall . . . war with the Lamb**—in league with the beast. This is a summary anticipation of ch. 19. 19. This shall not be till after they have first executed judgment on the harlot (v. 15, 16). **Lord of lords, &c.**—anticipating ch. 19. 16. *are*—not in the *Greek*. Therefore *translate*, "And they that are with Him, called chosen, and faithful (shall overcome them, viz., the beast and his allied kings)." These have been with Christ in heaven unseen, but now appear with Him. **15. (Ver. 1, Isaiah 8. 7.)** An implausible parody of Jehovah who "sitteth upon the flood." [ALFORD.] Also, contrast the "many waters" ch. 19. 6, "Alleluia." The "peoples," &c., here mark the universality of the spiritual fornication of the

Church. The "tongues" remind us of the original Babel, the confusion of *tongues*, the beginning of Babylon, and the first commencement of idolatrous apostasy after the flood, as the tower was doubtless dedicated to the defiled heavens. Thus, Babylon is the appropriate name of the harlot. The Pope, as the chief representative of the harlot, claims a double supremacy over all *peoples*, typified by the "two swords" according to the interpretation of Boniface VIII. in the Bull, "*Unam Sanctam*," and represented by the two keys, *viz.*, spiritual as the universal bishop, whence he is crowned with the mitre; and temporal, whence he is also crowned with the tiara in token of his imperial supremacy. Contrast with the Pope's *Madams* the "many *diadems*" of Him who alone has claim to, and shall exercise when He shall come, the twofold dominion (ch. 19. 12). **16. upon the beast**—But A, B, *Vulgate*, and *Syriac* read, "And the beast," shall make her desolate—having first dismounted her from her seat on the beast (v. 3). **naked**—stripped of all her gaud (v. 4). As Jerusalem used the world-power to crucify her Saviour, and then was destroyed by that very power, Rome; so the Church, having apostatized to the world, shall have judgment executed on her first by the world-power, the beast and his allies; and these afterwards shall have judgment executed on them by Christ Himself in person. So Israel leaning on Egypt, a broken reed, is pierced by it, and then Egypt itself is punished. So Israel's whoredom with Assyria and Babylon was punished by the Assyrian and Babylonian captivities. So the Church when it goes a-whoring after the word as if it were the reality, instead of witnessing against its apostasy from God, is false to its profession; being no longer a reality itself, but a sham, the Church is rightly judged by that world which for a time had used the Church to further its own ends, whilst all the while "hating" Christ's unworldly religion, but which now no longer wants the Church's aid. **eat her flesh**—*Greek* plural, "masses of flesh," *i. e.*, "carnal possessions;" implying the fulness of carnality into which the Church is sunk. The judgment on the harlot is again and again described (ch. 18. 1; 19. 5); first by an "angel having great power" (ch. 18. 1), then by "another voice from heaven" (ch. 18. 4-20), then by "a mighty angel" (ch. 18. 21-24). Cf. Ezekiel 16. 37-44, originally said of Israel, but further applicable to the New Testament Church when fallen into spiritual fornication. On the phrase, "eat . . . flesh" for prey upon one's property, and injure the character and person, cf. Psalm 14. 4; 27. 2; Jeremiah 10. 25; Micah 3. 3. The First Napoleon's edict published at Rome in 1809, confiscating the Papal dominions and joining them to France, and lately the severance of large portions of the Pope's territory from his sway, and the union of them to the dominions of the king of Italy, virtually through Louis Napoleon, are a first instalment of the full realization of this prophecy of the whore's destruction. "Her flesh" seems to point to her temporal dignities and resources, as distinguished from "herself" (*Greek*). How striking a retribution, that having obtained her first temporal dominions, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, by recognizing the *usurper* Pepin as lawful king of France, she should be stripped of her dominions by another usurper of France, the Napoleonic dynasty! **burn . . . with fire**—the legal punishment of an abominable fornication. **17. hath put**—the prophetic past tense for the future. **fulfil**—*Greek*, "do," or "accomplish." The *Greek* *poiesai*, is distinct from that which is translated "fulfilled," *Greek* *telesthesontai*, below. **his will**—*Greek*, *his mind*, or *purpose*; whilst they think only of doing their own purpose. **to agree**—*lit.*, "to do (or accomplish) one mind" or "purpose." A and *Vulgate* omit this clause, but B supports it. **the words of God**—foretelling the rise and downfall of the beast; *Greek* *hoi logoi* in A, B, and *ANDREAS*. *English Version* reading is *Greek* *ta rhemata*, which is not well supported. No mere articulate utterances, but the efficient words of Him who is the Word, *Greek* *logos*. **fulfilled**—(ch. 19. 7.) **18. reigneth**—*lit.*, "hath kingship over the kings." The harlot cannot be a mere city literally, but is called so in a spiritual sense (ch. 11. 8). Also the beast

cannot represent a spiritual power, but a world-power. In this verse the harlot is presented before us ripe for judgment. The 18th chapter details that judgment.

CHAPTER XVIII.

Ver. 1-24. **BABYLON'S FALL: GOD'S PEOPLE CALLED OUT OF HER: THE KINGS AND MERCHANTS OF THE EARTH MOURN, WHILST THE SAINTS REJOICE AT HER FALL.** **1. And—So** *Vulgate* and *ANDREAS*. But A, B, *Syriac*, and *Coptic* omit "and." **power**—*Greek*, "authority." **lightened**—"illuminated." **with**—*Greek*, "owing to." **2. mightily . . . strong**—Not supported by MSS. But A, B, *Vulgate*, *Syriac*, and *Coptic* read, "with (*lit.*, *IN*) a mighty voice." **is fallen, is fallen**—So A, *Vulgate*, *Syriac*, and *ANDREAS*. But B and *Coptic* omit the second "is fallen" (Isaiah 21. 9; Jeremiah 51. 8). This phrase is here prophetic of her fall, still future, as v. 4 proves. **devils**—*Greek*, "demons." **the hold**—a keep or prison. **3. the wine—**So B, *Syriac* and *Coptic*. But A, C, and *Vulgate* omit, **drunk**—Ch. 14. 8, from which perhaps "the wine" may have been interpolated. They have *drunk of her fornication*, the consequence of which will be *wrath* to themselves. But A, B, and C read, "(owing to the wrath of her fornication all nations) have fallen." *Vulgate* and most versions read as *English Version*, which may be the right reading though not supported by the oldest MSS. Babylon, the whore, is destroyed, before the beast slays the two witnesses (ch. 11.), and then the beast is destroyed himself. **abundance**—*lit.*, "power." **delicacies**—*Greek*, "luxury." See *Note*, 1 Timothy 5. 11, where the *Greek* verb "wax wanton" is akin to the noun here. *Translate*, "wanton luxury." The reference is not to earthly merchandise, but to spiritual wares, indulgences, idolatries, superstitions, worldly compromises, wherewith the harlot, *i. e.*, the apostate Church, has made *merchandise* of men. This applies especially to Rome; but the *Greek*, and even in a less degree Protestant churches, are not guiltless. However, the *principle* of evangelical Protestantism is pure, but the *principle* of Rome and the *Greek* church is not so. **4. Come out of her, my people—**Quoted from Jeremiah 50. 8; 51. 6, 45. Even in the Romish Church God has a people: but they are in great danger: their only safety is in coming out of her at once. So also in every apostate or world-conforming Church there are some of God's invisible and true Church, who, if they would be safe, must come out. Especially at the eve of God's judgment on apostate Christendom: as Lot was warned to come out of Sodom just before its destruction, and Israel to come from about the tents of Dathan and Abiram. So the first Christians came out of Jerusalem when the apostate Jewish Church was judged. "State and Church are precious gifts of God. But the State being desecrated to a different end from what God designed it, *viz.*, to govern for, and as under, God, becomes beast-like; the Church apostatizing becomes the harlot. The true woman is the kernel: beast and harlot are the shell; whenever the kernel is mature, the shell is thrown away." [AUBERLEN.] "The harlot is not Rome alone (though she is pre-eminently so), but every Church that has not Christ's mind and spirit. False Christendom, divided into very many sects, is truly Babylon, *i. e.*, confusion. However, in all Christendom the true Jesus-congregation, the woman clothed with the sun, lives and is hidden. Corrupt, lifeless Christendom is the harlot, whose great aim is the pleasure of the flesh, and which is governed by the spirit of nature and the world." [HARRIS in AUBERLEN.] The first justification of the woman is in her being called out of Babylon the harlot, as the culminating stage of the latter's sin, when judgment is about to fall: for apostate Christendom, Babylon, is not to be converted, but to be destroyed. Secondly, she has to pass through an ordeal of persecution from the beast, which purifies and prepares her for the transfiguration-glory at Christ's coming (ch. 20. 4; Luke 21. 28). **be not partakers**—*Greek*, "have no fellowship with her sins." **that ye receive not of her plagues**—as Lot's wife, by lingering too near the polluted and doomed city **5. her sins—as**

great heap. **reached**—Greek, "reached so far as to come into close contact with, and to cleave unto." 6. Addressed to the executioners of God's wrath. **reward**—Greek, "repay." **she rewarded**—English Version reading adds "yon" with none of the oldest MSS. But A, B, C, *Vulgate*, *Syriac*, and *Coptic* omit it. She had not rewarded or repaid the world-power for some injury which the world-power had inflicted on her; but she had given the world-power that which was its due, viz., spiritual delusions, because it did not like to retain God in its knowledge; the unfaithful Church's principle was, *Populus vult decipi, et decipitur*, "The people like to be deceived, and let them be deceived." **double**—of sorrow. Contrast with this the double of joy which Jerusalem shall receive for her past suffering (Isaiah 61. 7; Zechariah 9. 12); even as she has received double punishment for her sins (Isaiah 40. 2). **unto her**—So *Syriac*, *Coptic*, and *ANDREAS*. A, B, and C omit it. **in the cup**—(v. 3; ch. 14. 8; 17. 4). **filled**—lit., mixed. **fill to her double**—of the Lord's cup of wrath. 7. How much—i. e., in proportion as. **lived deliciously**—luxuriously: *Note*, v. 3, where the Greek is akin. **sorrow**—Greek, "mourning," as for a dead husband. **I sit**—So *Vulgate*. But A, B, and C, prefix "that." **I am no widow**—for the world-power is my husband and my supporter. **I shall see no sorrow**—Greek, "mourning." "I am seated (this long time) . . . I am no widow . . . I shall see no sorrow," marks her complete unconcerned security as to the past, present, and future. [BENGEL.] I shall never have to mourn as one bereft of her husband. As Babylon was queen of the East, so Rome has been queen of the West, and is called on Imperial coins "the eternal city." So Papal Rome is called by AMMIAN MARCELLIN, 15. 7. "Babylon is a former Rome, and Rome a latter Babylon. Rome is a daughter of Babylon, and by her, as by her mother, God has been pleased to subdue the world under one sway." [ST. AUGUSTINE.] As the Jews' restoration did not take place till Babylon's fall, so R. KIMCHI, on Obadiah, writes, "When Rome (Edom) shall be devastated, there shall be redemption to Israel." Romish idolatries have been the great stumbling-blocks to the Jews' acceptance of Christianity. 8. **death**—on herself, though she thought herself secure even from the death of her husband. **mourning**—instead of her feasting. **famine**—instead of her *luxurious delicacies* (v. 3, 7). **fire**—(*Note*, ch. 17. 16). Literal fire may burn the literal city of Rome, which is situated in the midst of volcanic agencies. As the ground was cursed for Adam's sin, and the earth under Noah was sunk beneath the flood, and Sodom was burnt with fire, so may Rome be. But as the harlot is mystical (the whole faithless Church), the burning may be mainly mystical, symbolizing utter destruction and removal. BENGEL is probably right in thinking Rome will once more rise to power. The carnal, faithless, and worldly elements in all churches, Roman, Greek, and Protestant, tend towards one common centre, and prepare the way for the last form of the beast, viz., Antichrist. The Pharisees were in the main sound in creed, yet judgment fell on them as on the unsound Sadducees and half-heathenish Samaritans. So faithless and adulterous, carnal, worldly Protestant churches, will not escape for their soundness of creed. **the Lord**—So B, C, *Syriac*, and *ANDREAS*. But A and *Vulgate* omit. "Strong" is the meaning of God's Hebrew name, EL. **judgeth**—But A, B, and C read the past tense (Greek, *krinas*), "who hath judged her:" the prophetic past for the future: the charge in v. 4 to God's people to come out of her, implies that the judgment was not yet actually executed. 9. **Lived deliciously**—Greek, luxuriated. The faithless Church, instead of reproving, connived at the self-indulgent luxury of the great men of this world, and sanctioned it by her own practice. Contrast the world's rejoicing over the dead bodies of the two witnesses (ch. 11. 10) who had tormented it by their faithfulness, with its lamentations over the harlot who had made the way to heaven smooth, and had been found a useful tool in keeping subjects in abject tyranny. Men's carnal mind relishes a religion like that of the apostate Church, which gives an opiate to conscience, whilst leaving the

sinner license to indulge his lusts. **bewail her**—A, B, C, *Syriac*, *Coptic*, and CYPRIAN omit "her." 10. God's judgments inspire fear even in the worldly, but it is of short duration, for the kings and great men soon attach themselves to the beast in its last and worst shape, as open Antichrist, claiming all that the harlot had claimed in blasphemous pretensions and more, and so making up to them for the loss of the harlot. **mighty**—Rome in Greek means strength; though that derivation is doubtful. 11. **shall**—So B. But A and C read the present, "weep and mourn." **merchandise**—Greek, "cargo:" wares carried in ships: ship-lading (cf. v. 17). Rome was not a commercial city, and is not likely from her position to be so. The merchandise must therefore be spiritual, even as the harlot is not literal, but spiritual. She did not witness against carnal luxury and pleasure-seeking, the source of the merchants' gains, but conformed to them (v. 7). She cared not for the sheep, but for the wool. Professing Christian merchants in her lived as if this world were the reality, not heaven, and were unscrupulous as to the means of getting gain. Cf. Zechariah 5. 4-11 (*Notes*), on the same subject, the judgment on mystical Babylon's merchants for unjust gain. All the merchandise here mentioned occurs repeatedly in the "Roman Ceremonial." 12. (*Note*, ch. 17. 4.) **stones . . . pearls**—Greek, "stone . . . pearl." **fine linen**—A, B, and C read (Greek) *bussinou* for *bussou*, i. e., "fine linen manufacture." [ALFORD.] The manufacture for which Egypt (the type of the apostate Church, ch. 11. 8) was famed. Contrast "the fine linen" (Ezekiel 16. 10) put on Israel, and on the New Testament Church (ch. 19. 8), the Bride, by God (Psalm 132. 9). **thyne wood**—the citrus of the Romans: probably the *cypressus thyoides*, or the *thua articulata*. "Citron wood." [ALFORD.] A sweet-smelling tree of Cyrene in Lybia, used for incense. **all manner vessels**—Greek, "every vessel," or "furniture." 13. **cinnamon**—designed by God for better purposes: being an ingredient in the holy anointing oil, and a plant in the garden of the Beloved (Song of Solomon 4. 14); but desecrated to vile uses by the adulteress (Proverbs 17. 17). **odours**—of incense. A, C, *Vulgate*, and *Syriac* prefix "and amomium" (a precious hair ointment made from an Asiatic shrub). *English Version* reading is supported by *Coptic* and *ANDREAS*, but not oldest MSS. **ointments**—Greek, "ointment." **frankincense**—Contrast the true "incense" which God loves (Psalm 141. 2; Malachi 1. 11). **fine flour**—The *similago* of the Latins. [ALFORD.] **beasts**—of burden: cattle. **slaves**—Greek, "bodies." **souls of men**—(Ezekiel 27. 13.) Said of slaves. Appropriate to the spiritual harlot, apostate Christendom, especially Rome, which has so often enslaved both bodies and souls of men. Though the New Testament does not directly forbid slavery, which would, in the then state of the world, have incited a slave revolt, it virtually condemns it, as here. Popery has derived its greatest gains from the sale of masses for the souls of men after death, and of indulgences purchased from the Papal chancery by rich merchants in various countries, to be retailed at a profit. [MOSHEIM, III., 95. 96.] 14. Direct address to Babylon. **the fruits that thy soul lusted after**—Greek, "thy autumn-ripe fruits of the lust (eager desire) of the soul." **dainty**—Greek, "fat:" "sumptuous" in food. **goodly**—"splendid," "bright," in dress and equipage. **departed**—supported by none of our MSS. But A, B, C, *Vulgate*, *Syriac*, and *Coptic* read, "perished." **thou shalt**—A, C, *Vulgate*, and *Syriac* read, "They (men) shall no more find them at all." 15. **of these things**—of the things mentioned, v. 12, 13. **which**—"who." **made rich by**—Greek, "derived riches from her." **stand afar off for the fear**—(Cf. v. 10.) **wailing**—Greek "mourning." 16. And—So *Vulgate* and *ANDREAS*. But A, B and C omit. **decked**—lit., "gilded." **stones . . . pearls**—Greek, "stone . . . pearl." B and *ANDREAS* read "pearls." But A and C, "pearl." 17. **is come to naught**—Greek "is desolated." **shipmaster**—Greek, "steersman," or "pilot." **all the company in ships**—A, C, *Vulgate*, and *Syriac* read, "Every one who saileth to a place" (B has " . . . to the place"); *every voyager*. Vessels were freighted with pilgrims to various shrines, so that in one month

REVELATION XIX.

(A. D. 1300) 200,000 pilgrims were counted in Rome [D'AUSIGNE, *Reformation*]: a source of gain, not only to the Papal see, but to *shipmasters, merchants, pilots, &c.* These latter, however, are not restricted to those literally "shipmasters," &c., but mainly refer, in the mystical sense, to all who share in the spiritual traffic of apostate Christendom. 18. *when they saw*—Greek, *horontes*. But A, B, C, and ANDREAS read, Greek, *blepontes*, "looking at." Greek, *blepō*—is to *use the eyes*, to *look*: the act of seeing without thought of the object seen. Greek, *horao*, refers to the thing seen or presented to the eye. [TITTMANN.] *smoke*—So B, C. But A reads "place." What city is like—cf. the similar boast as to the beast, ch. 13. 4: so closely do the harlot and beast approximate one another. Contrast the attribution of this praise to God, to whom alone it is due, by His servants (Exodus 15. 11). MARTIAL says of Rome, "Nothing is equal to her;" and ATHENÆUS, "She is the epitome of the world." 19. *wailing*—"mourning." *costliness*—her costly treasures: abstract for concrete. *that had ships*—A, B, and C read, "that had *their* ships:" *lit.*, "the ships." 20. *holy apostles*—So C reads. But A, B, *Vulgate*, *Syriac*, *Coptic*, and ANDREAS read, "Ye *saints and ye apostles*," *avenged you on her*—Greek, "judged your judgment on (*lit.*, *exacting it from*) her." "There is more joy in heaven at the harlot's downfall than at that of the two beasts. For the most heinous of all sin is the sin of those who know God's word of grace, and keep it not. The worldliness of the Church is the most worldly of all worldliness. Hence, Babylon, in Revelation, has not only Israel's sins, but also the sins of the heathen; and John dwells longer on the abominations and judgments of the harlot than on those of the beast. The term 'harlot' describes the false Church's essential character. She retains her human shape as the *woman*, does not become a *beast*: she has the form of godliness, but denies its power. Her rightful lord and husband, Jehovah-Christ, and the joys and goods of His house, are no longer her all in all, but she runs after the visible and vain things of the world, in its manifold forms. The fullest form of her whoredom is, where the Church wishes to be itself a worldly power, uses politics and diplomacy, makes flesh her arm, uses unholy means for holy ends, spreads her dominion by sword or money, fascinates men by sensual ritualism, becomes 'mistress of ceremonies' to the dignitaries of the world, flatters prince or people, and like Israel, seeks the help of one world-power against the danger threatening from another." [AUBERLEN.] *Judgment, therefore, begins with the harlot*, as in privileges *the house of God*. 21. *a*—Greek, "one." *millstone*—Cf. the judgment on the Egyptian hosts at the Red Sea, Exodus 15. 5, 10; Nehemiah 9. 11, and the foretold doom of Babylon, the world-power, Jeremiah 51. 63, 64. *with violence*—Greek, "with impetus." This verse shows that this prophecy is regarded as still to be fulfilled. 22. *pipers*—flute-players. "Musicians," painters and sculptors, have desecrated their art to lend fascination to the sensuous worship of corrupt Christendom. *craftsman*—artisan. 23. What a blessed contrast is ch. 22. 5, respecting the city of God: "They need *no candle* (just as Babylon shall *no more* have the light of a candle, but for a widely different reason), for the Lord God giveth them light." For "candle," translate as Greek, "lamp." *bridegroom . . . bride . . . no more . . . in thee*—Contrast the heavenly city, with its *Bridegroom, Bride*, and blessed *marriage-supper* (ch. 19. 7, 9; 21. 2, 9; Isaiah 62. 4, 5). *thy merchants were*—So most of the best authorities read. But A omits the Greek article before "merchants," and then translates, "The great men of, &c., were thy merchants." *sorceries*—Greek, "sorcery." 24. Applied by Christ (Matthew 23. 35) to apostate Jerusalem, which proves that not merely the literal city Rome, and the Church of Rome (though the chief representative of the apostasy), but the *WHOLE* of the faithless Church of both the Old and New Testament is meant by Babylon the harlot; just as the whole Church (Old and New Testament) is meant by "the woman" (ch. 12. 1). As to literal city, ARINGHUS in BENGEI says, Pagan Rome was the *general shambles* for slaying the sheep of Jesus. FRED. SEYLER in BENGEI calculates that Papal

Rome, between A. D. 1540 and 1580, slew more than 900,000 Protestants. Three reasons for the harlot's downfall are given: (1.) The *worldly greatness* of her *merchants*, which was due to unholy traffic in spiritual things. (2.) Her *sorceries*, or juggling tricks, in which the false prophet that ministers to the beast in its last form shall exceed her; cf. "sorcerers" (ch. 21. 8; 22. 15), specially mentioned among those doomed to the lake of fire. (3.) Her persecution of (Old Testament) "prophets" and (New Testament) "saints."

CHAPTER XIX.

Ver. 1-21. THE CHURCH'S THANKSGIVING IN HEAVEN FOR THE JUDGMENT ON THE HARLOT. THE MARRIAGE OF THE LAMB: THE SUPPER: THE BRIDE'S PREPARATION: JOHN IS FORBIDDEN TO WORSHIP THE ANGEL: THE LORD AND HIS HOSTS COME FORTH FOR WAR: THE BEAST AND THE FALSE PROPHET CAST INTO THE LAKE OF FIRE: THE KINGS AND THEIR FOLLOWERS SLAIN BY THE SWORD OUT OF CHRIST'S MOUTH. 1. As in the case of the opening of the prophecy, ch. 4. 8; 5. 9, &c.; so now, at one of the great closing events seen in vision, the judgment on the harlot (described in ch. 18.), there is a song of praise in heaven to God: cf. ch. 7. 10, &c., toward the close of the seals, and ch. 11. 15-18, at the close of the trumpets: ch. 15. 3, at the saints' victory over the beast. And—So ANDREAS. But A, B, C, *Vulgate*, *Syriac*, and *Coptic* omit. *a great voice*—A, B, C, *Vulgate*, *Coptic*, and ANDREAS read, "*as it were* a great voice." What a contrast to the lamentations ch. 18.1 Cf. Jeremiah 51. 48. The great manifestation of God's power in destroying Babylon calls forth a *great voice* of praise *in heaven*. *people*—Greek, "multitude." *Alleluia*—Hebrew, "Praise ye JAH," or JEHOVAH: here first used in Revelation, whence ELLIOTT infers the Jews bear a prominent part in this thanksgiving. JAH is not a contraction of JEHOVAH, as it sometimes occurs jointly with the latter. It means "He who is:" whereas Jehovah is "He who will be, is, and was." It implies God experienced as a PRESENT help; so that "Hallelujah," says KIMCHI in BENGEI, is found first in the Psalms on the destruction of the ungodly. "Hallelu-Jah" occurs four times in this passage. Cf. Psalm 149. 4-9, which is plainly parallel, and indeed identical in many of the phrases, as well as the general idea. Israel, especially, will join in the Hallelujah, when "her warfare is accomplished" and her foe destroyed. *salvation*—Greek, "The salvation . . . the glory . . . the power." and *honour*—So *Coptic*. But A, B, C, and *Syriac* omit. *unto the Lord our God*—So ANDREAS. But A, B, C, and *Coptic* read, "(Is) of our God," i. e., belongs to Him. 2. *which did corrupt the earth*—Greek, "used to corrupt" continually. "Instead of opposing and lessening, she promoted the sinful life and decay of the world by her own earthliness, allowing the salt to lose its savour." [AUBERLEN.] *avenged*—Greek, "exacted in retribution." A particular application of the principle (Genesis 9. 5). *blood of his servants*—literally shed by the Old Testament adulterous Church, and by the New Testament apostate Church; also virtually, though not literally, by all who, though called Christians, hate their brother, or love not the brethren of Christ, but shrink from the reproach of the cross, and show unkindness towards those who bear it. 3. *again*—Greek, "a second time." *rose up*—Greek, "goeth up." *for ever and ever*—Greek, "to the ages of the ages." 4. *beasts*—rather, "living creatures." *sat*—Greek, "sitteth." 5. *out of*—Greek, "out from the throne" in A, B, C. *Praise our God*—Cf. the solemn act of praise performed by the Levites 1 Chronicles 16. 36; 23. 5, especially when the house of God was filled with the Divine glory (2 Chronicles 5. 13). *both*—Omitted in A, B, C, *Vulgate*, *Coptic*, and *Syriac*. Translate as Greek, "the small and the great." 6. *many waters*—Contrast the "many waters" on which the whore sitteth (ch. 17. 1). This verse is the hearty response to the stirring call "Alleluia! Praise our God," &c. (v. 4, 5). *the Lord God omnipotent*—Greek, "The Omnipotent." *reigneth*—*lit.*, *reigned*: hence *reigneth once for all*. His reign is a fact already established. Babylon, the harlot was one great hindrance to His reign being recognized

REVELATION XIX.

Her overthrow now clears the way for His advent to reign; therefore, not merely Rome, but the whole of Christendom in so far as it is carnal and compromised Christ for the world, is comprehended in the term "harlot." The beast hardly arises when he at once "goeth into perdition:" so that Christ is prophetically considered as already reigning, so soon does His advent follow the judgment on the harlot. **7. glad . . . rejoice—Greek,** 'rejoice . . . exult,' **give—So B and ANDREAS.** But A reads, "we will give." **glory—Greek,** "the glory." **the marriage of the Lamb is come—**The full and final consummation is at ch. 21, 2-9, &c. Previously there must be the overthrow of the beast, &c., at the Lord's coming, the binding of Satan, the millennial reign, the loosing of Satan, and his last overthrow, and the general judgment. The elect-Church, the heavenly Bride, soon after the destruction of the harlot, is transfigured at the Lord's coming, and joins with Him in His triumph over the beast. On the emblem of the heavenly Bridegroom and Bride, cf. Matthew 22, 2; 25, 6, 10; 2 Corinthians 11, 2. Perfect union with Him personally, and participation in His holiness, joy, glory, and kingdom, are included in this symbol of "marriage;" cf. Song of Solomon everywhere. Besides the heavenly Bride, the transfigured, translated, and risen Church, reigning over the earth with Christ, there is also the *earthly* bride, Israel, in the flesh, never yet divorced, though for a time separated, from her Divine husband, who shall then be reunited to the Lord, and be the mother Church of the millennial earth, Christianized through her. *Note*, we ought, as Scripture does, restrict the language drawn from marriage-love to the *Bride*, the Church as a whole, not use it as individuals in our relation to Christ, which Rome does in the case of her nuns. Individually, believers are effectually-called guests; collectively, they constitute the bride. The harlot divides her affections among many lovers: the bride gives hers exclusively to Christ. **8. granted—**Though in one sense she "made herself ready," having by the Spirit's work in her put on "the wedding garment," yet in the fullest sense it is not she, but her Lord, who makes her ready by "granting to her that she be arrayed in fine linen." It is He who, by giving Himself for her, presents her to Himself a glorious Church, not having spot, but holy and without blemish. It is He also who sanctifies her, naturally vile and without beauty, with the washing of water by the word, and puts His own comeliness on her, which thus becomes hers. **clean and white—So ANDREAS.** But A, B transpose. Translate, "Bright and pure;" at once brilliantly splendid and spotless as is the bride herself. **righteousness—Greek,** "righteousnesses;" distributively used. Each saint must have this righteousness: not merely be justified, as if the righteousness belonged to the Church in the aggregate; the saints together have righteousnesses; viz., He is accounted as "the Lord our righteousness" to each saint on his believing, their robes being made white in the blood of the Lamb. The righteousness of the saint is not, as ALFORD erroneously states, inherent, but is imputed: if it were otherwise, Christ would be merely enabling the sinner to justify himself. Romans 5, 18 is decisive on this. Cf. Article XI., Church of England. The justification already given to the saints in title and unseen possession, is now GIVEN them in manifestation: they openly walk with Christ in white. To this, rather than to their primary justification on earth, the reference is here. Their justification before the apostate world, which had persecuted them, contrasts with the judgment and condemnation of the harlot. "Now that the harlot has fallen, the woman triumphs." [AUBERLEN.] Contrast with the pure fine linen (indicating the simplicity and purity) of the bride, the tawdry ornamentation of the harlot. Babyion, the apostate Church, is the antithesis to new Jerusalem, the transfigured Church of God. The woman (ch. 12), the harlot (ch. 17), the bride (ch. 19), are the three leading aspects of the Church. **9. He—God by His angel saith unto me. called—effectually,** not merely externally. The "unto," or "into," seems to approach this: not merely invited to (*Greek epi*), but called *unto*, so as to be partakers of (*Greek eis*), cf. 1 Corinthians

1, 9. **marriage-supper—Greek,** "the supper of the marriage." Typified by the Lord's Supper. **true—Greek** "genuine;" veritable sayings which shall surely be fulfilled, viz., all the previous revelations. **10. at—Greek,** "before." John's intending to worship the angel here, as in ch. 22, 8, on having revealed to him the glory of the new Jerusalem, is the involuntary impulse of adoring joy at so blessed a prospect. It forms a marked contrast to the sorrowful wonder with which he had looked on the Church in her apostasy as the harlot (ch. 17, 8). It exemplifies the corrupt tendencies of our fallen nature that even John, an apostle, should have all but fallen into "voluntary humility and worshipping of angels," which Paul warns us against. **and of thy brethren—i. e., a fellow-servant of thy brethren. have the testimony of Jesus—(Note, ch. 12, 17.) the testimony of—i. e., respecting Jesus. is the spirit of prophecy—**is the result of the same spirit of prophecy in you as in myself. We angels, and you apostles, all alike have the testimony of (bear testimony concerning) Jesus by the operation of one and the same Spirit, who enables me to show you these revelations, and enables you to record them: wherefore we are fellow-servants, not I your lord to be worshipped by you. Cf. ch. 22, 9, "I am fellow-servant of thee and of thy brethren the prophets;" whence the "for the testimony," &c., here, may be explained as giving the reason for his adding "and (fellow-servant) of thy brethren that have the testimony of Jesus." I mean, of the prophets; "for it is of Jesus that thy brethren, the prophets, testify by the Spirit in them." A clear condemnation of Romish invocation of saints, as if they were our superiors to be adored. **11. behold a white horse; and he that sat upon him—**Identical with ch. 6, 2. Here as there he comes forth "conquering and to conquer." Compare the ass-colt on which He rode into Jerusalem. The horse was used for war; and here He is going forth to war with the beast. The ass is for peace. His riding on it into Jerusalem is an earnest of His reign in Jerusalem over the earth, as the Prince of peace, after all hostile powers have been overthrown. When the security of the world-power, and the distress of the people of God, have reached the highest point, the Lord Jesus shall appear visibly from heaven to put an end to the whole course of the world, and establish His kingdom of glory. He comes to judge with vengeance the world-power, and to bring to the Church redemption, transfiguration, and power over the world. Distinguish between this coming (Matthew 24, 27, 29, 37, 39; *Greek parousia*) and the end, or final judgment (Matthew 25, 31; 1 Corinthians 15, 23). Powerful natural phenomena shall accompany His advent. [AUBERLEN.] **12. Identifying Him with the Son of man similarly described, ch. 1, 14. many crowns—Greek,** "diadems," not merely (*Greek stephanoi*) garlands of victory, but royal crowns, as KING OF KINGS. Christ's diadem comprises all the diadems of the earth and of heavenly powers too. Contrast the Papal tiara composed of three diadems. Cf. also the little horn (Antichrist) that overcomes the three horns or kingdoms, Daniel 7, 8, 24 (*Quære, the Papacy?* or some three kingdoms that succeed the Papacy, which itself, as a temporal kingdom, was made up at first of three kingdoms, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, obtained by Pope Zachary and Stephen II. from Pepin, the usurper of the French dominion). Also, the seven crowns (diadems) on the seven heads of the dragon (ch. 12, 3), and ten diadems on the ten heads of the beast. These usurpers claim the diadems which belong to Christ alone. **he had a name written—B and Syriac insert,** "He had names written, and a name written," &c., meaning that the names of the dominion which each diadem indicated were written on them severally. But A, *Vulgate*, ORIGEN, and CYPRIAN omits the words, as *English Version*. **name . . . that no man knew but . . . himself—(Judges** 13, 18; 1 Corinthians 2, 9, 11; 1 John 3, 2.) The same is said of the "new name" of believers. In this, as in all other respects, the disciple is made like his Lord. The Lord's own "new name" is to be theirs, and to be "in their foreheads;" whence we may infer that His *name* yet

REVELATION XIX.

name also is written on His forehead; as the high priest had "Holiness to the Lord" inscribed on the mitre on his brow. John saw it as "written," but *knew* not its meaning. It is, therefore, a name which in all its glorious significance can be only understood when the union of His saints with Him, and His and their joint triumph and reign, shall be perfectly manifested at the final consummation. 13. *vesture dipped in blood*—Isaiah 63. 2 is alluded to here, and in v. 15, end. There the blood is not His own, but that of His foes. So here the blood on His "vesture," reminding us of His *own* blood shed for even the ungodly who trample on it, is a premonition of the shedding of *their* blood in righteous retribution. He sheds the blood, not of the godly, as the harlot and beast did, but of the blood-stained ungodly, including them both. **The Word of God**—who made the world, is He also who under the same character and attributes shall make it anew. His title, *Son of God*, is applicable, in a lower sense, also to His people; but "the Word of God" indicates His incommunicable Godhead, joined to His manhood, which He shall then manifest in glory. "The Bride does not fear the Bridegroom; her love casteth out fear. She welcomes Him; she cannot be happy but at His side. The Lamb [v. 9, the aspect of Christ to His people at His coming] is the symbol of Christ in His gentleness. Who would be afraid of a lamb? Even a little child, instead of being scared, desires to caress it. There is nothing to make us afraid of God but sin, and Jesus is the *Lamb of God that taketh away the sin of the world*. What a fearful contrast is the aspect which He will wear towards His enemies! Not as the Bridegroom and the Lamb, but as the [avenging] judge and warrior stained in the blood of His enemies." 14. *the armies . . . in heaven*—Cf. "the horse-bridles," ch. 14. 20. The glorified saints whom God "will bring with" Christ at His advent; cf. ch. 17. 14, "they that are with Him, called, chosen, faithful;" as also "His mighty angels." *white and clean*—Greek, "pure." A, B, *Vulgate*, *Syriac*, and CYPRIAN omit "and," which ORIGEN and ANDREAS retain, as *English Version*. 15. *out of his mouth . . . sword*—(Ch. 1. 16; 2. 12, 16.) Here in its *avenging* power, 2 Thessalonians 2. 8, "consume with the Spirit of His mouth" (Isaiah 11. 4, to which there is allusion here); not in its convicting and converting efficacy (Ephesians 6. 17; Hebrews 4. 12, 13, where also the judicial keenness of the sword-like word is included). The Father commits the judgment to the Son. **he shall rule**—The HE is emphatical, He and none other, in contrast to the usurpers who have misruled on earth. "Rule," *lit.*, "tend as a shepherd;" but here in a punitive sense. He who would have *shepherded* them with pastoral rod and with the golden sceptre of His love, shall dash them in pieces, as refractory rebels, with "a rod of iron." *treadeth . . . wine-press*—(Isaiah 63. 3.) *of the fierceness and wrath*—So ANDREAS reads. But A, B, *Vulgate*, *Coptic*, and ORIGEN read, "of the fierceness (or boiling indignation) of the wrath," omitting "and." **Almighty**—The fierceness of Christ's wrath against His foes will be executed with the resources of omnipotence. 16. "His name written on His vesture and on His thigh," was written partly on the vesture, partly on the thigh itself, at the part where in an equestrian figure the robe drops from the thigh. The *thigh* symbolizes Christ's humanity as having come, after the flesh, from the *loins* of David, and now appearing as the glorified "Son of man." On the other hand, His incommunicable Divine name, "which no man knew," is on His head (v. 12). [MENOCHE.] **KING OF KINGS**; cf. ch. 17. 14, in contrast with v. 17, the beast being in attempted usurpation a *king of kings*, the ten kings delivering their kingdom to him. 17. *one*—Greek, "one." **in the sun**—so as to be conspicuous in sight of the whole world. **to all the fowls**—(Ezekiel 39. 17-20.) **and gather yourselves**—A, B, *Vulgate*, *Syriac*, *Coptic*, and ANDREAS read, "be gathered," omitting "and." **of the great God**—A, B, *Vulgate*, *Syriac*, *Coptic*, and ANDREAS read, "The great supper (*i. e.*, banquet) of God." 18. Contrast with this "supper," v. 17, 18, *the marriage-supper of the Lamb*, v. 9. **captains**—Greek, "captains of thousands," *i. e.*, *chief captains*. The "kings" are "the

ten" who "give their power unto the beast." **free and bond**—specified in ch. 13. 16, as "receiving the mark of the beast." The repetition of *flesh* (in the Greek it is plural: *masses of flesh*) five times in this verse, marks the gross *carnality* of the followers of the beast. Again, the giving of their flesh to the fowls to eat, is a righteous retribution for their not suffering the *dead bodies* of Christ's witnesses to be put in graves. 19. **gathered together**—at Armageddon, under the sixth vial. For "their armies" in B and ANDREAS, there is found "His armies" in A. **war**—So ANDREAS. But A, B, read, "the war," *viz.*, that foretold, ch. 16. 14; 17. 4. 20. **and with him, &c.**—A reads, "and those with him." B reads, "and he who was with him, the false prophet." **miracles**—Greek, "the miracles" (*lit.*, "signs") recorded already (ch. 13. 14) as wrought by the *second beast before* (*lit.*, in sight of) the *first beast*. Hence it follows the *second beast* is identical with the *false prophet*. Many expositors represent the first beast to be the secular, the second beast to be the ecclesiastical power of Rome; and account for the change of title for the latter from the "other beast" to the "false prophet," is because by the judgment on the harlot, the ecclesiastical power will then retain nothing of its former character save the power to deceive. I think it not unlikely that the false prophet will be the successor of the spiritual pretensions of the Papacy; whilst the beast in its last form as the fully-revealed Antichrist will be the secular representative and embodiment of the fourth world-kingdom, Rome, in its last form of intensified opposition to God. Cf. with this prophecy, Ezekiel 38. 39; Daniel 2. 34, 35, 44; 11. 44, 45; 12. 1; Joel 3. 9-17; Zechariah 12. 13; 14. Daniel (7. 8) makes no mention of the second beast, or false prophet, but mentions that "the little horn" has "the eyes of a man," *i. e.*, cunning and intellectual culture; this is not a feature of the first beast in ch. 13, but is expressed by the Apocalyptic "false prophet," the embodiment of man's unsanctified knowledge, and the subtlety of the old serpent. The first beast is a political power; the second is a spiritual power—the power of ideas. But both are *beasts*, the worldly Antichristian wisdom serving the worldly Antichristian power. The dragon is both lion and serpent. As the first law in God's moral government is that "judgment should begin at the house of God," and be executed on the harlot, the faithless Church, by the world-power with which she had committed spiritual adultery, so it is a second law that the world-power, after having served as God's instrument of punishment, is itself punished. As the harlot is judged by the beast and the ten kings, so these are destroyed by the Lord Himself coming in person. So Zephaniah ch. 1. compared with ch. 2. And Jeremiah, after denouncing Jerusalem's judgment by Babylon, ends with denouncing Babylon's own doom. Between the judgment on the harlot, and the Lord's destruction of the beast, &c., will intervene that season in which earthly-mindedness will reach its culmination, and Antichristianity triumph for its short three and a half days during which the two witnesses lie dead. Then shall the Church be ripe for her glorification, the Antichristian world for destruction. The world at the highest development of its material and spiritual power, is but a decorated carcass round which the eagles gather. It is characteristic, that Antichrist and his kings, in their blindness, imagine that they can wage war against the King of heaven with earthly hosts; herein is shown the extreme folly of Babylonian confusion. The Lord's mere appearance, without any actual encounter, shows Antichrist his nothingness; cf. the effect of Jesus' appearance even in His humiliation, John 18. 6. [AUBERLEN.] **had received**—rather as Greek, "received," *once for all*. **them that worshipped**—*lit.*, "them worshipping;" not an act *once for all done*, as the "received" implies, but those in the *habit* of "worshipping." **These both were cast . . . into a lake**—Greek, " . . . the lake of fire," *Gebenna*. Satan is subsequently cast into it, at the close of the outbreak which succeeds the millennium (ch. 20. 10). Then Death and Hell, as well those not found at the general judgment "written in the book of life;" this constitutes "the *second death*." **alive**—a living death; not mere annihilation.

REVELATION XX.

"Their worm dieth not, their fire is not quenched." 21. **the remnant**—*Greek*, "the rest," i. e., "the kings and their armies" (v. 19) classed together in one indiscriminate mass. A solemn confirmation of the warning in Psalm 2. 10.

CHAPTER XX.

Ver. 1-15. **SATAN BOUND, AND THE FIRST-RISEN SAINTS REIGN WITH CHRIST, A THOUSAND YEARS; SATAN LOOSED GATHERS THE NATIONS, GOG AND MAGOG, ROUND THE CAMP OF THE SAINTS, AND IS FINALLY CONSIGNED TO THE LAKE OF FIRE; THE GENERAL RESURRECTION AND LAST JUDGMENT.** 1. The destruction of his representatives, the beast and the false prophet, to whom he had given his *power, throne, and authority*, is followed by the binding of Satan himself for a thousand years. **the key of the bottomless pit**—now transferred from Satan's hands, who had heretofore been permitted by God to use it in letting loose plagues on the earth; he is now to be made to feel himself the torment which he had inflicted on men but his full torment is not until he is cast into "the lake of fire" (v. 10). 2. **the old**—ancient serpent (ch. 12. 9). **thousand years**—As *seven* mystically implies universality, so a *thousand* implies *perfection*, whether in good or evil. [AQUINAS on ch. 11.] *Thousand* symbolizes that the world is perfectly leavened and pervaded by the Divine; since *thousand* is *ten*, the number of the world, raised to the *third* power, *three* being the number of God. [AUBERLEN.] It may denote *literally* also a *thousand years*. 3. **shut him**—A, B, *Vulgate*, *Syriac*, and *ANDREAS* omit "him." **set a seal upon him**—*Greek*, "over him," i. e., sealed up the door of the abyss over his head. A surer seal to keep him from getting out than his seal over Jesus in the tomb of Joseph, which was burst on the resurrection morn. Satan's binding at this juncture is not arbitrary, but is the necessary consequence of the events (ch. 19. 20); just as Satan's being cast out of heaven, where he had previously been the accuser of the brethren, was the legit'mate judgment which passed on him through the death, resurrection, and ascension of Christ (ch. 12. 7-10). Satan imagined that he had overcome Christ on Golgotha, and that his power was secure for ever, but the Lord in death overcame him, and by His ascension as our righteous Advocate cast out Satan the accuser from heaven. Time was given him on earth to make the beast and harlot powerful, and then to concentrate all his power in Antichrist. The Antichristian kingdom, his last effort, being utterly destroyed by Christ's mere appearing, his power on earth is at an end. He had thought to destroy God's people on earth by Antichristian persecutions (just as he had thought previously to destroy Christ); but the Church is not destroyed from the earth, but is raised to rule over it, and Satan himself is shut up for a thousand years in the "abyss" (*Greek* for "bottomless pit"), the preparatory prison to the "lake of fire," his final doom. As before he ceased by Christ's ascension to be an accuser in heaven, so during the millennium he ceases to be the seducer and the persecutor on earth. As long as the devil rules in the darkness of the world, we live in an atmosphere impregnated with deadly elements. A mighty purgification of the air will be effected by Christ's coming. Though sin will not be absolutely abolished—for men will still be in the flesh [Isaiah 65. 20]—sin will no longer be a universal power, for the flesh is not any longer seduced by Satan. He will not be, as now, "the god and prince of the world"—nor will the world "be in the wicked one"—the flesh will become ever more isolated and be overcome. Christ will reign with His transfigured saints over men in the flesh. [AUBERLEN.] This will be the manifestation of "the world to come," which has been already set up invisibly in the saints, amidst "this world" (2 Corinthians 4. 4; Hebrews 2. 5; 5. 5). The Jewish Rabbis thought, as the world was created in six days and on the *seventh* God rested, so there would be six millenary periods, followed by a sabbatical millennium. Out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh millenary shall be the millenary of re-

mission. A tradition in the house of Elias, A. D. 300, states that the world is to endure 6000 years; 2000 before the law, 2000 under the law, and 2000 under Messiah. Cf. *Note and Margin*, Hebrews 4. 9; ch. 14. 13. PAPIAS, JUSTIN MARTYR, IRENÆUS, and CYPRIAN, among the earliest Fathers, all held the doctrine of a millennial kingdom on earth; not till millennial views degenerated into gross carnalism was this doctrine abandoned. **that he should deceive**—So A. But B reads, "that he deceive" (*Greek plans, for planesee*). **and**—So *Coptic* and *ANDREAS*. But A, B, and *Vulgate* omit "and." 4, 5. **they sat**—the twelve apostles, and the saints in general. **judgment was given unto them**—(*Note*, Daniel 7. 22.) The office of judging was given to them. Though in one sense having to stand before the judgment-seat of Christ, yet in another sense they "do not come into judgment" (*Greek*), but have already passed from death unto life. **souls**—This term is made a plea for denying the literality of the first resurrection, as if the resurrection were the spiritual one of the *souls* of believers in this life; the life and reign being that of the soul raised in this life from the death of sin by vivifying faith. But "*souls*" expresses their disembodied state (cf. ch. 6. 9) as John saw them at first; "and they lived" implies their *coming to life in the body again*, so as to be visible, as the phrase, v. 5, "this is the first resurrection," proves; for as surely as "the rest of the dead lived not (again) until," &c., refers to the *bodily* general resurrection, so must the *first resurrection* refer to the body. This also accords with 1 Corinthians 15. 23, "They that are Christ's at His coming." Cf. Psalm 49. 11-15. From ch. 6. 9, I infer that "*souls*" is here used in the strict sense of *spirits disembodied* when first seen by John; though doubtless "*souls*" is often used in general for *persons*, and even for *dead bodies*. **beheaded**—*lit.*, "smitten with an axe;" a Roman punishment, though crucifixion, casting to beasts and burning, were the more common modes of execution. The guillotine in revolutionary France, still continued in imperial France, is a revival of the mode of capital punishment of Pagan imperial Rome. Paul was *beheaded* and no doubt shall share the *first resurrection*, in accordance with his prayer that he "might attain unto the resurrection from out of the rest of the dead" (*Greek exanastasis*). The above facts may account for the specification of this particular kind of punishment. **for . . . for**—*Greek*, "for the sake of;" "on account of;" "because of." **and which**—*Greek*, "and the which;" And prominent among this class (the beheaded), such as did not worship the beast, &c. So ch. 1. 7, *Greek*, "and the which," or "and such as," particularizes prominently among the general class those that follow in the description. [TREGELLES.] The extent of the first resurrection is not spoken of here. In 1 Corinthians 15. 23, 51; 1 Thessalonians 4. 14 we find that all "in Christ" shall share in it. John himself was not "beheaded," yet who doubts but that he shall share in the first resurrection? The martyrs are put first, because most like Jesus in their sufferings and death, therefore nearest Him in their life and reign; for Christ indirectly affirms there are relative degrees and places of honour in His kingdom, the highest being for those who drink his cup of suffering. Next shall be those who have not bowed to the world-power, but have looked to the things unseen and eternal. **neither**—"not yet." **reigned with Christ**—over the earth. **foreheads . . . hands**—*Greek*, "forehead . . . hand." 5. **But**—B, *Coptic*, and *ANDREAS* read, "and." A and *Vulgate* omit it. **again**—A, B, *Vulgate*, *Coptic*, and *ANDREAS* omit it. *Lived* is used for *lived again*, as in ch. 2. 8. John saw them not only when restored to life, but when in the act of reviving. [BENGEL.] **first resurrection**—"the resurrection of the just." Earth is not yet transfigured, and cannot therefore be the meet locality for the transfigured Church; but from heaven the transfigured saints with Christ rule the earth, there being a much freer communion of the heavenly and earthly churches (a type of which state may be seen in the forty days of the risen Saviour during which He appeared to His disciples), and they know no higher joy than to lead their brethren on earth to the same salvation and glory as they share themselves. The millennial reign on earth

REVELATION XX.

does not rest on an isolated passage of the Apocalypse, but all Old Testament prophecy goes on the same view (cf. Isaiah 4, 3; 11, 9; 35, 8). Jesus, whilst opposing the carnal views of the kingdom of God prevalent among the Jews in His day, does not contradict, but confirms, the Old Testament view of a coming earthly, Jewish kingdom of glory: beginning from within, and spreading itself now spiritually, the kingdom of God shall manifest itself outwardly at Christ's coming again. The Papacy is a false anticipation of the kingdom during the Church-historical period. "When Christianity became a worldly power under Constantine, the hope of the future was weakened by the joy over present success." [BENGEL.] Becoming a harlot, the Church ceased to be a bride going to meet her Bridegroom; thus millennial hopes disappeared. The rights which Rome as a harlot usurped, shall be exercised in holiness by the Bride. They are "kings" because they are "priests" (v. 6; ch. 1, 6; 5, 10); their priesthood unto God and Christ (ch. 7, 15) is the ground of their kingship in relation to man. Men will be willing subjects of the transfigured priest-kings, in the day of the Lord's power. Their power is that of attraction, winning the heart, and not counteracted by devil or beast. Church and State shall then be coextensive. Man created "to have dominion over earth" is to rejoice over his world with unmixed, holy joy. St. John tells us that, instead of the devil, the transfigured Church of Christ; Daniel, that instead of the heathen beast, the holy Israel, shall rule the world. [AUBERLEN.] 6. **Blessed**—(Cf. ch. 14, 13; 19, 9.) **on such the second death hath no power**—even as it has none on Christ now that He is risen. **priests of God**—Apostate Christendom being destroyed, and the believing Church translated at Christ's coming, there will remain Israel and the heathen world, constituting the majority of men then alive, which, from not having come into close contact with the Gospel, have not incurred the guilt of rejecting it. These will be the subjects of a general conversion (ch. 11, 15). "The veil" shall be taken off Israel first, then from off "all people." The glorious events attending Christ's appearing, the destruction of Antichrist, the transfiguration of the Church, and the binding of Satan, will prepare the nations for embracing the Gospel. As *individual* regeneration goes on now, so there shall be a "regeneration" of *nations* then. Israel, as a nation, shall be "born at once—in one day." As the Church began at Christ's ascension, so the *kingdom* shall begin at his second advent. This is the humiliation of the modern civilized nations, that nations which they despise most, Jews and uncivilized barbarians, the negro descendants of Ham who from the curse of Noah have been so backward, Kush and Sheba, shall supplant and surpass them as centres of the world's history (cf. Deuteronomy 32, 21; Romans 10, 19; 11, 20, &c.). The Jews are our teachers even in New Testament times. Since their rejection revelation has been silent. The whole Bible, even the New Testament, is written by Jews. If revelation is to recommence in the millennial kingdom, converted Israel must stand at the head of humanity. In a religious point of view, Jews and Gentiles stand on an equal footing as both alike needing mercy; but as regards God's instrumentalities for bringing about His kingdom on earth, Israel is His chosen people for executing His plans. The Israelite priest-kings on earth are what the transfigured priest-kings are in heaven. There shall be a blessed chain of giving and receiving—God, Christ, the transfigured Bride the Church, Israel, the world of nations. A new time of revelation will begin by the outpouring of the fulness of the Spirit. Ezekiel (chs. 40–48.), himself son of a priest, sets forth the priestly character of Israel; Daniel the statesman, its kingly character; Jeremiah (33, 17–21), both its priestly and kingly character. In the Old Testament the whole Jewish national life was religious only in an external legal manner. The New Testament Church insists on inward renewal, but leaves its outward manifestations free. But in the millennial kingdom, all spheres of life shall be truly Christianized from within outwardly. The Mosaic ceremonial law corresponds to Israel's priestly office; the civil law to its kingly office; the Gentile Church adopts

the moral law, and exercises the prophetic office by the word working inwardly. But when the royal and the priestly office shall be revived, then—the principles of the Epistle to the Hebrews remaining the same—also the ceremonial and civil law of Moses will develop its spiritual depths in the Divine worship (cf. Matthew 5, 17–19). At present is the time of preaching; but then the time of the *Liturgy* of converted souls forming "the great congregation" shall come. Then shall our present defective governments give place to perfect governments in both Church and State. Whereas under the Old Testament the Jews exclusively, and in the New Testament the Gentiles exclusively, enjoy the revelation of salvation (in both cases humanity being divided and separated), in the millennium both Jews and Gentiles are united, and the whole organism of mankind under the first-born brother, Israel, walks in the light of God, and the full life of humanity is at last realized. Scripture does not view the human race as an aggregate of individuals and nationalities, but as an organic whole, laid down once for all in the first pages of revelation. [Genesis 9, 25–27; 10, 1, 5, 18, 25, 32; Deuteronomy 32, 8 recognizes the fact that from the first the division of the nations was made with a relation to Israel.] Hence arises the importance of the Old Testament to the Church now as ever. Three grand groups of nations, Hamites, Japhetites, and Shemites, correspond respectively to the three fundamental elements in man—body, soul, and spirit. The flower of Shem, the representative of *spiritual* life, is Israel, even as the flower of Israel is He in whom all mankind is summed up, the second Adam (Genesis 12, 1–3). Thus Israel is the mediator of Divine revelations for all times. Even nature and the animal world will share in the millennial blessedness. As sin loses its power, decay and death will decrease. [AUBERLEN.] Earthly and heavenly glories shall be united in the two-fold election. Elect Israel in the flesh shall stand at the head of the earthly, the elect spiritual Church, the Bride, in the heavenly. These twofold elections are not merely for the good of the elect themselves, but for the good of those to whom they minister. The heavenly Church is elected not merely to salvation, but to rule in love, and minister blessings over the whole earth, as king-priests. The glory of the transfigured saints shall be felt by men in the flesh with the same consciousness of blessing as on the Mount of Transfiguration the three disciples experienced in witnessing the glory of Jesus, and of Moses and Elias, when Peter exclaimed, "It is good for us to be here;" in 2 Peter 1, 16–18, the Transfiguration is regarded as the earnest of Christ's coming in glory. The privilege of "our high calling in Christ" is limited to the present time of Satan's reign; when he is bound, there will be no scope for suffering for, and so afterwards *reigning* with Him (ch. 3, 21; cf. Note, 1 Corinthians 6, 2). Moreover, none can be saved in the present age and in the pale of the Christian Church who does not also reign with Christ hereafter, the necessary preliminary to which is suffering with Christ now. If we fail to lay hold of the crown, we lose all, "the gift of grace as well as the reward of service." [DE BURGH.] 7. **expired—Greek, "finished."** 8. **Gog and Magog**—(Notes, Ezekiel 38. and 39.) Magog is a general name for northern nations of Japheth's posterity, whose ideal head is Gog (Genesis 10, 2). A has but one Greek article to "Gog and Magog," whereby the two, *viz.*, the prince and the people, are marked as having the closest connection. B reads the second article before Magog wrongly. HILLER (*Onomasticon*) explains both words as signifying *lofty, elevated*. For "quarters" the Greek is "corners." *to battle—Greek, "to the war,"* in A, B. But ANDREAS omits "the." 9. **on the breadth of the earth**—so as completely to overspread it. Perhaps we ought to translate, "... of the [holy] land." **the camp of the saints . . . and the beloved city**—the camp of the saints encircling the beloved city, Jerusalem (Ecclesiasticus 24, 11). Contrast "hateful" in Babylon (ch. 18, 2; Deuteronomy 32, 15, LXX.). Ezekiel's prophecy of Gog and Magog (38. and 39.) refers to the attack made by Antichrist on Israel *before* the millennium: but this attack is made *after* the millennium, so that "Gog and Ma-

REVELATION XXI.

gog are mystical names representing the final adversaries led by Satan in person. Ezekiel's Gog and Magog come from *the north*, but those here come "from the four corners of the earth." *Gog* is by some connected with a *Hebrew* root, "covered," **from God**—So *B, Vulgate, Syriac, Coptic, and ANDREAS*. But *A* omits the words. Even during the millennium there is a separation between heaven and earth, transfigured humanity and humanity in the flesh. Hence it is possible that an apostasy should take place at its close. In the judgment on this apostasy the world of nature is destroyed and renewed, as the world of history was before the millennial kingdom; it is only then that the new heaven and new earth are realized in final perfection. The *millennial* new heaven and earth are but a foretaste of this everlasting state when the upper and lower congregations shall be no longer separate, though connected as in the millennium, and when new Jerusalem shall descend from God out of heaven. The inherited sinfulness of our nature shall be the only influence during the millennium to prevent the power of the transfigured Church saving all souls. When this time of grace shall end, no other shall succeed. For what can move him in whom the visible glory of the Church, whilst the influence of evil is restrained, evokes no longing for communion with the Church's King? As the history of the world of nations ended with the manifestation of the Church in visible glory, so that of mankind in general shall end with the great separation of the just from the wicked (v. 12). [*AUBERLEN.*] **10. that deceived**—*Greek*, "that deceiveth," &c. **lake of fire**—his final doom: as "the bottomless pit" (v. 1) was his temporary prison. **where**—So *Coptic*. But *A, B, Vulgate, and Syriac* read, "where also." **the beast and the false prophet are**—(Ch. 19. 20.) **for ever and ever**—*Greek*, "to the ages of the ages." **day and night**—figurative for *without intermission* (ch. 22. 5), such as now is caused by night interposing between day and day. The same phrase is used of the *external* state of the blessed (ch. 4. 8). As the bliss of these is eternal, so the woe of Satan and the lost must be. As the beast and the false prophet led the former conspiracy against Christ and His people, so Satan in person heads the last conspiracy. Satan shall be permitted to enter this Paradise regained, to show the perfect security of believers, unlike the first Adam whom Satan succeeded in robbing of Paradise; and shall, like Pharaoh at the Red Sea, receive in this last attempt his final doom. **11. great**—In contrast to the "thrones," v. 4. **white**—the emblem of purity and justice. **Him that sat on it**—The Father. [*ALFORD.*] Rather, the Son, to whom "the Father hath committed all judgment." God in Christ, i. e., the Father represented by the Son, is He before whose judgment-seat we must all stand. The Son's mediatorial reign is with a view to prepare the kingdom for the Father's acceptance, which having done He shall give it up to the Father, "that God may be all in all," coming into direct communion with His creatures, without intervention of a Mediator, for the first time since the fall. Heretofore Christ's *Prophetic* mediation had been prominent in His earthly ministry, His Priestly mediation is prominent now in heaven between His first and second advents, and His Kingly shall be so during the millennium and at the general judgment. **earth and heaven fled away**—The final conflagration, therefore, precedes the general judgment. This is followed by the new heaven and earth (ch. 21). **12. the dead**—"the rest of the dead" who did not share the first resurrection, and those who died during the millennium. **small and great**—*B* has "the small and the great." *A, Vulgate, Syriac, and ANDREAS* have "the great and the small." The wicked who had died from the time of Adam to Christ's second advent, and all the righteous and wicked who had died during and after the millennium, shall then have their eternal portion assigned to them. The godly who were transfigured and reigned with Christ during it, shall also be present, not indeed to have their portion assigned as if for the first time (for that shall have been fixed long before, John 5. 24), but to have it *confirmed* for ever, and that God's righteousness may be vindicated in the case

of both the saved and the lost, in the presence of an assembled universe. Cf. "We must ALL appear," &c., Romans 14. 10; 2 Corinthians 5. 10. The saints having been first pronounced just themselves by Christ out of "the book of life," shall sit as assessors of the Judge. Cf. Matthew 25. 31, 32, 40, "these my brethren." God's omniscience will not allow the most insignificant to escape unobserved, and His omnipotence will cause the mightiest to obey the summons. The *living* are not specially mentioned: as these all shall probably first (before the destruction of the ungodly, v. 9) be transfigured, and caught up with the saints long previously transfigured and though present for the confirmation of their justification by the Judge, shall not then first have their eternal state assigned to them, but shall sit as assessors with the Judge. **the books . . . opened**—(Daniel 7. 10.) The books of God's remembrance, alike of the evil and the good (Psalm 56. 8; 139. 4; Malachi 3. 16): Conscience (Romans 2. 15, 16), the word of Christ (John 12. 48), the Law (Galatians 3. 10), God's eternal counsel (Psalm 139. 16; **book of life**—(Ch. 3. 5; 13. 8; 21. 27; Exodus 32. 32, 33; Psalm 69. 28; Daniel 12. 1; Philippians 4. 3.)) Besides the general book recording the works of all, there is a special book for believers in which their names are written, not for their works, but for the work of Christ *for*, and *in* them. Therefore it is called "*the Lamb's book of life*." Electing grace has singled them out from the general mass. **according to their works**—We are justified *by* faith, but judged *according to* (not *by*) our works. For the general judgment is primarily designed for the final vindication of God's *righteousness* before the whole world, which in this chequered dispensation of good and evil, though really ruling the world, has been for the time less manifest. *Faith* is appreciable by God and the believer alone (ch. 2. 17). But *works* are appreciable by all. These, then, are made the evidential test to decide men's eternal state, thus showing that God's administration of judgment is altogether righteous. **13. death and hell**—*Greek*, Hades. The essential identity of the dying and risen body is hereby shown; for the *sea* and *grave* give up *their dead*. The body that sinned or served God shall, in righteous retribution, be the body also that shall suffer or be rewarded. The "sea" may have a symbolical [*CLIVER from AUGUSTINE*], besides the literal, meaning, as in ch. 8. 8; 12. 12; 13. 1; 18. 17, 19: as "death" and "hell" are personifications (cf. ch. 21. 1). But the literal sense need hardly be departed from: all the different regions wherein the bodies and souls of men had been, gave them up. **14. Death and Hades**, as personified representatives of the enemies of Christ and His Church, are said to be cast into the lake of fire to express the truth that Christ and His people shall never more die, or be in the state of disembodied spirits. **This is the second death**—(*viz.*), "the lake of fire" is added in *A, B, and ANDREAS*. *English Version*, which omits the clause, rests on inferior MSS. In hell the ancient form of death, which was one of the enemies destroyed by Christ, shall not continue, but a death of a far different kind reigns there, "*everlasting* destruction from the presence of the Lord:" an abiding testimony of the victory of Christ. **15.** The blissful lot of the righteous is not here specially mentioned, as their bliss had commenced *before* the final judgment. Cf., however, Matthew 25. 34, 41, 46.

CHAPTER XXI.

Ver. 1-27. **THE NEW HEAVEN AND EARTH; NEW JERUSALEM OUT OF HEAVEN.** The remaining two chapters describe the eternal and consummated kingdom of God and the saints on the new earth. As the world of nations is to be pervaded by Divine influence in the millennium, so the world of nature shall be, not annihilated, but transfigured universally in the eternal state which follows it. The earth was cursed for man's sake; but is redeemed by the second Adam. *Now* is the Church; in the millennium shall be the kingdom; and after that shall be the new world wherein God shall be all in all. The "day of the Lord" and the conflagration of the earth are in 2 Peter & spoken of as if connected together, from which many

argue against a millennial interval between His coming and the general conflagration of the old earth, preparatory to the new; but "day" is used often of a whole period comprising events intimately connected together, as are the Lord's second advent, the millennium, and the general conflagration and judgment. Cf. Genesis 2, 4 as to the wide use of "day." Man's *soul* is redeemed by regeneration through the Holy Spirit now; man's *body* shall be redeemed at the resurrection; man's *dwelling-place*, His inheritance, the earth, shall be redeemed perfectly at the creation of the new heaven and earth, which shall exceed in glory the first Paradise, as much as the second Adam exceeds in glory the first Adam before the fall, and as man regenerated in body and soul shall exceed man as he was at creation. 1. *the first*—i. e., the former. *passed away*—Greek in A, B is "were departed" (Greek, *apeelthon*, not as in *English Version*, *pareelthe*). *was*—Greek, "is," which graphically sets the thing before our eyes as present. *no more sea*—The sea is the type of perpetual unrest. Hence our Lord rebukes it as an unruly hostile troubler of His people. It symbolized the political tumults out of which "the beast" arose, ch. 13. 1. As the physical corresponds to the spiritual and moral world, so the absence of *sea*, after the metamorphosis of the earth by *fire*, answers to the unruffled state of solid peace which shall then prevail. The *sea*, though severing lands from one another, is now, by God's eliciting of good from evil, made the medium of communication between countries through navigation. Then man shall possess inherent powers which shall make the *sea* no longer necessary, but an element which would detract from a perfect state. A "river" and "water" are spoken of in ch. 22. 1, 2, probably literal (i. e., with such changes of the natural properties of water, as correspond analogically to man's own transfigured body), as well as symbolical. The sea was once the element of the world's destruction, and is still the source of death to thousands, whence after the millennium, at the general judgment, it is specially said, "The sea gave up the dead . . . in it." Then it shall cease to destroy, or disturb, being removed altogether on account of its past destructions. 2. *And I John*—"John" is omitted in A, B, *Vulgate*, *Syriac*, *Coptic*, and *ANDREAS*; also the "I" in the Greek of these authorities is not emphatical. The insertion of "I John" in the Greek would somewhat interfere with the close connection which subsists between "the new heaven and earth," v. 1, and the "new Jerusalem" in this verse. *Jerusalem . . . out of heaven*—(Ch. 3. 12; Galatians 4. 26, "Jerusalem which is above;" Hebrews 11. 10; 12. 22; 13. 14.) The descent of the new Jerusalem out of heaven is plainly distinct from the earthly Jerusalem in which Israel in the flesh shall dwell during the millennium, and follows on the creation of the new heaven and earth. John in his Gospel always writes [Greek] *Hierosoloma* of the old city; in the Apocalypse always *Hierosaleem* of the heavenly city (ch. 3. 12). *Hierosaleem* is a Hebrew name, the original and holy appellation. *Hierosoloma* is the common Greek term, used in a political sense. St. Paul observes the same distinction when refuting Judaism (Galatians 4. 26; cf. 1. 17, 18; 2. 1; Hebrews 12. 24), though not so in the Epistles to Romans and Corinthians. [BENGEL.] *bride*—made up of the blessed citizens of "the holy city." There is no longer merely a Paradise as in Eden (though there is that also, ch. 2. 7), no longer a mere garden, but now the city of God on earth, costlier, statelier, and more glorious, but at the same time the result of labour and pains such as had not to be expended by man in dressing the primitive garden of Eden. "The lively stones" were severally in time laboriously chiselled into shape, after the pattern of "the Chief corner-stone," to prepare them for the place which they shall everlastingly fill in the heavenly Jerusalem. 3. *out of heaven*—So *ANDREAS*. But A and *Vulgate* read, "out of the throne." the *tabernacle*—Alluding to the tabernacle of God in the wilderness (where many signs of His presence were given); of which this is the antitype, having previously been in heaven: ch. 11. 19; 15. 5, "the temple of the tabernacle of the testimony in heaven;" also 13. 6. Cf. the contrast in Hebrews 9. 23

14, between "the patterns" and "the heavenly things themselves," between "the figures" and "the true." The earnest of the true and heavenly tabernacle was afforded in the Jerusalem temple described by Ezekiel 40, &c., as about to be, viz., during the millennium. *dwell with them—lit.*, "tabernacle with them;" the same Greek word as is used of the Divine Son "tabernacling among us." Then He was in the weakness of the flesh: but at the new creation of heaven and earth He shall tabernacle among us in the glory of His manifested Godhead (ch. 22. 4). *they*—in Greek emphatical, "they" (in particular) *his people*—Greek, "His peoples:" "the nations of the saved" being all peculiarly His, as Israel was designed to be. So A reads. But B, *Vulgate*, *Syriac*, and *Coptic* read, "His people:" singular. *God himself . . . with them*—realizing fully His name Immanuel. 4. *all tears*—Greek, "every tear." *no more death*—Greek, "death shall be no more." Therefore it is not the millennium, for in the latter there is death (Isaiah 65. 20; 1 Corinthians 15. 26, 54, "the last enemy . . . destroyed is death," ch. 20. 14, after the millennium). *sorrow*—Greek, "mourning." *passed away*—Greek, "departed," as in v. 1. 5. *sat*—Greek, "sitteth." *all things new*—not recent, but *changed from the old* (Greek, *kaina*, not *nea*). An earnest of this regeneration and transfiguration of nature is given already in the regenerate soul. *unto me*—So *Coptic* and *ANDREAS*. But A, B, *Vulgate*, and *Syriac* omit. *true and faithful*—So *ANDREAS*. But A, B, *Vulgate*, *Syriac*, and *Coptic* transpose, "faithful and true" (lit., *genuine*). 6. *It is done*—The same Greek as in ch. 16. 17. "It is come to pass." So *Vulgate* reads with *English Version*. But A reads, "They (these words, v. 5) are come to pass." All is as sure as if it actually had been fulfilled, for it rests on the word of the unchanging God. When the consummation shall be, God shall rejoice over the work of His own hands, as at the completion of the first creation God saw everything that He had made, and behold it was very good. *Alpha . . . Omega*—Greek in A, B, "the Alpha . . . the Omega" (ch. 1. 18). *give unto . . . athirst . . . water of life*—(Ch. 22. 17; Isaiah 12. 3; 55. 1; John 4. 13, 14; 7. 37, 38.) This is added lest any should despair of attaining to this exceeding weight of glory. In our present state we may drink of the stream, then we shall drink at the Fountain. *freely*—Greek, "gratuitously:" the same Greek as is translated, "(They hated me) without a cause," John 15. 25. As *gratuitous* as was man's hatred of God, so *gratuitous* is God's love to man: there was every cause in Christ why man should love Him, yet man hated Him; there was every cause in man why (humanly speaking) God should have hated man, yet God loved man: the very reverse of what might be expected took place in both cases. Even in heaven our drinking at the Fountain shall be God's *gratuitous* gift. 7. *He that overcometh*—Another aspect of the believer's life: a conflict with sin, Satan, and the world is needed. *Thirsting* for salvation is the first beginning of, and continues for ever (in the sense of an appetite and relish for Divine joys) a characteristic of the believer. In a different sense, the believer "shall never thirst." *Inherit all things*—A, B, *Vulgate* and *CYPRIAN* read, "these things," viz., the blessings described in this whole passage. With "all things," cf. 1 Corinthians 3. 21-23. *I will be his God*—Greek, " . . . to him a God," i. e., all that is implied of blessing in the name "God." *he shall be my son*—"He" is emphatical: He in particular and in a peculiar sense, above others: Greek, "shall be to me a son," in fullest realization of the promise made in type to Solomon, son of David, and antitypically to the Divine Son of David. 8. *the fearful*—Greek, "the cowardly," who do not *quell themselves like men* so as to "overcome" in the good fight; who have the spirit of slavish "fear," not love, towards God; and who through fear of man are not hold for God, or "draw back." Cf. v. 27; ch. 22. 15. *unbelieving*—Greek, "faithless," *abominable*—who have drank of the harlot's "cup of abominations." *sorecisers*—one of the characteristics of Antichrist's time. *all liars*—Greek, "all the liars;" or else "all who are liars:" cf. 1 Timothy 4. 1, 2, where similarly *lying*, and *dealings with spirits and demons*, are joined together as features of the

atter times." **second death**—Ch. 20. 14: "everlasting destruction," 2 Thessalonians 1. 9; Mark 9. 44, 46, 48, "Where **THEIR** worm dieth not, and the fire is not quenched." 9. The same angel who had shown John *Babylon the harlot*, is appropriately employed to show him in contrast *new Jerusalem, the Bride* (ch. 17. 1-5). The angel so employed is the one that had the last seven plagues, to show that the ultimate blessedness of the Church is one end of the Divine judgments on her foes. **unto me**—A, B, and *Vulgate* omit. **the Lamb's wife**—in contrast to her *who sat in many waters* (ch. 17. 1), i. e., intrigued with many peoples and nations of the world, instead of giving her undivided affections, as the Bride doth, to the Lamb. 10. The words correspond to ch. 17. 3, to heighten the contrast of the bride and harlot. **mountain**—Cf. Ezekiel 40. 2, where a similar vision is given from a *high mountain*. **that great**—Omitted in A, B, *Vulgate*, *Syriac*, *Coptic*, and *CYPRIAN*. Translate then, "the holy city Jerusalem." **descending**—Even in the millennium the earth will not be a suitable abode for transfigured saints, who therefore shall then reign in heaven over the earth. But after the renewal of the earth at the close of the millennium and judgment, they shall *descend* from heaven to dwell on an earth assimilated to heaven itself. "From God" implies that "we (the city) are God's workmanship." 11. **Having the glory of God**—not merely the Shekinah cloud, but God Himself as her glory dwelling in the midst of her. Cf. the type, the earthly Jerusalem in the millennium (Zechariah 2. 5; cf. v. 23, below). **her light**—*Greek*, "light-giver:" properly applied to the heavenly *luminaries* which diffuse light. Cf. note, Philippians 2. 15, the only other passage where it occurs. The "and" before "her light" is omitted in A, B, and *Vulgate*. **even like**—*Greek*, "as it were." **jasper**—representing *watery crystalline brightness*. 12. **And**—A, B omit. Ezekiel 48. 30-35, has a similar description, which implies that the millennial Jerusalem shall have its exact antitype in the heavenly Jerusalem which shall descend on the finally-regenerated earth. **wall great and high**—setting forth the security of the Church. Also, the exclusion of the ungodly. **twelve angels**—guards of the twelve gates: an additional emblem of perfect security, whilst the gates being never shut (v. 25) imply perfect liberty and peace. Also, angels shall be the brethren of the heavenly citizens. **names of . . . twelve tribes**—The inscription of the names on the gates implies that none but the spiritual Israel, God's elect, shall enter the heavenly city. As the millennium wherein *literal Israel in the flesh* shall be the mother Church, is the antitype to the Old Testament *earthly* theocracy in the Holy Land, so the *heavenly* new Jerusalem is the consummation antitypical to the *spiritual* Israel, the elect Church of Jews and Gentiles being now gathered out: as the spiritual Israel now is an advance upon the previous literal and carnal Israel, so the heavenly Jerusalem shall be much in advance of the millennial Jerusalem. 13. **On the north . . . on the south**—A, B, *Vulgate*, *Syriac*, and *Coptic* read, "And on the north *and* on the south." In Ezekiel 48. 32, Joseph, Benjamin, Dan (for which Manasseh is substituted in ch. 7. 6), are on the east. Reuben, Judah, Levi, are on the north. Simeon, Issachar, Zebulun, on the south. Gad, Asher, Naphtali, on the west. In Numbers 2, Judah, Issachar, Zebulun, are on the east. Reuben, Simeon, Gad, on the south. Ephraim, Manasseh, Benjamin, on the west. Dan, Asher, Naphtali, on the north. 14. **twelve foundations**—Joshua, the type of Jesus, chose twelve men out of the people, to carry twelve stones over the Jordan with them, as Jesus chose twelve apostles to be the twelve foundations of the heavenly city, of which He is Himself the Chief corner-stone. Peter is not the only apostolic rock on whose preaching Christ builds His Church. Christ Himself is the true foundation: the twelve are foundations only in regard to their apostolic testimony concerning Him. Though Paul was an apostle besides the twelve, yet the mystical number is retained, 12 representing the Church, viz., 3, the Divine number, multiplied by 4, the world-number. **in them the names**, **as**—As architects often have their names inscribed on

their great works, so the names of the apostles shall be held in everlasting remembrance. *Vulgate* reads, "in them." But A, B, *Syriac*, *Coptic*, and *ANDREAS* read, "upon them." These authorities also insert "twelve" before "names." 15. **had a golden reed**—So *Coptic*. But A, B, *Vulgate*, and *Syriac* read, "Had (as) a measure, a golden reed." In ch. 11. 2 the non-measuring of the outer courts of the temple implied its being given up to secular and heathen desecration. So here, on the contrary, the city being measured implies the entire consecration of every part, all things being brought up to the most exact standard of God's holy requirements, and also God's accurate guardianship henceforth of even the most minute parts of His holy city from all evil. **twelve thousand furlongs**—*lit.*, "to 12,000 *stadia*:" one thousand furlongs being the space between the several twelve gates. *BEN-GEL* makes the length of *each side* of the city to be 12,000 *stadia*. The stupendous height, length, and breadth being exactly alike, imply its faultless symmetry, transcending in glory all our most glowing conceptions. 17. **hundred . . . forty . . . four cubits**—Twelve times twelve: the Church-number squared. The wall is far beneath the height of the city. **measure of a man**, that is, **of the angel**—The ordinary measure used by men is the measure here used by the angel, distinct from "the measure of the sanctuary." Men shall then be *equal to the angels*. 18. **the building**—"the structure" [*THEOGL-LES*], *Greek endomeesis*. **gold, like . . . clear glass**—Ideal gold, transparent as no gold here is. [*ALFORD*.] Excellencies will be combined in the heavenly city which now seem incompatible. 19. **And**—So *Syriac*, *Coptic*, and *ANDREAS*. But A, B, and *Vulgate* omit. Cf. v. 14 with this verse; also Isaiah 54. 11. **all manner of precious stones**—Contrast ch. 18. 12 as to the harlot, Babylon. These precious stones constituted the "foundations." **chalcadony**—Agate from Chalcedon: semi-opaque, sky-blue, with stripes of other colours. [*ALFORD*.] 20. **sardonyx**—A gem having the redness of the cornelian, and the whiteness of the onyx. **sardius**—(*Note*, ch. 4. 3.) **chrysolite**—Described by *PLINY* as transparent and of a golden brightness, like our topaz; different from our pale green crystallized *chrysolite*. **beryl**—of a sea-green colour. **topaz**—*PLINY*, 37. 32, makes it green and transparent, like our chrysolite. **chrysoprasus**—somewhat pale, and having the purple colour of the amethyst. [*PLINY*, 37. 20 21.] **jacinth**—The flashing violet brightness in the amethyst is diluted in the jacinth. [*PLINY*, 37. 41.] 21. **every several**—*Greek*, "each one severally." 22. **no temple . . . God . . . the temple**—As God now dwells in the spiritual Church, His "temple" (*Greek naos*, shrine; 1 Corinthians 3. 17; 6. 19), so the Church when perfected shall dwell in Him as her "temple" (*naos*: the same *Greek*). As the Church was "His sanctuary," so He is to be their sanctuary. Means of grace shall cease when the end of grace is come. Church ordinances shall give place to the God of ordinances. Uninterrupted, immediate, direct, communion with Him and the Lamb (cf. John 4. 23), shall supersede intervening ordinances. 23. **in it**—So *Vulgate*. But A, B, and *ANDREAS* read, "(shine) on it," or *lit.*, "for her." **the light**—*Greek*, "the lamp" (Isaiah 60. 19, 20). The direct light of God and the Lamb shall make the saints independent of God's creatures, the sun and moon for light. 24. **of them which are saved . . . in**—A, B, *Vulgate*, *Coptic*, and *ANDREAS* read, (the nations shall walk) "by means of her light:" omitting "of them which are saved." Her brightness shall supply them with light. **the kings of the earth**—who once had regard only to their glory, having been converted, now in the new Jerusalem do bring their glory into it, to lay it down at the feet of their God and Lord. **and honour**—So B, *Vulgate*, and *Syriac*. But A omits the clause. 25. **not be shut . . . by day**—therefore shall never be shut: for it shall *always* be day. Gates are usually shut by night: but in it shall be no night. There shall be continual free ingress into it, so as that all which is blessed and glorious may continually be brought into it. So in the millennial type. 26. **All that was truly glorious and excellent in the earth and its converted nations** shall be gathered into it: and **while**

all shall form *one* Bride, there shall be various orders among the redeemed, analogous to the divisions of *nations* on earth constituting the *one* great human family, and to the various orders of angels. 27. anything that defileth—*Greek koinoun*. A, B read [*koinon*], "anything unclean." in the Lamb's book of life—(Note, ch. 20. 12, 15.) As all the filth of the old Jerusalem was carried outside the walls and burnt there, so nothing defiled shall enter the heavenly city, but be burnt *outside* (cf. ch. 22. 15). It is striking that the apostle of love, who shows us the glories of the heavenly city, is he also who speaks most plainly of the terrors of hell. - On v. 26, 27, ALFORD writes a Note, rash in speculation, about the heathen nations, above what is written, and not at all required by the sacred text: cf. my Note, v. 28.

CHAPTER XXII.

Ver. 1-21. THE RIVER OF LIFE: THE TREE OF LIFE: THE OTHER BLESSEDNESSES OF THE REDEEMED. JOHN FORBIDDEN TO WORSHIP THE ANGEL. NEARNESS OF CHRIST'S COMING TO FIX MAN'S ETERNAL STATE. TESTIMONY OF JESUS, HIS SPIRIT, AND THE BRIDE, ANY ADDITION TO WHICH, OR SUBTRACTION FROM WHICH, SHALL BE ETERNALLY PUNISHED. CLOSING BENEDICTION. 1. pure—A, B, *Vulgate*, and HILARY, 22, omit. water of life—infinity superior to the typical waters in the first Paradise (Genesis 2. 10-14); and even superior to those figurative ones in the millennial Jerusalem (Ezekiel 47. 1, &c., 12; Zechariah 14. 8), as the matured fruit is superior to the flower. The millennial waters represent full Gospel-grace; these waters of new Jerusalem represent Gospel-glory perfected. Their continuous flow from God, the Fountain of life, symbolizes the uninterrupted continuance of life derived by the saints, ever fresh, from Him: life in fulness of joy, as well as perpetual vitality. Like pure crystal, it is free from every taint: cf. ch. 4. 6, "before the throne a sea of glass, like crystal." clear—*Greek*, "bright." 2. The harmonious unity of Scripture is herein exhibited. The Fathers compared it to a ring, an unbroken circle, returning into itself. Between the events of Genesis and those at the close of the Apocalypse, at least 6000 or 7000 years intervene; and between Moses the first writer, and John the last, about 1500 years. How striking it is that, as in the beginning we found Adam and Eve, his bride, in innocence in Paradise, then tempted by the serpent, and driven from the tree of life, and from the pleasant waters of Eden, yet not without a promise of a Redeemer who should crush the serpent; so at the close, the old serpent cast out for ever by the second Adam, the Lord from heaven, who appears with His Bride, the Church, in a better Paradise, and amidst better waters (v. 1): the tree of life also is there with all its *healing* properties, not guarded with a flaming sword, but open to all who overcome (ch. 2. 7), and there is no more curse. street of it—i. e., of the city. on either side of the river—ALFORD translates, "In the midst of the street of it (the city) and of the river, on one side and on the other" (for the second *Greek entelethen*, A, B, and *Syriac* read, *ekeithen*: the sense is the same; cf. *Greek*, John 19. 18); thus the trees were on each side in the middle of the space between the street and the river. But from Ezekiel 47. 7, I prefer *English Version*. The antitype exceeds the type: in the first Paradise was only *one* tree of life; now there are "very many trees at the bank of the river, on the one side and on the other." To make good sense, supposing there to be but *one* tree, we should either, as MENDE, suppose that the *Greek* for street is a plain washed on both sides by the river (as the first Paradise was washed on one side by the Tigris, on the other by the Euphrates), and that in the midst of the plain, which itself is in the midst of the river's branches, stood the tree: in which case we may translate, "In the midst of the street (plain) ~~there~~, and of the river: (having two branches flowing) on this and on that side, was there the tree of life." Or ~~as~~ with DURHAM suppose, the tree was in the midst of the river, and extending its branches to both banks. But cf. Ezekiel 47. 12, the millennial type of the final

Paradise; which shows that there are several trees of the one kind, all termed "the tree of life." Death reigns now because of sin; even in the millennial earth sin, and therefore death, though much limited, shall not altogether cease. But in the final and heavenly city on earth, sin and death shall utterly cease. yielded her fruit every month—*Greek*, "according to each month;" each month had its own proper fruit, just as different seasons are now marked by their own productions; only that then, unlike now, there shall be *no season without its fruit*, and there shall be an endless variety, answering to *twelve*, the number symbolical of the world-wide Church (cf. Notes, ch. 12. 1; 21. 14). ARCHBISHOP WHATELY thinks that the tree of life was among the trees of which Adam *freely ate* (Genesis 2. 9, 16, 17), and that his continuance in immortality was dependent on his *continuing* to eat of this tree; having forfeited it, he became liable to death; but still the effects of having eaten of it for a time showed themselves in the longevity of the patriarchs. God could undoubtedly endue a tree with special medicinal powers. But Genesis 3. 22 seems to imply, *man had not yet taken of the tree*, and that if he had, he would have lived for ever, which in his then fallen state would have been the greatest curse. leaves . . . for . . . healing—(Ezekiel 47. 9, 12.) The leaves shall be the *health-giving* preventive securing the redeemed against, not healing them of, sicknesses. Whilst "the fruit shall be for meat." In the millennium described by Ezekiel 47., and ch. 20., the Church shall give the Gospel-tree to the nations outside Israel and the Church, and so shall heal their spiritual malady; but in the final and perfect new Jerusalem here described, the state of all is eternally fixed, and no saving process goes on any longer (cf. v. 11). ALFORD utterly mistakes in speaking of "nations outside," and "dwelling on the renewed earth, organized under kings, and saved by the influences of the heavenly city." (!) Cf. v. 2, 10-27; the "nations" mentioned (ch. 21. 24) are those which have long before, viz., in the millennium (ch. 11. 15), become the Lord's and His Christ's. 3. no more curse—of which the earnest shall be given in the millennium (Zechariah 14. 11) God can only dwell where the curse and its cause, the cursed thing sin (Joshua 7. 12), are removed. So there follows rightly, "But the throne of God and of the Lamb (who redeemed us from the curse, Galatians 3. 10, 13) shall be in it." Cf. in the millennium, Ezekiel 43. 35. serve him—with worship (ch. 7. 15). 4. see his face—revealed in Divine glory, in Christ Jesus. They shall see and know Him with intuitive knowledge of Him, *even as they are known by Him* (1 Corinthians 13. 9-12), and face to face. Cf. 1 Timothy 6. 16, with John 14. 9. God the Father can only be seen in Christ. in—*Greek*, "on their foreheads." Not only shall they personally and in secret (ch. 3. 17) know their sonship, but they shall be known as sons of God to all the citizens of the new Jerusalem, so that the free flow of mutual love among the members of Christ's family will not be checked by suspicion as here. 5. there—St ANDREAS. But A, B, *Vulgate*, and *Syriac* read, "(there shall be no night) any longer;" (*Greek* *eti* for *eketi*. they need—A, *Vulgate*, and *Coptic* read the future, "They shall not have need." B reads "(And there shall be) no need." candle—*Greek*, "lamp." A, *Vulgate*, *Syriac*, and *Coptic* insert "light (of a candle, or lamp)." B omits it. of the sun—So A. But B omits it. giveth . . . light—"illuminates." So *Vulgate* and *Syriac*. But A reads, "shall give light." them—So B and ANDREAS. But A reads, "upon them." reign—with a glory probably transcending that of their reign in heaven with Christ over the millennial nations in the flesh described in ch. 20. 4, 6; that reign was but for a limited time, "a thousand years;" this final reign is "unto the ages of the ages." 6. these sayings are true—Thrice repeated (ch. 19. 9; 21. 5). For we are slow to believe that God is as good as He is. The news seems to us, habituated as we are to the misery of this fallen world, too good to be true. [NANGLE.] They are the dreams of a visionary, but the realities of God's sure word. holy—So ANDREAS. But A, B, *Vulgate*, *Syriac*, and *Coptic* read, "(the Lord God of the) spirit (of the prophets)." The Lord God who with His Spirit inspired these

spirits so as to be able to prophesy. There is but one Spirit, but individual prophets, according to the measure given them [1 Corinthians 12. 4-11], had their own spirits [BENGE] (1 Peter 1. 12; 2 Peter 1. 21). **he done**—Greek, "come to pass." 7. "And" is omitted in Coptic and ANDREAS with *English Version*, but is inserted by A, B, *Vulgate* and *Syriac*. **blessed**—(Ch. 1. 3.) 8. Both here and in ch. 19. 9, 10, the apostle's falling at the feet of the angel is preceded by a glorious promise to the Church, accompanied with the assurance, that "These are the true sayings of God," and that those are "blessed" who keep them. Rapturous emotion, gratitude, and adoration, at the prospect of the Church's future glory transport him out of himself, so as all but to fall into an unjustifiable act; contrast his opposite feeling at the prospect of the Church's deep fall [AUBERLEN], ch. 17. 6, where cf. the *Note*, and on ch. 19. 9, 10. **saw and heard**—A, B, *Vulgate*, and *Syriac* transpose these verbs. *Translate lit.*, "I John (was he) who heard and saw these things." It is observable that in ch. 19. 10, the language is, "I fell before his feet to worship him;" but here, "I fell down to worship (God?) before the feet of the angel." It seems unlikely that John, when once reproved, would fall into the very same error again. BENGE's view, therefore, is probable; John had first intended to worship the angel (ch. 19. 10), but now only at his feet intends to worship (God). The angel does not even permit this. 9. *Lit.*, "See not;" the abruptness of the phrase marking the angel's abhorrence of the thought of his being worshipped however indirectly. Contrast the fallen angel's temptation to Jesus, "Fall down and worship me" (Matthew 4. 9). **for**—A, B, *Vulgate*, *Syriac*, *Coptic*, ANDREAS, and CYPRIAN omit "for;" which accords with the abrupt earnestness of the angel's prohibition of an act derogatory to God. **and of**—"and (the fellow-servant) of thy brethren." 10. **Seal not**—But in Daniel 12. 4, 9 (cf. 5. 26), the command is, "Seal the book," for the vision shall be "for many days." The fulfilment of Daniel's prophecy was distant, that of John's prophecy is near. The New Testament is the time of the end and fulfilment. The Gentile Church, for which John wrote his Revelation, needs more to be impressed with the shortness of the period, as it is inclined, owing to its Gentile origin, to conform to the world and forget the coming of the Lord. The Revelation points, on the one hand, to Christ's coming as distant, for it shows the succession of the seven seals, trumpets, and vials; on the other hand, it proclaims, 'Behold I come quickly.' So Christ marked many events as about to intervene before His coming, and yet also saith, Behold I come quickly, because our right attitude is that of continual prayerful watching for His coming (Matthew 25. 6, 13, 19; Mark 13. 32-37 [AUBERLEN]; cf. ch. 1. 3). 11. **unjust**—"unrighteous;" in relation to one's fellow-men; opposed to "righteous," or "just" (as the Greek may be translated) below. More literally, "he that doeth unjustly, let him do unjustly still." **filthy**—in relation to one's own soul as unclean before God; opposed to "holy," consecrated to God as pure. A omits the clause "He which is filthy let him be filthy still." But B supports it. In the letter of the Vienne and Lyons Martyrs (in EUSEBIUS) in the second century, the reading is, "He that is lawless (*Greek anomos*) let him be lawless; and he that is righteous let him be righteous (*lit.*, 'be justified') still." No MS. is so old. A, B, *Vulgate*, *Syriac*, *Coptic*, ANDREAS, and CYPRIAN read, "let him do righteousness" (1 John 2. 29; 3. 7). The punishment of sin is sin, the reward of holiness is holiness. Eternal punishment is not so much an arbitrary law, as a result necessarily following in the very nature of things, as the fruit results from the bud. No worse punishment can God lay on ungodly men than to give them up to themselves. The solemn lesson derivable from this verse is, Be converted now in the short time left (v. 10, end) before "I come" (v. 7, 12), or else you must remain unconverted for ever; sin in the eternal world will be left to its own natural consequences; holiness in germ will there develop itself into perfect holiness, which is happiness. 12. **And**—In none of our MSS. But A, B, *Vulgate*, *Syriac*, *Coptic*, and CYPRIAN omit it. **behold, I come quickly**—

(cf. v. 7.) **my reward is with me**—(Isaiah 40. 10; 62. 11. **to give**—Greek, "to render." **every man**—Greek, "to each." **shall be**—So B in MAI. But B in TISCHENDORF, and A, *Syriac*, read "is." 13. **I am Alpha**—Greek, "... the Alpha and the Omega." A, B, *Vulgate*, *Syriac*, ORIGEN, and CYPRIAN transpose thus, "the First and the Last, the Beginning and the End." ANDREAS supports *English Version*. Cf. with these Divine titles assumed here by the Lord Jesus. ch. 1. 8, 17; 21. 6. At the winding up of the whole scheme of revelation He announces Himself as the One before whom and after whom there is no God. 14. **do his commandments**—So B, *Syriac*, *Coptic*, and CYPRIAN. But A, B, and *Vulgate* read, (Blessed are they that) "**wash their robes**," viz., in the blood of the Lamb (cf. ch. 7. 14). This reading takes away the pretext for the notion of salvation by works. But even *English Version* reading is quite compatible with salvation by grace; for God's first and grand Gospel "commandment" is to believe on Jesus. Thus our "right" to (*Greek*, privilege or lawful authority over) the tree of life is due not to our doings, but to what He has done for us. The right, or privilege, is founded, not on our merits, but on God's grace. **through**—Greek, "by the gates." 15. **But**—So *Coptic*. But A, B, HIPPOLYTUS, ANDREAS, and CYPRIAN omit. **dogs**—Greek, "the dogs;" the impure, filthy (v. 11; cf. Philippians 3. 2). **maketh**—including also "whosoever practiseth a lie." [W. KELLY.] 16. **mine angel**—for Jesus is Lord of the angels. **unto you**—ministers and people in the seven representative churches, and, through you, to testify to Christians of all times and places. **root . . . offspring of David**—Appropriate title here where assuring His Church of "the sure mercies of David," secured to Israel first, and through Israel to the Gentiles. **Root of David**, as being Jehovah; the offspring of David as man. David's Lord, yet David's son (Matthew 22. 42-45). **the morning star**—that ushered in the day of grace in the beginning of this dispensation, and that shall usher in the everlasting day of glory at its close. 17. Reply of the spiritual Church and St. John to Christ's words (v. 7, 12, 16). **the Spirit**—in the churches and in the prophets. **the bride**—Not here called "wife," as that title applies to her only when the full number constituting the Church shall have been completed. The invitation "Come" only holds good whilst the Church is still but an affianced *Bride*, and not the actually-wedded wife. However, "Come" may rather be the prayer of the Spirit in the Church and in believers in reply to Christ's "I come quickly," crying, Even so, "Come" (v. 7, 12); v. 20 confirms this view. The whole question of your salvation hinges on this, that you be able to hear with joy Christ's announcement, "I come," and to reply, "Come." [BENGE.] Come to fully glorify thy Bride. **let him that heareth**—i. e., let him that heareth the Spirit and Bride saving to the Lord Jesus, "Come," join the Bride as a true believer, become part of her, and so say with her to Jesus, "Come." Or "heareth" means "obeyeth;" for until one has obeyed the Gospel call, he cannot pray to Jesus "Come;" so "hear" is used, ch. 1. 3; John 10. 16. Let him that hears and obeys Jesus' voice (v. 16; ch. 1. 3) join in praying "Come." Cf. ch. 6. 1, *Note*, 10. In the other view, which makes "Come" an invitation to sinners, this clause urges those who hear savingly the invitation themselves, to address the same to others, as did Andrew and Philip after they had heard and obeyed Jesus' invitation, "Come," themselves. **let him that is athirst come**—as the Bride, the Church, prays to Jesus "Come," so she urges all whosoever thirst for participation in the full manifestation of redemption-glory at His coming to us, to come to Him in the mean time and drink of the living waters, which are the earnest of "the water of life pure as crystal . . . out of the throne of God and of the Lamb" (v. 1) in the regenerated heaven and earth. **And**—So *Syriac*. But A, B, *Vulgate*, and *Coptic* omit "and." **whosoever will**—i. e., is willing and desirous. There is a descending climax; Let him that heareth effectually and savingly Christ's voice, pray individually, as the Bride, the Church, does collectively, "Come, Lord Jesus" (v. 20). Let him who, though not yet having actually heard unto salvation, and so not yet able to join in the prayer, **Lord**

REVELATION XXII.

Jesus, come," still *thirsts* for it, *come* to Christ. Whosoever is even *willing*, though his desires do not yet amount to positive *thirsting*, let him take the water of life freely, *i. e.*, gratuitously. 18. *For*—None of our MSS. has this. A, B, *Vulgate*, and ANDREAS read, "I," emphatical in the *Greek*. "I testify." *unto these things*—A, B, and ANDREAS read, "unto them." add . . . add—Just retribution in kind. 19. *beek*—None of our MSS. read this. A, B, N, *Vulgate*, *Syriac*, and *Coptic* read, "(take away his part, *i. e.*, portion) from the tree of life," *i. e.*, shall deprive him of participation in the tree of life. *and from the things*—So *Vulgate*. But A, B, N, *Syriac*, *Coptic*, and ANDREAS omit "and;" then "which are written in this book" will refer to "the holy city and the tree of life." As in the beginning of this book (ch. 1. 3) a blessing was promised to the devout, obedient student of it, so now at its close a curse is denounced against those who add to, or take from, it. 20. *Amen. Even so, come*—The Song of Solomon (8. 14) closes with the same yearning prayer for Christ's coming. A, B, and N omit "Even so," *Greek nat.* then *translate* for *Amen*, "So be it, come, Lord Jesus;" joining the "Amen," or "So be it," not with Christ's saying (for He calls Himself the

"Amen" at the beginning of sentences, rather than puts it as a confirmation at the end), but with St. John's reply. Christ's "I come," and St. John's "Come," are almost coincident in time; so truly does the believer reflect the mind of his Lord. 21. *our*—So *Vulgate*, *Syriac* and *Coptic*. But A, B, and N omit. *Christ*—So B, *Vulgate*, *Syriac*, *Coptic*, and ANDREAS. But A, N omit. *with you all*—So none of our MSS. B has "with all the saints." A and *Vulgate* has "with all." N has "with the saints." This closing benediction, Paul's mark in his Epistles, was after Paul's death taken up by St. John. The Old Testament ended with a "curse" in connection with the *law*; the New Testament ends with a blessing in union with the Lord Jesus. *Amen*—So B, N, and ANDREAS. A and *Vulgate Fuldenis* omit it.

May the Blessed Lord who has caused all holy Scriptures to be written for our learning, bless this humble effort to make Scripture expound itself, and make it an instrument towards the conversion of sinners and the edification of saints, to the glory of His great name and the hastening of His kingdom! Amen.

DICTIONARY OF SCRIPTURE PROPER NAMES,

WITH THEIR PRONUNCIATION AND MEANINGS.

[NOTE.—The accent (') shows where the stress of the voice should fall. (?) denotes meanings which are doubtful. (q. v.) which see," refer to the word indicated. (b) stands for "bread" or "brother;" (c) "city;" (d) "daughter;" (f) "father" or "foundation;" (h) "house;" (h.-p.) "high-place;" (J) "Jehovah;" (k) "king;" (l) "lord;" (m) "meadow" or "multitude;" (s) "oak;" (p) "people;" (s) "servants" or "son."]

AAB

ADD

AHA

Aaron, a'-ron, lofty, mountainous.
Abaddon, a-bad'-don, the destroyer.
Abagtha, a-bag'-thah, given by fortune.
Abana, ab'-a-nah.
Abarim, ab-a'-rim, regions beyond.
Abba, ab'-bah, father.
Abda, ab'-dah, servant.
Abdi, ab'-dy, s. of Jehovah.
Abdiel, ab'-di-el, s. of God.
Abdon, ah'-don, servile.
Abednego, a-bed'-ne-go, servant or worshipper of Nego (Mercury?).
Abel, a'-bel, vanity, vapour. (2) A meadow.
Abel-beth-maachah, a'-hel-beth-ma'-a-kah, meadow of the house of Maachah.
Abel-maim, a'-bel-may'-lm, m. of the waters.
Abel-meholah, a'-hel-me-ho'-lah, m. of dancing.
Abel-mizraim, a'-bel-miz'-ray-lm, mourning of the Egyptians.
Abel-shittim, a'-hel-shit'-tim, meadow of acacias.
Abrez, a'-bez, whiteness.
Abi, ab'-i, } whose father is Je-
Ablah, ab-i'-ah, } hovah.
Abi-alben, ab-by-al'-hon, f. of strength.
Abisaph, ah-i'-a-saf, f. of gathering.
Abiathar, ab-i'-a-thar, f. of plenty.
Abib, a'-hib, an ear of corn, or green ear.
Abidah, ah-i'-dah, f. of knowledge.
Abidam, ab-i'-dan, f. of a judge.
Abiel, ab'-i-el, f. of strength.
Abi-esor, ab-i-e'-zer, f. of help.
Abigail, ab-i'-gal, whose f. is exultation.
Abihai, ab-i-ha'-il, f. of strength.
Abihu, a-bi'-hu, He (i. e., God) is my f.
Abihud, ab-i'-hud, whose f. is Judah.
Abihah, ab-i'-jah, whose f. is Jehovah.
Abileah, ab-bi-le'-ne.
Abimeel, a-bim'-ma-el, father of might.
Abimelech, a-bim'-me-lek, f. king, f. of the king.

Abinadab, ab-in'-a-dah, noble f. or f. of nobility.
Abinoam, ah-in'-o-am, f. of pleasantness.
Abiram, ab-i'-ram, f. of loftiness.
Abishag, ab'-i-shag, whose f. is error.
Abishai, ab-lsh'-ai, f. of gift.
Abishalom, ab-lsh'-a-lom, f. of peace.
Abishua, ab-lsh'-u-ah, f. of welfare.
Abishur, ab'-i-shur, f. of the wall.
Abital, ab'-i-tal, whose f. is the dew.
Abitub, ab'-i-tub, f. of goodness.
Abiud, ab-i'-hud, f. of praise.
Abner, ab'-ner, f. of light.
Abram, ab'-ram, a high f.
Abraham, A'-bra-ham, f. of a great multitude.
Abshalom, ab'-sa-lom, f. of peace.
Accad, ak'-kad, fortress.
Accho, ak'-ko sand heated (by the sun).
Aceldama, a-ael'-da-ma, field of blood.
Achala, a-ka'-yah.
Achaleus, a-ka'-lkus, belonging to Achala.
Achan, or **ACHAR**, a'-kan, a'-kar, troubling, or troubled.
Achaz, a'-kaz (same as **AHAZ**, q. v.).
Achbor, ak'-bor, a mouse.
Achim, a'-kim (perhaps the same as **JACHIN**, q. v.).
Achish, a'-kish, angry (?).
Achmetha, ak'-me-thah, fortress (?).
Achior, a'-kor, trouble, causing sorrow.
Achsah, ak'-sah, anklet.
Ach-shaph, ak'-shaf, enchantment.
Achzib, ak'-zib, deceit.
Ada, **ADAH**, a'-dah, ornament, beauty.
Adadah, festival.
Adalah, ad-al'-yah, whom Jehovah adorns.
Adalia, ad-a-lil'-ah, upright (?).
Adam, ad'-am, } ad'-a-mah, red, red
Adama, } earth.
Adamah, }
Adami, ad'-a-my, human.
Adar, a'-dar, greatness, splendour.
Adbeel, ad'-be-el, miracle of God.
Addan, ad'-dan, humble (?).
Addar, ad'-dar, greatness (?).
Addi, ad'-dy, ornament.

Addon, ad'-don, humble (?).
Ader, a'-der, flock.
Adiel, a-di'-el, ornament of God.
Adin, a'-din, } slender, pliant, deli-
Adina, ad'-i-na, } cate.
Adithaim, ad-i-thay'-lm, two-fold ornament, or prey.
Adlai, ad'-lai, justice of God.
Admah, ad'-mah (same as **ADAMAH** q. v.).
Admatha, ad'-ma-thah, earthy (?).
Adna, } ad'-nah, pleasure.
Adnah, }
Adonibezek, a-don'-i-be'-zek, lord of Bezek.
Adonijah, ad-o-ni'-jah, Jehovah is my Lord.
Adonikam, a-don'-i-kam, lord of enemies.
Adoniram, a-don-i'-ram, l. of height.
Adonizedec, a-don'-i-ze'-dek, l. of justice.
Adoraim, ad-o-ray'-lm, two heaps of mounds.
Adoram, a-do'-ram (contracted from **ADONIRAM**, q. v.).
Adrammelech, ad-ram'-me-lek, magnificence of the king, king of fire.
Adramyttium, ad-ra-myt'-ti-lm.
Adria, a'-dri-ah.
Adriel, a'-dri-el, flock of God.
Adullam, a-dul'-lam, justice of the people.
Adummim, a-dum'-mim, the red (men ?).
Aeneas, ee-nee'-as, praised.
Aenon, ee'-non, springs.
Agabus, ag'-a-bus, a locust, father's feast.
Agag, a'-gag, flaming.
Agar, a'-gar (see **HAGAR**).
Agee, a'-gee, fugitive.
Agrippa, a-grip'-pa, one who at birth causes pain.
Agur, a'-gur, an assembler one of the assembly.
Ahab, a'-hab, father's brother.
Aharah, a-ha'-rah, after the brother.
Aharhel, a-har'-hel, behind the wall or breastwork.
Ahasai, a-has'-a-i (probably a contraction of **AHAIAH** q. v.).

anashai, a-has'-hai, I flee to Jehovah.
hasuerus, ahas-u-e'-rus, lion-king, probably the same as **XERXES**.
ahava, a-ha'-va, water.
Ahaz, a'-haz, possessor.
Ahaziah, a-ha-zl'-ah, whom Jehovah upholds.
Ahban, ah'-ban, brother of the wise.
Aher, a'-her, following.
Ahi, a'-ni, } brother of Jehovah.
Ahiab, ah'-ah, }
Ahiam, ah'-am, b. of the people.
Ahian, ah'-an, brotherly.
Ahizer, a-hi-e'-zer, brother of help.
Ahihud, ah'-hnd, b. (i. e., friend) of the Jews (or of praise).
Ahijah, ah'-jah (same as **AHIAH**, q. v.)
Ahikam, ah'-kam, b. of the enemy.
Ahilud, ah'-lud, b. of one born.
Ahimaz, ahim'-a-az, b. of anger.
Ahiman, a-hi'-man, brother of a gift.
Ahimelech, ahim'-me-lek, b. of the king.
Ahimoth, ah'-moth, b. of death.
Ahimadab, ahin'-a-dab, liberal or noble, b.
Ahinoam, ahin'-no-am, b. of grace.
Ahio, ah'-o, brotherly.
Ahira, a-hi'-rah, brother of evil.
Ahiram, a-hi'-ram, b. of height.
Ahisamach, ahis'-sa-mak, b. of support or aid.
Ahishahar, ah'-sha-har, b. of the dawn.
Ahishar, ah'-shar, b. of the singer, or of the upright.
Ahithophel, a-hith'-o-phel, b. of folly.
Ahitub, ah'-tub, b. or friend of goodness.
Ahiab, ah'-lab, fatness, fertility.
Ahial, ah'-lal, oh that!
Ahoah, ah'-ah, brotherhood.
Aholah, a-ho'-lah, she has her own tent.
Aholiab, ah'-li-ab, father's tent.
Aholibah, a-hol'-i-bah, my tent is in her.
Aholibamah, a-ho-lib'-a-mah, tent of the high place.
Ahumai, a-hu'-ma-i, brother of (i. e., dweller near) water.
Ahuzam, a-hu'-zam, their possession.
Ahuzzath, ahuz'-zath, possession.
Al, a'-l, a heap of ruins.
Alah, al'-ah, } hawk, falcon.
Ajah, a'-jah, }
Aiath, a-i'-ath, ruins.
Aijalon, al'-ja-lon, } place of gazelles.
Ajalon, ad'-ja-lon, }
Ain, a'-in, an eye, a fountain.
Akkub, ak'-kub, insidious.
Akrabbim, a-krab'-bim, scorpions.
Alammelech, al-lam'-me-lek, king's oak.
Alameth, al'-a-meth, } covering.
Alemeth, al'-e-meth, }
Alexander, al-ex-an'-der, the helper of men.
Alexandria, al-ex-an'-dri-a (the city named after Alexander).
Aliah, a-li'-ah (see **Aivah**).
Allan, a-li'-an, tall, thick.
Allon, al'-lon, an oak.
Allon-Bachuth, al'-lon-Bach'-uth, o. of weeping.
Amadad, al-mo'-dad, extension (?).
Ammon, al-mon, hidden.

Almon-Diblathaim, al'-mon-Dib-la-thay'-im, hiding of the twin cakes.
Alloth, a'-loth, yielding milk (?).
Alpha, al'-fab (the first letter of the Greek alphabet).
Alpheus, al'-fee-us, learned, chief.
Alvah, al'-vah, iniquity.
Alvan, al'-van, tall, thick.
Amad, a'-mad, eternal people.
Amal, a'-mal, labour, sorrow.
Amalek, am'-a-lek (uncertain, probably derived from the preceding word).
Amam, a'-mam, meeting-place.
Amara, a-ma'-nah, or am'-a-nah, fixed, perennial.
Amariah, am-a-ri'-ah, whom Jehovah spoke of (i. e., promised).
Amasa, a-ma'-sah, burden.
Amasai, am-as'-ai, } burdensome.
Amashai, am-ash'-ai, }
Amaziah, am-a-zl'-ah, whom Jehovah bears.
Ami, a'-my (probably a form of **Amm**).
Amittai, amit'-tai, true.
Ammah, am'-mah, beginning, head.
Ammi, am'-my, my people.
Amniel, am'-mi-el, people of God.
Ammihud, am-mi'-hud, p. of Judah.
Amminadab, am-min'-a-dab, p. of the prince.
Ammishaddai, am-my-shad'-dal, p. of the Almighty.
Ammizabad, am-miz'-a-bad, p. of the giver (i. e., Jehovah).
Ammon, am'-mon, son of my p.
Amnon, am'-non, faithful.
Amok, a'-mok, deep.
Amon, a'-mon, foster-child.
Amorite, am'-mo-rite, mountaineer.
Amos, a'-mos, burden.
Amoz, a'-moz, strong.
Amphipolis, am-flip'-po-lis, around the city.
Amplias, am-pii'-as, large, extensive, making more.
Amram, am'-ram, people of the highest (i. e., God).
Amraphel, am'-ra-fel, guardian of the gods (?).
Amzi, am'-zy, strong.
Anab, a'-nab, place of clusters (of grapes).
Anah, a'-nah, answering.
Anaharath, an-a-hah'-rath, snorting, or gorge (?).
Analah, an-al'-yah, whom Jehovah has answered.
Anak, a'-nak, long-necked, giant.
Anammelech, a-nam'-me-lek, image of the king, or, shepherd and flock (?).
Anan, a'-nan, a cloud.
Anani, a-na'-ni, } whom Jehovah covers (i. e., guards).
Ananiah, an-a-ni'-ah, }
Ananias, an-na-ni'-as (see **HANANIAH**).
Anath, a'-nath, an answer (to prayer).
Anathoth, an'-a-thoth, answers (to prayers).
Andrew, an'-doo, a strong man, manly.
Andronicus, an-dro-ni'-kus, a man excelling others, a victorious man.
Anem, a'-nem, two fountains.
Amer, a'-ner, a young man.
Aniam, a'-ni-am, sorrow of the people.

Ania, a'-nim, fountains.
Anna, an'-na, gracious.
Annas, an'-nas (see **HANANIAH**).
Antioch, an'-ti-ok, withstanding (?).
Antipas, an'-ti-pas (contraction of Antipater), for or like the father.
Antipatris, an-tip'-a-tris (from the foregoing).
Antothifaj, an-to-thi'-jah, prayer answered by Jehovah.
Anub, a'-nub, bound together.
Apelles, a-pel'-lees, separated.
Apharsachites, a-phar-sa'-k-ites.
Aphek, a'-fek, } strength, fort-
Aphekah, a-fe'-kah, } ress, fortified
city (?), water-
cross.
Aphiah, af-fi'-ah, rekindled, refreshed.
Aphrah, af'-rah, dust.
Aphses, af'-sees, dispersion.
Apollonia, ap-ol-lo'-ni-a (named after the god Apollo).
Apollo, a-pol'-los, one that destroys.
Apollyon, a-pol'-yon, one that exterminates.
Appaim, ap'-pay-im, the nostrils.
Apphia, af-fe-a, bringing forth, fruitful.
Appli-forum, ap'-py-i-Forum, forum, or market-place of Appius.
Aquila, ak'-wy-lah, an eagle.
Ar, city.
Ara, a'-ra, lion.
Arab, a'-rab, ambush, lying in wait.
Arabah, ar'-a-bah, } a sterile region.
Arabia, a-ra'-bya, }
Arad, a'-rad, wild ass.
Arah, a'-rah, wandering.
Aram, a'-ram, height, high region.
Aran, a'-ran, wild goat.
Ararat, ar'-a-rat, holy ground.
Araunah, ar-ra'-w'-nah, ark (?), an ash or pine tree (?).
Arba, ar'-bah, hero of Baal.
Archelaus, ar-ke-la'-us, prince of the people.
Archevites, ar'-ke-vites (the men of Erech, q. v.).
Archi, ar'-ky (also from Erech).
Archippus, ar-kip'-pus, master of the horse.
Arcturus, ark-tu'-rus, an ark, a bier (?).
Ard, fugitive (?).
Ardon, ar'-don, fugitive.
Arelli, a-re'-li, sprung from a hero, son of a hero.
Areopagus, ar-e-op'-a-gus, hill of Mars.
Aretas, ar'-e-tas, one that is virtuous, pleasant.
Argob, ar'-gob, a heap of stones.
Aridai, a-rid'-ai, } strong.
Aridatha, a-rid'-a-thah, }
Ariel, a-ri'-eh, lion.
Ariel, a-ri'-el, lion of God.
Arimathrea, ar-i-ma-the'-a, the heights.
Arloch, a'-ri-ok, } lion-like.
Arisai, a-ris'-sai, }
Aristarchus, ar-is-tar'-kus, best excellent, chief.
Aristobulus, ar-is-to-bu'-lus, a good counsellor, the best advice.
Arkite, ark'-ite, fugitive.
Armageddon, ar-ma-ged'-don, height of Megiddo.
Armenia, ar-me'-nya.

Armout, ar-mo'-uy, imperial.
Arnan, ar'-nan, nimble.
Arnon, ar'-nou, noisy.
Arod, a'-rod, } wild ass.
Arudi, ar'-o-di, }
Aroer, ar'-o-er, ruins (?).
Arpad, ar'-pad, } support.
Arphad, ar'-fad, }
rphaxad, ar-fax'-ad.
rtaxerxes, ar-tax-erx'-ees, powerful warrior.
Artemas, ar'-te-mas, whole, sound, without a fault.
Aruboth, ar'-u-both, windows.
Arumah, a-roo'-mah, elevated.
Arvad, ar'-vad, a wandering, place of fugitives.
Arza, ar'-za, earth.
Asa, a'-sah, physician.
Asahel, as'-a-hel, } whom God made
Asalah, as-a-l'-ah, } (i. e., constituted, appointed).
Asaph, a'-saf, collector.
Asareel, a-sar-e-l, whom God has bound.
Asarelah, as-a-re'-lah, upright to God.
Asenath, as'-e-nath, she who is of Neith (i. e., Minerva of the Egyptians).
Ashan, a'-shan, smoke.
Ashbel, ash'-bel, determination of God.
Ashdod, ash'-dod, a fortified place, a castle.
Ashdoth-pisgah, ash'-doth-Piz-gah, outpourings of Pisgah.
Asher, ash'-er, fortunate, happy.
Asherah, ash-e'-rah, fortune, happiness.
Ashuna, ash'-i-ma, a goat with short hair.
Ashkelon, ash'-ke-lon, } migration.
Askelon, as'-ke-lon, }
Ashkenaz, ash'-ke-naz.
Ashuah, ash'-nah, strong, mighty.
Ashpenaz, ash'-pe-naz, horse's nose.
Ashtaroth, ash'-ta-roth, statues of Ashtoreth.
Ashtoreth, ash'-to-reth, star, specially the planet Venus, the goddess of love and fortune.
Asia, a'-shya.
Asiel, a'-siel, created by God.
Asuah, as'-nah, storehouse, bramble.
Asnapper, as-nap'-per, leader of an army.
Aspatha, as'-pa-tha, a horse, bullock.
Asriel, as'-ri-el, the vow of God.
Asshur, ash'-ur, blackness.
Assir, as'-seer, captive.
Assos, as'-sos.
Assyria, as-syr'-rya (named from Asshur).
Astaroth, as'-ta-roth, } (see ASHTO-
Astarte, as-tar'-tee, } RETH).
Asuppin, as-up'-pin, collections.
Asyucritus, as-sin'-kry-tus, incomparable.
Atad, a'-tad, buckthorn.
Atarah, at'-a-rah, a crown.
Ataroth, at'-a-roth, } crowns.
Atroth, at'-roth, }
Ater, a'-ter, bound, shut up.
Athach, a'-thak, lodging-place.
Athaliah, athal'-yah, whom Jehovah made.
athaliah, ath-a-li'-ah, whom Jehovah has afflicted.

Athlai, ath'-lai.
Athens, ath'-ens.
Attai, at'-tai, opportune.
Attalia, at-ta-li'-a.
Augustus, aw-gus'-tus, increasing, majestic.
Aven, a'-ven, nothingness.
Avim, av'-im, } ruins.
Avith, a'-vith, }
Azal, a'-zai, noble, root, decivily.
Azallah, az-a-li'-ah, whom Jehovah has reserved.
Azaniah, az-a-ni'-ah, whom Jehovah hears.
Azrael, a-zar'-a-el, } whom God
Azareel, a-za'-re-el, } helps.
Azariah, az-a-ri'-ah, whom Jehovah aids.
Azaz, a'-zaz, strong.
Azaziah, az-a-zi'-ah, whom Jehovah strengthened.
Azbuk, az'-buk, altogether desolated.
Azekah, a-ze'-kah, a field dug over, broken up.
Azel, a'-zel, noble.
Azem, a'-zem, strength, bone.
Azgad, az'-gad, strong in fortune.
Aziel, a'-zi-el, whom God consoles.
Aziza, a-zi'-zah, strong.
Azmaveth, az-ma'-veth, strong to death.
Azmon, az'-mon, robust.
Aznoth-tabor, az'-noth-Ta'-bor, ears (i. e., summits) of Tabor.
Azor, a'-zor, } helper.
Azur, a'-zur, }
Azzur, az'-zur, }
Azoth, or AZOTUS, { a'-zoth,
{ a-zo'-tus, }
(the Greek form of ASHDOD, q. v.).
Azriel, az'-ri-el, whom God helps.
Azrikam, az-ri'-kam, help against an enemy.
Azubah, a-zu'-bah, forsaken.
Azzah, az'-zah, the strong, fortified.
Azzan, az'-zan, very strong.
Baal, ba'-al, lord, master, possessor, owner.
Baalab, ba'-a-lah, } mistress.
Baalath, ba'-a-lath, }
Baalath-beer, ba'-a-lath-be'-er, having a well.
Baal-berith, ba'-al-Be-reeth', covenant lord.
Baal-gad, ba'-al-Gad, lord of fortune.
Baal-hamon, ba'-al-Ha'-mon, place of a multitude.
Baal-hanan, ba'-al-Ha'-nan, lord of benignity.
Baal-hazor, ba'-al-Ha'-zor, having a village.
Baal-hermon, ba'-al-Her'-mon, place of Hermon.
Baali, ba'-a-iy, my lord.
Baalim, ba'-a-ilm, lords.
Baalis, ba'-a-lis, son of exultation.
Baal-meon, ba'-al-Me'-on, place of habitation.
Baal-peor, ba'-al-Pe-or, lord of the opening.
Baal-peruzim, ba'-al-Pe-ra'-zim, place of breaches.
Baal-shalisha, ba'-al-Sha'-li-sha, lord (or place) of Shalisha.
Baal-tamar, ba'-al-Ta'-mar, place of palm-trees.

Baal-zebub, ba-al'-Ze-bub, lord of the fly.
Baal-zephon, ba'-al-Ze'-phon, place of Typhon, or sacred to Typhon.
Baana, ba'-a-nah, } son of affliction.
Baanah, }
Baara, ba'-a-rah, foolish.
Baaselah, ba-a-si'-ah, work of Jehovah.
Baasha, ba'-a-sha, wickedness.
Babel, ba'-bel, } confusor.
Babylon, bab'-y-ton, }
Baca, ba'-kah, weeping.
Bahurim, ba-hu'-rim, young men.
Bajith, ba'-jith (same as Beth), house.
Bakbakkar, bak-bak'-kar, wasting of the mountain.
Bakbukiah, bak-buk-l'-ah, emptying (i. e., wasting) of Jehovah.
Balaam, ba'-lam, foreigner.
Baladan, bai'-la-dan, whose lord is Bel.
Balah, ba'-lah, bashfulness (?).
Balak, ba'-lak, empty, void.
Bamah, ba'-mah, high place.
Bamoth, ba'-moth, high places.
Bamoth-Baal, ba'-moth-Ba'-al, a. p. of Baal.
Bani, ba'-ny, built.
Barabbas, ba-rab'-bas, son of Abba, or of shame.
Barachel, bar'-a-kel, whom God blessed.
Barachiah, bar-a-ki'-ah, } whom
Barachias, bar-a-ki'-as, } Jehovah blesses.
Barak, ba'-rak, thunderbolt, lightning.
Barhumite, bar-hu'-mite, } an
Baharumite, ba-har'-u-mite, } inhabitant of Bahurim, q. v.
Bariah, ba-ri'-ah, a fugitive.
Bar-jesus, bar-je'-sus, son of Jesus, or Joshua.
Bar-jona, bar-jo'-na, s. of Jonah.
Barkos, bar'-kos, painter.
Barnabas, bar'-na-bas, son of comfort.
Barsabas, bar'-sa-bas, s. of Saba.
Bartholomew, bar-thol'-o-mew, s. of Taimal.
Barthmencus, bar-ty-mee'-us, s. of Timencus.
Baruch, ba'-rook, blessed.
Barzillai, bar-zil'-lai, of iron.
Bashan, ba'-shan, soft, sandy soil.
Bashan-havoth-jair, ba'-shan-Ha'-voth-Jay'-yir, B. of the villages of Jair.
Bashemath, bash'-e-math, sweet smelling.
Bathrablim, bath-rab'-blim, daughter of many.
Bath-sheba, bath'-she-bah d. of the oath.
Bath-shua, bath'-shu-ah, d. of wealth.
Bavat, bav'-vat, son of wishing (?).
Bazlith, baz'-lith, a making naked.
Beallah, be-a-li'-ah, whom Jehovah rules.
Bealoth, be'-a-loth, citizens (?). See BAALATH.
Bebal, beb'-al, father, paternal.
Becher, be'-ker, a young camel, or firstborn.
Bechorath, be-ko'-rath, offspring of the first birth.
Bedad, be'-dad, separation, part.
Bedan, be'-dan, servile.

Bedeiah, bed-e-i'-an, in the protection of Jehovah.
Beellada, be-el-l'-a-dah, whom the Lord has known.
Beelzebub, be-el'-ze-bub (see BAAL-ZEBUB).
Beer, be'-er, }
Beera, } be-e'-rah, } a well.
Beerah, }
Beer-elim, be-er-e'-lin, *w.* of heroes.
Beer, be-e'-ry, man of the *w.*
Beer-lahai-roi, be-er'-la-hah'-y-roy, *w.* of seeing (God) and living.
Beer-oth, be-e'-roth, wells.
Beer-sheba, be-er'-she-bah, well of the oath.
Beeshterah, be-esh'-te-rah, house or temple of Astarte.
Behemoth, be-he'-moth (but more commonly pronounced in English, be'-he-moth), great beast, or perhaps water-ox.
Bekah, be'-kah, part, half.
Bel, bel. (See BAAL.)
Bela, } be'-lah, destruction.
Belah, }
Belial, be'-li-al, worthless.
Belshazzar, bel-shaz'-zar, }
Beltshazzar, bel-te-shaz'-zar } Bel's prince (*i. e.*, prince whom Bel favours).
Ben, ben, son.
Benaiah, be-nai'-yah, whom Jehovah has built.
Ben-ammi, ben-am'-my, son of my own kindred.
Bene-berak, ben-eb'-e-rak, sons of Barak (or of lightning).
Bene-jaakan, ben-e-ja'-a-kan, *s.* of Jordan.
Ben-hadad, ben-ha'-dad, *s.* of Hadad.
Ben-hall, ben-hah'-il, *s.* of the host (*i. e.*, warrior).
Ben-hanan, ben-ha'-nan *s.* of one who is gracious.
Beninu, ben-ee'-noo, our *s.*
Benjamin, ben'-ja-min, *s.* of the right hand.
Beno, ben'-o, his *s.*
Ben-oni, ben-o'-ny, *s.* of my sorrow.
Ben-zoheth, ben-zo'-heth, *s.* of Zoheth.
Beon, be'-on (contracted from Baal-meon, *q. v.*).
Beor, be'-or, torch, lamp.
Bera, be'-ra, son of evil (?).
Berachah, ber-a'-kah, blessing.
Berachlah, ber-a-ki'-ah, } whom Jehovah hath blessed.
Berechlah, ber-e-ki'-ah, }
Beralah, be-rai'-yah, whom Jehovah created.
Berea, be-re'-a.
Bered, be'-red, hail.
Beri, be'-ry. (See BEERI.)
Beriah, be-ri'-ah, son of evil (?), a gift (?).
Beriites, be-ri'-ites, descendants of Beriah.
Berith, be'-rith, a covenant.
Bernice, ber-ni'-see, bringer of victory.
Berodach-baladan, ber'-o-dak-Bal'-adan, Berodach, worshipper of Bel.
Berothah, ber'-o-thah, } my wells.
Berothal, bero'-thal, }
Besai, be'-sai, sword, or victory (?).
Besodelah, be-so-di'-ah, in the secret of Jehovah.

Besor, be'-sor, cold, to be cold, as water.
Betah, be'-tah, confidence.
Beten, be'-ten, valley.
Bethabara, beth-ab'-a-rah, house of passage.
Beth-anath, beth'-a-nath, }
Beth-anoth, beth'-a-noth, } *h.* of response, or echo.
Bethany, beth'-a-ny, *h.* of dates.
Beth-arabah, beth-ar'-a-bah, *h.* of the desert.
Beth-aram, beth-a'-ram, *h.* of the height.
Beth-arbel, beth-ar'-bel, *h.* of the ambush of God.
Beth-aven, beth-a'-ven, *h.* of vanity (*i. e.*, of idols).
Beth-aznaveth, beth-az-ma'-veth, *h.* strong as death.
Beth-baal-meon, beth'-ba-al-me'-on, *h.* of Baal-meon.
Beth-bara, beth'-ba-rah. (See BETH-ABARA.)
Beth-birel, beth-blr'-e-l, *h.* of my creation.
Beth-car, beth'-kar, *h.* of pasture.
Beth-dagon, beth-da'-gon, *h.* of Dagon.
Beth-diblathaim, beth-dib-la-thay'-lu, *h.* of the two cakes.
Bethel, beth'-el, *h.* of God.
Beth-emek, beth-e'-mek, *h.* of the valley.
Bether, be'-ther, separation.
Bethesda, beth-es'-dah, house of mercy.
Beth-ezel, beth-e'-zel, *h.* of firm root (*i. e.*, of fixed dwelling).
Beth-gader, beth-ga'-der, *h.* of the wall.
Beth-gamul, beth-ga'-mul, *h.* of the weaned.
Beth-haccerem, beth-hak'-ker-em, *h.* of the vineyard.
Beth-haggan, beth-hag'-gan, the garden-*h.*
Beth-haran, beth-ha'-ran, *h.* of the height.
Beth-hoglah, beth-hog'-lah, *h.* of the partridge.
Beth-horon, beth-ho'-ron, *h.* of the hollow.
Beth-jeshimoth, beth-jesh'-i-moth, *h.* of the deserts.
Beth-lebaoth, beth-leb'-a-oth, *h.* of lionesses.
Beth-lehem, beth'-le-hem, *h.* of bread.
Beth-lehem-epratah, beth'-le-hem-Ef-ra-tah, *B.* the fruitful (?).
Beth-lehem-judah, beth'-le-hem-Ju'-dah, *B.* of Judah.
Beth-maachah, beth-ma'-a-kah, house of Maachah.
Beth-marcaboth, beth-mar'-ca-both, *h.* of chariots.
Beth-meon, beth-me'-on, *h.* of habitation.
Beth-nimrah, beth-nim'-rah, *h.* of limpid and sweet water.
Beth-palet, beth-pa'-let, *h.* of escape, or of Pelet.
Beth-pazzez, beth-paz'-zez, *h.* of dispersion.
Beth-peor, beth-pe'-or, temple of (Baal) Peor.
Bethphage, beth-fa'-jee, house of unripe figs.

Beth-phalet, beth-fa'-let. (See BETH-PALET.)
Beth-rapha, beth-ra'-fah, house of the giant.
Beth-rehob, beth-re'-hob, *h.* or region of breadth.
Bethsaida, beth-sa'-i-da, *h.* of fishing.
Beth-shan, beth'-shan, }
Beth-shean, beth-she'-an, } *h.* of rest.
Beth-shemesh, beth'-she-mesh, *h.* of the sun.
Beth-shittah, beth-shit'-tah, *h.* of acacias.
Beth-tappuah, beth-tap'-pu-ah, *h.* of apples or citrons.
Bethuel, be-thu'-el, man of God.
Bethul, be-thewl', abode of God, tarrying of God.
Beth-zur, beth-zur, house of the rock.
Betonim, bet-o'-nim, pistachio nuts.
Benlul, be-ew'-lah, married.
Bezal, be'-zal, victory.
Bezaleel, be-zal'-e-el, in the shadow (*i. e.*, the protection) of God.
Bezek, be'-zek, lightning.
Bezer, be'-zer, ore of precious metal.
Bichri, bik'-ri, juvenile.
Bidkar, bid'-kar, son of piercing through.
Bigtha, big'-than, } gift of fortune.
Bigthan, big'-than, }
Bigvai, big'-vai, husbandmen (?), happy (?).
Bildad, bil'-dad, son of contention.
Bileam, bil'-e-am, foreign.
Bilgah, bil'-gah, } cheerfulness.
Bilgai, bil'-gai, }
Bilhah, bil'-hah, modesty.
Bilhan, bil'-han, modest.
Bilshan, bil'-shan, son of tongue (*i. e.*, eloquent).
Bimhal, bim'-hal, son of circumcision.
Blnea, bin'-e-ah, a gushing forth.
Blumat, bin'-nu-l, building.
Birsha, bir'-sha, son of wickedness.
Birzavith, bir'-za-vith, apertures, wounds (?), well of olives (?).
Bishlam, bish'-lan, son of peace.
Bithlah, bith-l'-ah, daughter (*i. e.*, worshipper) of Jehovah.
Bithron, bith'-ron, section.
Bithynia, bi-thinn'-ya.
Bizjothlah, biz-joth'-i-ah, } contempt
Bizjothjah, biz-joth'-jah, } of Jehovah.
Biztha, biz'-tha, eunuch.
Blastus, blas'-tus, one who sprouts, gum.
Boanerges, bo-a-ner'-ges, sons of thunder.
Boaz, bo'-az, } fleetness.
Booz, bo'-oz, }
Bocheru, bok'-e-roo, he is firstborn.
Bochim, bo'-kim, weepers.
Bohan, bo'-han, thumb.
Boscath, bos'-cath, stony, elevated ground.
Bosor, bo'-sor (same as Beor, *q. v.*).
Bozez, bo'-zez, shining.
Bozrah, boz'-rah, a fold, sheepfold.
Bukki, buk'-ki, wasting.
Bukkiah, buk-ki'-ah, *w.* of Jehovah.
Bunah, bun'-na, prudence.
Bunni, bun'-ni, built.
Buz, buzz, despised, or contemned.
Buzi, bew'-zi, descended from Buz

Gab, kab hollow.
 Gabbon, kab'-bon, bond, cake.
 Gabul, ka'-bul, as nothing.
 Gagar, see'-zar, a cut or gash.
 Gaiaphas, kal'-a-fas, depression.
 Cain, kane, } a possession, pos-
 sessed, or acquired.
 Calah, kah'-lah, old age.
 Calcol, kal'-kol, sustenance.
 Caleb, ka'-leb, a dog.
 Caleb-ephraiah, ka'-leb-Eph'-ra-tah,
 C. the fruitful.
 Calneh, kal'-nay, } fortified and will-
 Calna, kal'-no, } ing.
 Calvary, kal'-va-ry, skull.
 Camon, ka'-mon, abounding in stalks.
 Cama, ka'-nah, reedy.
 Canaan, ka'-nan, depressed, low re-
 gion, merchant.
 Candace, kan-da'-see, who possesses,
 sovereign of slaves (?).
 Cannon, kan'-nay, plant or shoot.
 Capernaum, ka-per'-na-um, city of
 consolation (?).
 Caphtor, kaf'-tor, chaplet, knop (?).
 Caphtorim, kaf'-to-rim, inhabitants
 of Caphtor.
 Cappadocia, kap-pa-do'-shya.
 Carcas, kar'-kas, eagle (?), severe.
 Carchemish, kar'-ke-mish, fortress
 of Chemosh.
 Cariah, ka-re'-ah, bald.
 Carmel, kar'-mel, the mountain of
 the garden, park.
 Carmi, kar'-my, a vinedresser.
 Carpus, kar'-pus, fruit, or fruitful.
 Carshena, kar'-she-nah, spoiling of
 war.
 Casiphia, ka-sif'-i-a, silver (?).
 Casleu, kas'-lew, languid.
 Casluhim, kas'-lu-him, fortified.
 Castor, kas'-tor.
 Cenchrea, seu'-kre-a, millet, small
 pulse.
 Cephas, see'-fas, a rock, or stone.
 Cesarea, ses-a-re'-a, named after (Au-
 gustus) Cesar.
 Cesarea-philippi, ses-a-re'-a-Phil-ip-
 pi, named after Philip (the tetrarch).
 Chalcol, kal'-kol, sustenance.
 Chaldaea, kal-de'-a.
 Charashim, kar'-a-shim, craftsmen.
 Charran, kar'-ran. (See HARAN.)
 Chebar, ke'-bar, length.
 Chedorlaomer, ked-or-la'-o-mer, a
 handful of sheaves.
 Chelal, ke'-lal, completion.
 Chellub, kel'-lew, the state or condi-
 tion of a bride, completed.
 Cheib, ke'-lub, basket.
 Chelubai, ke'-lu-bai (same as Caleb,
 q. v.).
 Chemarims, kem'-a-rims, in black (at-
 tire).
 Chemosh, ke'-mosh, subduer, con-
 queror, tamer.
 Chenaanah, ke-na'-a-nah, merchant.
 Chenani, ken'-a-ny, protector.
 Chenaiah, ken-a-ni'-ah, whom Je-
 hovah hath set.
 Chophar-haammonai, ke'-far-Ha-
 am'-mo-nai, village of the Ammon-
 ites.
 Chophrah, ke-fl'-rah, village.
 Choran, ke'-ran, a harp, lyre.
 Cherethites, ker'-eth-ites, execution-
 ers, runners.

Cherith, ke'-rith, } separation.
 Cherish, ke'-rish, }
 Cherub, ke'-rub, } a herald (?).
 Cherub, cher'-ub, } strong (?).
 Cherubim, cher'-u-bim (plural of
 cherub).
 Chesalon, kes'-a-lon, confidence, hope.
 Chesed, ke'-sed, gain.
 Chesil, ke'-sil, a fool, ungodly.
 Chesulloth, ke-sul'-loth, confidences.
 Chezib, ke'-zib, false.
 Chidon, kl'-don, dart, javelin.
 Chileab, kil'-e-ab, whom the father (i.
 e., Creator) has perfected.
 Chilion, kil'-e-on, wasting away.
 Chilmad, kil'-mad.
 Chimham, klm'-ham, languishing,
 longing.
 Chinnereth, kin'-ne-reth, } a lyre.
 Chinneroth, kin'-ne-roth, }
 Chios, kl'-os, open, or open lug.
 Chisleu, kls'-lew, languid.
 Chislon, kislou, confidence.
 Chisloth-tabor, kis'-loth-Ta'-bor,
 flanks of Tabor.
 Chittim, kit'-tim, men of Cyprus.
 Chitun, ki'-youn, statue, image.
 Chloe, klo'-ee, green herb.
 Churashan, ko-ra'-shan, smoking
 furnace.
 Chorazin, } ko-ra'-sin, { the secrets
 Chorasin, } or mystery.
 Chozeba, ko-ze'-ba, lying.
 Christ, the anointed (equivalent to
 MESSIAH).
 Chronicles, kron'-i-ks, records of
 history.
 Chub, kub, the people of Nubia (?).
 Chun, kun, establishment, place (?).
 Chushan-rishathaim, ku'-shan-
 Rish-a-thay'-im, most malicious or
 wicked Cushite.
 Chuza, kew'-za, seer.
 Cilicia, sl'-ish'-ya.
 Cinnereth, kin'-ne-reth. (See CHIN-
 NEROTH.)
 Claudia, klaw'-da.
 Claudia, klaw'-dya.
 Claudius, klaw'-di-us.
 Clement, klem'-ent, mild, good, mod-
 est.
 Cleopas, kle'-o-pas, } learned, the
 Cleophas, kle'-o-fas, } whole glory.
 Cnidus, nl'-dus.
 Col-hozeh, kol-ho'-zeh, all-seeing.
 Colosse, ko-los'-see.
 Colossians, ko-losh'-e-ans, people of
 Colosse.
 Coniah, ko-ni'-ah (contracted from
 JECONIAH, q. v.).
 Cononiah, kon-o-ni'-ah, whom Jeho-
 vah defends, has set up.
 Coos, ko'-os.
 Cor, kor, a round vessel.
 Core, ko'-re. (See KORAH.)
 Corinth, kor'-inth.
 Corinthians, ko-rinth'-yans, inhab-
 itants of Corinth.
 Cornelius, kor-ne'-ilus, of a horn.
 Cos, kos.
 Cosam, ko'-sam, diviner.
 Coz, koz, horn.
 Cozbi, koz'-by, lying.
 Crescens, kres'-sens, growing.

Crete, kreet.
 Cretians, kreet'-yans, inhabitants of
 Crete.
 Crispus, kris'-pus, curled.
 Cush, kush, }
 Cushan, ku'-shan, } black.
 Cushi, ku'-shi, }
 Cuth, kuth, } treasure-house (?).
 Cutha, ku'-tha, }
 Cuthians, ku-the'-ans, inhabitants
 of Cuth.
 Cyprus, si'-prus.
 Cyrene, si-re'-nee.
 Cyrenius, si-re'-ni-us, who governs.
 Cyrus, si'-rus, the sun.
 Dabareh, dab'-a-ray, } sheep-walk
 Daberath, dab'-e-rath, }
 Dabbasheth, dab'-ba-sheth, hump of
 a camel.
 Dagon, da'-gon, little fish.
 Dalaiah, da-lai'-yah, whom Jehovah
 hath freed.
 Dalmantitha, dal-ma-nu'-tha.
 Dalmatia, dal-may'-shya.
 Dalphon, dal'-fon, swift.
 Damaris, dam'-a-ris, a little woman.
 Damascenes, dam-a-seens', people of
 Damascus.
 Damascus, da-mas'-kus, activity.
 Dan, dan, judge.
 Danjaan, dan-ja'-an, woodland Dan.
 Daniel, dan'-yel, God's judge.
 Daunah, dan'-nah, low place.
 Dara, da'-rah (probably contracted
 from the next word).
 Darda, dar'-dah, pearl of wisdom.
 Darius, da-ri'-us, compeller (?).
 Darkon, dar'-kon, scatterer.
 Dathan, da'-than, belonging to a
 fountain.
 David, da'-vid, beloved.
 Debir, de'-ber, inner sanctuary.
 Deborah, deb'-o-rah, bee.
 Decapolis, de-kap'-o-lis, ten cities.
 Dedan, de'-dan, lowland.
 Dedanum, ded'-a-nim, inhabitants of
 Dedan.
 Dehavites, de-ha'-vites, villagers.
 Dekar, de'-kar, piercing through.
 Delalah, de-lal'-yah, whom Jehovah
 has freed.
 Delilah, de-li'-lah, feeble, pining
 with desire, weak, delicate.
 Demas, de'-mas, of the people (or con-
 tracted from the next word).
 Demetrius, de-me'-tri-us, belonging
 to Ceres.
 Derbe, der'-bee, juniper (?).
 Deuel, de-u'-el, invocation of God.
 Deuteronomy, dew-ter-on'-o-my, a
 recapitulation of the law.
 Diana, di-an'-na, light-giving, perfect.
 Diblaim, dib-lay'-im, } two
 Diblathaim, dib-la-thay'-im, } cakes
 Diblath, dib'-lath (supposed to be the
 same as Riblah, q. v.).
 Dibon, di'-bon, pining.
 Dibon-gad, di'-bon-gad, p. of Gad.
 Dibri, dib'-ry, eloquent.
 Didymus, did'-y-mus, twin.
 Diklah, dlk'-lah, a palm tree.
 Dilean, dll'-e-an, cucumber field.
 Dimnah, dim'-nah, dunghill.
 Dimon, di'-mon, } sti-nem.
 Dimonah, di-mo'-nah, }
 Dinah, di'-nah, judged (i. e., acquit-
 ted), vindicated.

Dinaites, di'-na-ites, people of Dinah.
Dinhabah, din-ha'-bah, a lurking-place of robbers.

Dionysius, di-o-ny'-si-us, belonging to Dionysius, or Bacchus.

Diotrephes, di-ot'-re-fees, nourished by Jupiter.

Dishan, di'-shan, antelope.

Dizahab, diz'-a-hab, a place abounding in gold.

Dodai, do'-dal, loving.

Dodanim, dod-a'-nim, leaders.

Dodavah, dod-a'-vah, love of Jehovah.

Dodo, do'-do, belonging to love.

Doeg, do'-eg, fearful.

Dophkah, dof'-kah, knocking

Dor, dor, dwelling.

Dorcas, dor'-kas, gazelle.

Dothan, do'-than, two wells or cisterns.

Drusilla, droo-sil'-la, dew-watered.

Dumah, dew'-mah, silence.

Durah, dew'-rah, circle.

Ebal, e'-bal, (1) void of leaves, (2) stony.

Ebed, e'-bed, servant.

Ebedmelech, e'-bed-me'-lek, servant of the king.

Ebenezer, eb-en-e'-zer, stone of help.

Eber, e'-ber, the region beyond, a passer over.

Ebiasaph, e-bl'-a-saf, father of gathering.

Ebronah, e-bro'-nah, passage (of the sea).

Ecclesiastes, ek - klee - zy - as' - teez, preacher.

Ed, ed, witness.

Edar, e'-dar, flock.

Eden, e'-den, pleasantness.

Eder, e'-der, same as EDAR.

Edom, e'-dom, red.

Edomites, e'-dom-ites, inhabitants of Idumea (or Edom).

Edrei, ed'-re-i, strong.

Eglah, eg'-lah, helper.

Eglaim, eg-lay'-im, two pools.

Eglon, eg'-lon, pertaining to a calf.

Egypt, e'-jpt.

Ehi, e'-hi, my brother.

Ehud, e'-hud, joining together.

Eker, e'-ker, rooting up.

Ekron, ek'-ron, eradication.

Eladah, el'-a-dah, whom God puts on.

Elah, e'-lah, terebinth.

Elam, e'-lam, age.

Elamites, e'-lam-ites, inhabitants of Elam (or Persia).

Elasah, el'-a-sah, whom God made.

Elath, e'-lath, trees, a grove (perhaps of palm trees).

El-bethel, el-beth'-el, the God of Bethel.

Eldadah, el'-da-ah, whom God called.

Eldad, el'-dad, whom God loves.

Elead, el'-e-ad, whom God praises.

Elealeh, el-e-a'-lay, whither God ascends.

Eleasah, el-e-a'-sah, whom God made or created.

Eleazar, el-e-a'-zar, whom God aids.

El-elohé-Israel, el-e-lo'-he-iz'-ra-el, God, the God of Israel.

Eleph, e'-lef, ox.

Elhanan, el-ha'-nan, whom God gave.

Elh, e'-li, going up, height, summit.

Eliab, el-i'-ab, whose father is God.

Elitad, } el - i' - a - dah, whom God
Elitadah, } cares for.

Eliah, el-i'-ah, my God is Jehovah.

Eliahba, el-i'-a-bah, whom God hides.

Eliakim, el-i'-a-kim, whom God has set.

Eliam, e-li'-am, God's people.

Eliasaph, e - li' - a - saf, whom God added.

Eliathah, e-li'-a-thah, to whom God comes.

Elidad, e-li'-dad, whom God loves.

Ellel, e'-li-el, to whom God strength so gives.

Elienai, e-li-e'-nai, unto Jehovah my eyes (are turned).

Eliezer, e-li-e'-zer, to whom God is help.

Elihoreph, el-i-ho'-ref, to whom God is the reward.

Elihu, e-li'-hu, whose God is He.

Eltjah, el-i'-jah, my God is Jehovah.

Elika, el-i'-kah, God of the congregation (?).

Elim, e'-lin, trees.

Elimelech, e-lim'-e-lek, to whom God is king.

Elioel, e-li-o-e'-ni, unto Jehovah my eyes (are turned).

Eliphal, el'-i-fal, whom God judges.

Eliphalet, e-liph'-a-let, to whom God is salvation.

Eliphaz, el-i'-faz, to whom God is strength.

Eliphele, e-liph'-e-leh, whom God distinguishes (i. e., makes distinguished).

Elisabeth, e-lis'-a-beth, the oath of God.

Elisha, e-li'-sha, to whom God is salvation.

Elishah, e-li'-shah.

Elishama, e-lis'-a-ma, whom God hears.

Elishaphat, e-lis'-a-fat, whom God judges.

Elishaba, e-lis'-a-ba, to whom God is the oath.

Elishua, e-lis'-u-ah, to whom God is salvation.

Eltud, e-li'-hud, God of Judah.

Elizaphan, e-liz'-a-fan, whom God protects.

Elizur, e-li'-zur, to whom God is a rock.

Elkanah, el-ka'-nah, whom God possessed.

Elkoshite, el'-ko-shite, inhabitant of Elkosh.

Ellasar, el'-ia-sar, oak or heap of Assyria.

Elmodam, el-mo'-dam (same as ALMODAD, q. v.).

Elnann, el'-na-am, whose pleasure or joy God is.

Elnathan, el-na'-than, whom God gave.

Elon, e'-lon, oak.

Elonites, e'-lon-ites, descendants of Elon.

Elen-beth-hanan, e'-lon - beth - hanan, oak of the house of grace.

Eloth, e'-loth (same as ELATH, q. v.).

Elpaal, el'-pa-al, to whom God is the reward.

Elpalet, el'-pa-let, to whom God is salvation.

Elparan, el'-pa-ran, oak of Paran.

Eltekeh, el'-te-keh, to which God is fear (or object of fear).

Eltekon, el'-te-kon, to which God is the foundation.

Eltolad, el'-to-lad, whose race or posterity is from God.

Eluzal, e-lu'-zal, God is my praises (i. e., my praises are directed to God).

Elymas, el'-y-mas, a corrupter, or sorcerer.

Elzabad, el'-za-bad, whom God gave.

Elzaphan, el'-za-fan, whom God protects.

Enims, e'-nims, terrible men.

Emmanuel, em-man'-u-el, God with us.

Euhaus, em-ma'-us, hot springs.

Emmor, em'-mor (same as HAMOR, q. v.).

Enam, e'-nam, two fountains.

Enan, e'-nan, having eyes.

Endor, en'-dor, fountain of habitation.

Eneglaim, en-eg-la'-im, *f.* of two calves, or two pools.

Engannim, en-gan'-nim, *f.* of gardens.

Engedi, en'-ge-di, *f.* of the kid.

Enhaddah, en-had'-dah, *f.* of sharpness, i. e., swift.

Enhakkore, en-hak-ko'-re, *f.* of the crier.

Enhazor, en-ha'-zor, *f.* of the village.

En-mishpat, en-mish'-pat, *f.* of judgment.

Enoch, e'-nok, initiated, or initiating.

Enon, e'-non. (See *ENON*.)

Enos, e'-nos, man.

Enrimmon, en-rim'-mon, fountain of the pomegranate.

En-rogel, en-ro'-gel, *f.* of the spy, or fuller's *f.*

Eshemesh, en-she'-mesh, *f.* of the sun.

Entappuah, en-tap'-pu-ah, *f.* of the apple tree.

Epaphras, ep'-a - fras (contracted from the next word).

Epaphroditus, e - paf - ro - di' - tus, agreeable, handsome.

Epenetus, e-pen'-e-tus, laudable.

Ephah, e'-fah, darkness.

Ephai, e'-fal, wearied out, languishing.

Epher, e'-fer, calf, young animal.

Ephes-dammim, e' - fes - dam' - mīm, cessation of blood.

Ephesus, ef'-e-sus.

Ephesians, e-fe'-zhi-ans, inhabitants of Ephesus.

Ephiai, ef'-lai, judgment.

Ephod, e'-fod, to gird on, put on.

Ephphatha, ef'-fa-thah, be opened

Ephraim, e'-fra-im, double land, twin land.

Ephraimites, e'-fra-im-ites, inhabitants of Ephraim.

Ephratah, ef'-ra-tah, land, region (?) or fruitful (?).

Ephrathites, ef'-rath-ites, inhabitants of Ephrath.

Ephron, e'-fron, of or belonging to a calf.

Epicureans, ep-i-ku-ro'-ans, followers of Epicurus.

Er, err, } watcher, watchful.
Eran, e'-ran, }
Eranites, e'-ran-lites, posterity of Eran.
Erastus, e-ras'-tus, lovely, amiable.
Erech, e'-rek, length.
Eri, e'-ri, guarding (i. e., worshipping) Jehovah.
Erites, e'-rites, inhabitants of Eri.
Esar-haddon, e'-sar-had'-don, gift of fire.
Esau, e'-saw, hairy, rough.
Esek, e'-sek, strife.
Esh-baal, esh'-ba-al, man or fire of Baal.
Eshban, esh'-ban, reason.
Eshcol, esh'-kol, cluster.
Eshean, esh'-e-an, prop, support.
Eshek, e'-shek, oppression.
Eshtaul, esh'-ta-ol, petition, request.
Eshtemon, esh-tem-o'-ah, } obedi-
Eshtemoth, esh'-te-moth, } ence.
Eshton, esh'-ton, uxorious, womanly.
Eall, es'-il, whom Jehovah reserved (?).
Esrom, es'-rom (same as HEZRON, q. v.).
Ether, es'-ter, star, fortune, felicity.
Etam, e'-tam, a place of ravenous creatures.
Etham, e'-tham, boundary of the sea (?).
Ethan, e'-than, a wise man, firmness.
Ethbaal, eth-ba'-al, living with Baal (i. e., enjoying the favour and help of Baal).
Ether, e'-ther, plenty, abundance.
Ethiopia, e-thi-o'-pia, (region of) burnt faces.
Ethnan, eth'-nan, a gift.
Ethni, eth'-ni, bountiful, magnificent.
Eubulus, eu-bu'-lus, prudent, wise, good counsellor.
Eunice, eu-ui'-see, good victory.
Euodias, eu-o'-di-as, sweet favour.
Euphrates, eu-fra'-tes, sweet water.
Euroclydon, eu-rok'-ly-don.
Eutychus, en'-ty-kus, fortunate.
Eve, eve, life.
Evi, e'-vi, desire, habitation.
Evil-merodach, e'-vil-mer'-o-dak, the fool or worshipper of Merodach.
Exodus, ex'-o-dus, going out, departure.
Ezar, e'-zar, treasure.
Ezbal, ez'-bal, hairy.
Ezbon, ez'-bou, a worker.
Ezekias, ez-e-ki'-as. (See HEZEKIAH.)
Ezekiel, e-ze'-ki-el, whom God will strengthen.
Ezel, e'-zel, departure.
Ezem, e'-zem, true strength.
Ezer, e'-zer, help.
Ezlon-geber, e'-zi-on-ge'-ber, the back-bone of a giant.
Eznite, ez'-nite.
Ezra, ez'-rah, help.
Ezrahite, ez'-ra-hite, a descendant of Ezra, or Zerah.
Ezri, ez'-ri, ready to help, the help of Jehovah.
Ezron, ez'-ron. (See HEZRON.)
Felix, fe'-lix, happy.
Festus, fes'-tus, joyful.
Fortunatus, for-tu-na-tus, prosperous.
Gaal, ga'-al, loathing.

Gaash, ga'-ash, shaking, earthquake.
Gaba, ga'-bah, hill.
Gabbal, gab'-bal, an exactor of tribute.
Gabbatha, gab'-ba-tha, platform.
Gabriel, ga'-bri-el, man of God.
Gad, gad, a troop, good fortune.
Gadara, gad'-a-rah.
Gadarenes, gad-a'-reens, inhabitants of Gadara.
Gaddi, gad'-di, fortunate.
Gaddiel, gad'-di-el, fortune of God (i. e., sent from God).
Gadites, gad'-ites, descendants of Gad.
Gaham, ga'-ham, sunburut.
Gahar, ga'-har, hiding-place.
Gains, ga'-yus, earthly.
Galal, ga'-lal, weighty, worthy.
Galatians, ga-la'-shyans, inhabitants of Galatia.
Galeed, gal-e'-ed, witness-heap.
Gallilee, gal'-i-lee, circuit.
Gallim, gal'-lim, fountain.
Gallo, gal'-li-o, one who lives on milk.
Gammattel, ga-ma'-li-el, benefit of God.
Gammadius, gam'-ma-dims, warriors (?).
Ganul, ga'-mul, weaned.
Gareb, ga'-reb, scabby.
Garnite, gar'-mite, bony.
Gashmu, gash'-mu (same as GESHEM, q. v.).
Gatam, ga'-tam, their touch, one puny or thin.
Gath, gath, wine-press.
Gath-rimmon, gath-rim'-mon, w. p. of the pomegranate.
Gaza, ga'-zah, strong, fortified.
Gazer, ga'-zer, place cut off, precipice.
Gazez, ga'-zez, shearer.
Gazites, gaz'-ites, inhabitants of Gaza.
Gazzam, gaz'-zam, eating up.
Geba, ge'-bah, hill.
Gebal, ge'-bal, mountain.
Geber, ge'-ber, man.
Gebim, ge'-bim, (1) cisterns, or locusts, (2) trenches.
Gedaliah, ged-a-li'-ah, whom Jehovah has made great.
Geder, ged'-er, } wall.
Gedor, ge'-dor, }
Gederah, ged-e'-rah, enclosure, sheep-fold.
Gederite, ged'-e-rite, native of Geder.
Gederoth, ged'-e-roth, folds.
Gehazi, ge-ha'-zi, valley of vision.
Gelloth, gel'-i-loth, regions, borders.
Gemalli, ge-mal'-li, possessor or driver of camels.
Gemariah, gem-a-ri'-ah, whom Jehovah has completed.
Genesis, jeu'-e-sis, generation, or beginning.
Gennesaret, ge-nes'-a-reth.
Gennath, gen-u'-bath, theft.
Gentiles, jeu'-tiles, the nations of the west.
Gera, } ge'-ra, a grain.
Gerah, }
Gerar, ge'-rar, sojourning, lodging-place.
Gergesenes, ger-ge-senes', inhabitants of Gerasa.
Gerzim, ger'-i-zim.
Gershon, ger'-shon, } expulsion.
Gershon, ger'-shon, }

Gesham, ge'-sham, filthy.
Geshem, ge'-shem, is rained upon.
Geshur, ge'-shur, bridge.
Geshuri, ge'-shu-ri, } inhabi-
Geshurites, ge-shu'-rites, } tants of Geshur.
Gether, ge'-ther, dregs.
Gethsemane, geth-sem'-a-ne, oil press.
Genel, gew'-el, majesty of God.
Gezer, ge'-zer, place cut off, precipice.
Gezrites, gez'-rites, dwelling in a desert land.
Glah, gl'-ah, breaking forth (sc.) of a fountain.
Gibbar, gib'-bar, a hero, a soldier.
Gibbethon, gib'-be-thon, a lofty place, an acclivity.
Gibe, } gib'-e-ah, }
Gibeon, gib'-e-on, } hill.
Gibeon, gib'-e-on, pertaining to a hill (i. e., built on a hill).
Gibeonites, gib'-e-on-lites, inhabitants of Gibeon.
Gibites, gib'-lites, inhabitants of Gebal.
Giddalti, gid-dal'-ti, I have trained up.
Giddel, gid'-del, too great, giant.
Gideon, gid'-e-on, cutter down (i. e., brave soldier).
Gideon, gid-e-o'-ni, } cutting down.
Gidom, gi'-dom, }
Gihon, gi'-hon, breaking forth (of a river).
Gillalai, gi-la-lai', dungy.
Gilboa, gil-bo'-ah, bubbling fountain.
Gilead, gil'-e-ad, (1) hard, stony region, (2) hill of witness.
Gileadite, gil'-e-ad-ite, inhabitant of Gilead.
Gilgal, gil'-gal, a circle, or a rolling away.
Giloh, gi'-lo, emigration, exile.
Gimzo, gim'-zo, a place abounding with sycamores.
Ginath, gi'-nath, protection, garden.
Gimetho, gin'-ne-tho, }
Ginnethon, gin'-ne-thon, } gardener.
Girgashite, gir'-gash-ite, dwelling in a clayey soil.
Gispa, gis'-pah, soothing, flattery.
Gittah-hepher, git'-tah-He'-fer, wine-press of the well.
Gittaim, git'-ta-im, two wine-presses.
Gittites, git'-tites, inhabitants of Gath.
Gittith, git'-tith, a stringed instrument.
Gizonite, gi'-zo-nite.
Goath, go'-ath, lowing.
Gob, gob, pit, cistern.
Gog, gog, extension.
Golan, go'-lan, exile.
Golgotha, gol'-go-thah, a skull.
Goliath, go-li'-ath, exile, an exile.
Gomer, go'-mer, complete.
Gomorrhah, go-mor'-rah, cultured habitation.
Goshen, go'-shen, troutler (?).
Gozan, go'-zan, stone quarry.
Greece, grees.
Grecia, greesh'-ya.
Gudgodah, gud'-go-dah, thunder (?).
Guni, gu'-ni, painted with colour.
Gunites, gu'-nites, descendants of Guni.
Gur, gur, whelp, lion's cub.

Gurbaal, gur-ba'-al, sojourning of Baal.

Haahashtari, ha-a-hash'-ta-ri, the muleteer.

Habalah, ha-bal'-ah, whom Jehovah hides.

Habakkuk, hab'-bak-kuk, embrace.

Hab-azinihah, hab-a-zl-ni'-ah, lamp of Jehovah.

Habor, ha'-bor, joining together.

Hachallah, hak-a-li'-ah, whom Jehovah disturbs, dark.

Hachilah, hak'-l-lah, dark, dusky.

Hachmoni, hak'-mo-ni, wise.

Hachmonite, hak'-mo-nite, a descendant of Hachmoni.

Hadad, ha'-dad, sharpness.

Hadadezer, ha-dad-e'-zer, whose help is hadad.

Hadad-rimmon, ha'-dad-Rim-mon, named from Hadad and Rimmon, q. v.

Hadar, ha-dar, enclosure.

Hadashah, had-a'-shah, new.

Hadassah, ha-das'-sah, myrtle.

Hadattah, had-at'-tah, new.

Hadid, ha'-did, sharp.

Hadlai, had'-lai, rest, rest of God.

Hadoram, ha-do'-ram, noble honour.

Hadrach, ha'-drak, dwelling.

Hagab, ha'-gab, } locust.

Hagaba, ha-ga'-bah, }

Hagar, ha'-gar, flight.

Hagarites, ha'-gar-ites.

Haggai, hag'-ga-i, } festive.

Haggi, hag'-gi, }

Haggeri, hag'-ge-ri.

Haggiah, hag-gi'-ah festival of Jehovah.

Haggites, hag'-gites, the posterity of Haggi.

Haggith, hag'-gith, festive, a dancer.

Hai, ha'-i, a heap of ruins.

Hakkatan, hak'-ka-tan, the small.

Hakkoz, hak'-koz, the thorn.

Hakupha, ha-ku'-fa, bent.

Hala, ha'-lah.

Halak, ha'-lak, smooth.

Halhul, hal'-hul, trembling.

Hali, ha'-li, ornament, necklace.

Hallelujah, hal-le-loo'-yah, praise ye Jehovah.

Hallohesh, hal-lo'-hesh, the enchanter.

Ham, ham (1) warm, black, (2) noisy multitude.

Haman, ha'-man, alone, solitary.

Hamath, ha'-math, defence, citadel.

Hamathite, ha'-math-ite, a dweller at Hamath.

Hamath-zobah, ha'-math-Zo'-bah.

Hammath, ham'-math, warm springs.

Hammedatha, ham'-med-a'-tha, twin (?).

Hammelech, ham-me'-lek, the king.

Hammoleteth, ham-mo-le'-keth, the queen.

Hammon, ham'-mon, warm, or sunny.

Hammothdor, ham'-moth-dor, warm-springs dwelling.

Hamonah, ham-o'-nah, multitude.

Hamon-gog, ha'-mon-Gog, m. of Gog.

Hamor, ha'-mor, ass.

Hamuel, ha'-mu-el, heat (wrath) of God.

Hamul, ha'-mul, who has experienced mercy.

Hamulites, ha'-mul-ites, the posterity of Hamul.

Hanatal, ha-mu'-tal, refreshing, like dew.

Hanameel, ha-nam'-e-el.

Hanan, ha'-nan, merciful.

Hananeel, han'-a-ne-el, whom God graciously gave.

Hanani, ha-na'-ni, favourable, gracious.

Hananiah, han-a-ni'-ah, whom Jehovah graciously gave.

Hanes, ha'-nees.

Haniel, han'-i-el, grace of God.

Hannah, han'-nah, gracious.

Hannathon, han'-na-thon, gracious.

Hanniel, han'-ni-el, the favour of God.

Hanoch, ha'-nok, initiated.

Hanochites, ha'-nok-ites, descendants of Hanoch.

Hanun, ha'-nun, gracious, whom (God) pities.

Haphraim, haf-ra'-im, two pls.

Hara, ha'-ra, mountainous.

Haradah, har'-ra-dah, fear.

Haran, ha'-ran, (1) mountaineer, (2) parched, dry.

Hararite, ha'-ra-rite, a mountaineer.

Harbonah, har-bo'-nah, an ass-driver.

Hareph, ha'-ref, plucking.

Hareth, ha'-reth, thicket.

Harhalah, har-hal'-yah, who was dried up.

Harhas, har'-has, very poor.

Harhur, har'-hur, inflammation.

Harim, ha'-rim, flat-nosed.

Hariph, ha'-rif, autumnal showers.

Harnepher, har-ne'-fer, to snore, to inhale, to pant.

Harod, ha'-rod, fear, terror.

Harodite, ha'-ro-dite, inhabitant of Harod.

Haroeh, ha-ro'-eh, the seer.

Harorite, ha'-ro-rite. (See HARODITE.)

Harosheth, har'-o-sheth, carving or working.

Harsha, har'-sha, enchanter, magician.

Harum, ha'-rum, made high.

Harumaph, ha-ru'-maf, flat-nosed.

Haruphite, ha-ru'-fite.

Haruz, ha'-ruz, eager, diligent.

Hasadiah, has-a-di'-ah, whom Jehovah loves.

Hasenuah, has-e-nu'-ah, the bristling.

Hashabiah, hash-a-bi'-ah, }

Hashabnah, hash-ab'-nah, }

Hashabniab, hash-ab-ni'-ah, }

whom Jehovah esteems.

Hashbadana, hash-bad-a'-na, thought in judging, wise judge.

Hashen, ha'-shem, fat.

Hashmonah, hash-mo'-nah, fatness, fat soil.

Hashub, ha'-shub, }

Hashubah, ha-shu'-bah, }

standing, considerate.

Hashum, ha'-shum, rich, wealthy.

Hashupha, ha-shu'-fa, made naked.

Hasrah, has'-rah, very poor.

Hassenuah, has-se-na'-ah, the thorny.

Hatach, ha'-tak, verity.

Hathath, ha'-thath, terror.

Hatipha, ha'-ti-fah, seized, captive.

Hatita, hat'-i-tah, digging, exploring.

Hattil, hat'-til, wavering.

Hattush, hat'-tush, assembled.

Havilah, ha'-vi-lah, puny terror.

Havoth-jair, ha'-voth-Ja'-ir, villages of Jair.

Hauran, haw'-ran, cave-land.

Hazael, haz'-a-el, whom God watches over.

Hazalah, haz-al'-ah, whom Jehovah watches over.

Hazar-addar, ha'-zar-Ad'-dar, village of Addar.

Hazar-enan, ha'-zar-E-nan, v. of fountains.

Hazar-gaddah, ha'-zar-Gad'-dah, v. of good fortune.

Hazar-hatticon, ha'-zar-Hat-ti-kon, middle v.

Hazar-maveth, ha'-zar-Ma'-veth, court of death.

Hazar-shual, ha'-zar-Shu'-al, village of jackals.

Hazar-susim, ha'-zar-Su'-sim, v. of (station for) horses.

Hazelel-po-ni, ha'-zel-el-po-ni, the shadow looking on me.

Hazerim, ha-ze'-rim, } villages.

Hazeroth, haz-e'-roth, }

Hazer-shusim, ha'-zer-shu'-slm, the village of horses.

Hazon-tamar, ha'-ze-zon-Ta'-mar pruning of the palm.

Haziel, ha'-zi-el, the vision of God seen by God.

Hazo, ha'-zo, vision.

Hazor, ha'-zor, enclosure, castle.

Heber, he'-ber, (1) a passer over, (2) fellowship, society.

Hebrews, he'-brews, descendants of Eber.

Hebron, he'-bron, conjunction, joining, alliance.

Hebronites, he'-bron-ites, the people of Hebron.

Hegai, heg-a'-i, venerable (?).

Helah, he'-lah, rust.

Helam, he'-lam, stronghold.

Helbah, hel'-bah, fatness (i. e., a fertile region).

Helbon, hel'-bon, fat (i. e., fertile).

Heldai, hel'-dai, worldly, terrestrial vital.

Heleb, he'-leb (same as HELBAH, q. v.)

Heled, he'-led, life, the world.

Helek, he'-lek, portion.

Helekites, he'-lek-ites, descendants of Helek.

Helem, he'-lem, stroke.

Heleph, he'-lef, exchange.

Helez, he'-lez, lohn, liberation.

Heli, he'-li, summit.

Helkai, hel'-kai, Jehovah his portion.

Helkath, hel'-kath, a portion.

Helkath-hazzurim, hel'-kath-Haz-zu-rim, the p. (field) of swords.

Helon, he'-lon, strong.

Heman, he'-man, faithful.

Hemath, he'-math, fortress.

Hemdan, hem'-dan, pleasant.

Hen, hen, favour.

Hena, he'-nah, low ground.

Henadad, hen'-a-dad favour of Hadad.

Henoch, he'-nok. (See ENOCH.)

Hephher, he'-fer, pl't, well.
 Ephherites, he'-fer-ites, descendants
 of Hephher.
 Hephzibah, hef'-zi-bah, in whom is
 my delight.
 Herea, he'-res, the sun.
 Heresh, he'-resh, artificer.
 Hermas, her'-mas, Mercury.
 Hermogenes, her-moj'-e-neeze, de-
 scendants of Mercury.
 Hermon, her'-mon, lofty.
 Hermonites, her'-mon-ites, the sum-
 mits of Hermon.
 Herod, her'-rod, glory of the skin.
 Herodians, he-ro'-di-ans, partisans
 of Herod.
 Herodias, he-ro'-di-as, mount of pride.
 Herodion, he-ro'-di-on.
 Heshbon, hesh'-bon, device.
 Heshmon, hesh'-mon, fatness, fat
 soil.
 Heth, heth, fear, terror.
 Hethlon, heth'-lon, a hiding-place, a
 place wrapped up.
 Hezeki, hez'-e-ki, strong.
 Hezekiah, hez'-e-ki'-ah, the might of
 Jehovah (L. e., given by Jehovah).
 Hezir, he'-zir, swine.
 Hezion, hez'-i-on, vision.
 Hezrai, hez'-rai, } enclosed, sur-
 Hezron, hez'-ron, } rounded by a wall.
 Hezronites, hez'-ron-ites, descendants
 of Hezron.
 Hiddai, hid'-dai, for the rejoicing of
 Jehovah.
 Hiddelkel, hid'-de-kele, active, vehe-
 ment, rapid.
 Hiei, hi'-el, God liveth.
 Hierapolis, hi-er-rap'-o-lis, a sacred
 or holy city.
 Hilen, hi'-len, place of caves.
 Hilkiah, hil'-ki'-ah, portion of Jeho-
 vah.
 Hillel, hil'-lel, singing, praising.
 Hinnem, hin'-nom.
 Hirah, hi'-rah, nobility, a noble race.
 Hiram, hi'-ram, noble.
 Hizkiah, hiz'-ki'-ah, } might of Je-
 Hizkijah, hiz'-ki'-jah, } hovah.
 Hittites, hit'-tites, descendants of
 Heth.
 Hivites, hi'-vites, belonging to a vil-
 lage.
 Hobab, ho'-bab, beloved.
 Hobab, ho'-bah, a hiding-place.
 Hod, hod, splendour.
 Hodajah, ho-dal'-yah, } praise ye
 Hodaviah, ho-da-vi'-ah, } Jehovah, or Jehovah His glory.
 Hodesh, ho'-desh, new moon.
 Hodevah, ho-de'-va (same as Ho-
 DAVIAH, q. v.).
 Hodiah, ho-di'-ah, } majesty of God.
 Hodijah, ho-di'-jah, }
 Hogleh, hog'-lah, partridge.
 Hoham, ho'-ham, whom Jehovah lun-
 pels.
 Holon, ho'-lon, sandy.
 Homam, ho'-mam, destruction.
 Hophni, ho'-fi-ni, pugilist, fighter.
 Hophrah, hof'-rah (see PHARAH-
 RAH).
 Hor, hor, mountain.
 Horem, ho'-ram, height, mountain-
 ous.
 Horeb, ho'-reb, dry, desert.

Horem, ho'-rem, devoted, sacred.
Horhagidgad, hor'-ha-gid-gad, conspicuous mountain.
Hori, ho'-ri, cave-dweller.
Horims, ho'-rims, } descendants of
Horites, ho'-rites, }
Hori.
Hornah, hor'-mah, a devoting, a place laid waste.
Hornahim, hor-o-na'-im, two caverns.
Horonite, hor'-o-nite, native of Hornahim.
Hosah, ho'-sah, fleeing for refuge, or a refuge.
Hosea, ho-ze'ah, } welfare, salva-
Hoshea, ho-she'-a, } tion.
Hoshalah, ho-shal'-yah, whom Jehovah aids, whom Jehovah has set free.
Hoshama, hosh'-a-mah, whom Jehovah hears.
Hotham, ho'-tham, } signet ring.
Hothan, ho'-than, }
Hothir, ho'-thur, (whom Jehovah) left (?).
Hukkok, huk'-kok, decreed.
Hul, hull, circle.
Huldah, hul'-dah, a mole, weasel.
Humtah, hnm'-tah, place of lizards.
Hupham, hu'-fam, inhabitant of the shore.
Huphamites, hu'-fam-ites, descendants of Hupham.
Huppah, hnp'-pah, covering.
Huppm, hup'-pm, coverings.
Hur, hur, cavern.
Hural, hu'-ral, linen-worker.
Huram, hu'-ram, noble, free-born (?).
Hurl, hu'-ri, linen-worker.
Hushah, hn'-shah, haste.
Hushal, hu'-sha, hastling.
Husham, hu'-sham, haste.
Hushathite, hu'-shath-ite, inhabitant of Hnshah.
Hushim, hu'-shim, those who make haste.
Huz, huz, eight, sandy soil.
Huzzab, huz'-zab.
Hymeneus, hy-men-e'-us, nuptial, or a wedding song.
Ibhar, ib'-har, whom He (sc. God) chooses.
Ibleam, ib'-le-am, devouring the people.
Ibnelah, ib-nel'-yah, } whom Jeho-
Ibnijah, ib-ni'-jah, } vah will build up, i. e., cause to prosper.
Ibri, ib'-ri, Hebrew.
Ibzan, ib'-zan, tin.
Ichabod, ik'-a-bod, inglorious.
Iconium, i-ko'-ni-um.
Idalah, id'-a-lah, that which God has shown.
Idbash, id'-bash, honied.
Iddo, id'-do, (1) loving, given to love; (2) calamity.
Idumea, id-u-me'-ah (same as EDOM, q. v.).
Igal, i'-gal, whom God will avenge.
Igeal, i'-ge-al.
Igdaliah, ig-da-li'-ah, whom Jehovah shall make great.
Iim, i'-im, ruins.
Ije-abarim, ij-e-ab'-a-rim, ruinous heaps of Abarim.

Ijon, i-jon, a ruin.
Imlah, im'-lah, whom He (God) will fill up.
Ikkesh, ik'-kesh, perverseness or mouth.
Illyricum, il-ilrr'-i-knm.
Immanuel, im-man'-u-el, God with us.
Immer, im'-mer, talking, loquacious.
Imna, } im'-nah, whom He (God) keeps back.
Imnah, }
Imrah, im'-rah, stubborn.
Imri, imri, eloquent.
India, ind'-dya, land of the Indus.
Iphedelah, if-e-di'-ah, whom Jehovah frees.
Ir, eer, city.
Ira, i'-rah, town, watchful.
Iradd, i'-rad, wild ass.
Iram, i'-ram, } belonging to a city.
Iri, i'-ri, }
Irifah, i-ri'-jah, whom Jehovah looks on.
Iron, i'-ron, timid, pious, piety.
Irpeel, eer'-pe-el, which God heals.
Irshamish, eer-she'-mesh, city of the sun.
Iru, i'-rn.
Isaac, i'-zak, laughter, sporting.
Isalah, i-zal'-yah, the salvation of Jehovah.
Isah, is'-kah, one who beholds, looks out.
Isariot, is-kar'-ri-ot, man of Keristh.
Isbah, ish'-bah praising.
Ishbak, ish'-bak, leaving behind.
Ishbi-benob, ish'-bi-be'-nob, his seat is at Nob, my seat is at Nob.
Ishbosheth, ish-bo'-sheth, man of shame.
Isht, ish'-i, salutary.
Ishlah, ish-i'-ah, } whom Jehovah hears.
Ishthah, ish-i'-jah, } lends.
Ishma, ish'-ma, wasteness.
Ishmael, ish'-ma-el, whom God hears.
Ishmaelites, ish'-ma-el-ites, } descendants of Jehovah.
Ishmaelites, ish'-me-el-ites, }
Ismaiah, iz-mal'-yah, } whom Jehovah hears.
Ismaiah, ish-mal'-yah, }
Ishmerai, ish'-me-ral, whom Jehovah keeps.
Ished, ish'-od, man of glory.
Ishpan, ish'-pan, bald.
Ishtob, ish'-tob, men of Job.
Ishuah, ish-n'-ah, } even, level.
Ishui, ish-u'-i, }
Ismachlah, is-ma-kl'-ah, whom Jehovah props up.
Israel, is'-ra-el, contender or soldier of God.
Israelites, is'-ra-el-ites, descendants of Israel.
Issachar, is'-sa-kar, he brings wages (?).
Italy, it'-a-ly.
Ithal, i'-thal, with the Lord.
Ithamar, ith'-a-mar, the land of palms.
Ithiel, ith'-i-el, God is with me.
Ithmah, ith'-mah, bereavement.
Ithnan, ith'-nan, given.
Ithra, ith'-rah, } excellence.
Ithran, ith'-ran, }
Ithream, ith'-re-am, abundance of people, rest of the people.

Iturite, *it'-ur-ite*, descendants of Jether (?).
Ittah-kasin, *it'-tah-Ka'-sin*, time of the judge, people of the judge.
Ittal, *it'-tal*, with the Lord.
Iturza, *it-u'-re'-ah*, a province named from Jetur.
Ivab, *i'-vah*, overturning.
Izhar, { *iz'-har*, }
Izhar, { *iz'-e-har*, } oll.
Izrahiah, *iz-ra-hi'-ah*, whom Jehovah brought to light.
Izrahite, *iz'-ra-hite*, probably same as ZARHITE, q. v.
Izri, *iz'-ri*, the Izrite or Jezerite.

Jakam, *ja'-a-kan*, he shall surround.
Jakobah, *ja-ak-o'-bah*, taking hold of the heel, supplanter, layer of shares.
Jaala, *ja'-a-la*, wild she-goat.
Jaalam, *ja'-a-lam*, whom God hides.
Jaamal, *ja-an'-al*, whom Jehovah answers.
Jaareoregim, *ja'-ar-e-or'-e-gim*, forests of the weavers.
Jasau, *ja'-a-saw*, whom Jehovah made.
Jaatel, *ja-a'-si-el*, whom God comforts.
Jazaniah, *ja-az-a-ni'-ah*, whom Jehovah hears.
Jaazer, *ja'-a-zer*, whom He (God) aids.
Janziah, *ja-a-zil'-ah*, which Jehovah comforts.
Jabal, *ja'-bal*, stream.
Jabbok, *jab'-bok*, pouring out, emptying.
Jabesh *ja'-besh*, dry.
Jabesh-gilead, *ja'-besh-Gil'-e-ad*, Jabesh of Gilead.
Jabez, *ja'-bez*, causing pain.
Jabin, *ja'-bin*, whom He (God) considered.
Jabneel, *jab'-ne-el*, which God caused to be built.
Jabneh, *jab'-neh*, which He (God) caused to be built.
Jachan, *ja'-kan*, troubled.
Jachin, *ja'-kin*, whom God strengthens, founds.
Jacob, *ja'-kob*, taking hold of the heel, supplanter.
Jada, *ja'-dah*, wise.
Jadan, *ja'-daw*, loving.
Jaddua, *jad'-du-a*, known.
Jadon, *ja'-don*, a judge, or whom God has judged.
Jael, *ja'-el*, mountain goat.
Jagur, *ja'-gur*, lodging.
Jah, *jah* (poetic form of Jehovah, q. v.).
Jahath, *ja'-hath*, union.
Jahaz, *ja'-haz*, } a place tram-
Jahaza, { *ja'-haz-ah*, } pled down,
Jahazah, } perhaps a
 threshing floor.
Jahaziah, *ja-ha-zi'-ah*, whom Jehovah watches over.
Jahaziel, *ja-ha-zi'-el*, whom God watches over.
Jahdal, *jah'-dal*, whom Jehovah directs.
Jahdiel, *jah'-di-el*, whom God makes glad.
Jahdo, *jah'-do*, united, his union.
Jahmeel, *jah'-le-el*, hoping in God.
Jahmeelites, *jah'-le-el-ites*, descendants of Jahmeel.

Jahmai, *jah'-mai*, whom Jehovah guards.
Jahzah, *jah'-zah*.
Jahzeel, *jah'-ze-el*, whom God allots.
Jahzeelites, *jah'-ze-el-ites*, descendants of Jahzeel.
Jahzerah, *jah'-ze-rah*, whom God brings back.
Jair, *ja'-er*, whom He (sc. God) enlightens.
Jairus, *ja'-i-rus* (Greek form of Jair).
Jakan, *ja'-kan*, see JAAKAN.
Jakeh, *ja'-keh*, pious.
Jakim, *ja'-kim*, whom God sets up.
Jalon, *ja'-lon*, passing the night, tarrying.
Jambres, *jam'-bres*.
James, *james*, supplanter, underminer.
Jamin, *ja'-min*, right hand.
Jaminites, *ja'-minites*, descendants of Jamin.
Jamlech, *jam'-lek*, whom God makes to reign.
Janna, *jan'-na*, whom Jehovah bestows.
Jannes, *jan'-nees*.
Janoah, *ja-no'-ah*, }
Janoah, *ja-no'-ah*, } rest.
Janum, sleep, flight.
Japheth, *ja'-feth*, widely extending.
Japhia, *ja'-fi'-ah*, splendid.
Japhlet, *jaf'-let*, whom God frees.
Japhleti, *jaf'-le-ti*, the Jafletite.
Japho, *ja'-fo*, beauty.
Jarah, *ja'-rah*, honey.
Jareb, *ja'-reb*, adversary.
Jared, *ja'-red*, descent.
Jaresiah, *ja-re-si'-ah*, whom Jehovah nourishes.
Jarha, *jar'-ha*.
Jarib, *ja'-rib*, adversary.
Jarnuth, *jar'-muth*, high.
Jaroah, *ja-ro'-ah*, moon.
Jashen, *ja'-shen*, sleeping.
Jasher, *ja'-sher*, upright.
Jashobeam, *ja-sho'-beam*, to whom the people turn.
Jashub, *ja'-shub*, turning oneself.
Jashubi-lehem, *ja-shu'-bi-Le'-hem*, a returner to Bethlehem.
Jashubites, *ja'-shu-bites*, descendants of Jashub.
Jasiel, *ja-si'-el*, whom God made.
Jason, *ja'-son*, healing, or one who gives medicines.
Jathiel, *jath'-ni-el*, whom God gives.
Jattir, *jat'-teer*, height.
Javan, *ja'-van*, clay.
Jazer, *ja'-zer*, whom (God) aids.
Jaziz, *ja'-ziz*, whom (God) moves; to whom God gives life and motion.
Jearim, *je-a'-rim*, forests.
Jeaterai, *jea'-te-ral*, whom the Lord shall cause to stay.
Jeberchiah, *je-ber-e-ki'-ah*, whom Jehovah blesses.
Jebus, *je'-bus*, a place trodden down, as a threshing floor.
Jebusi, *jeb'-u-si* (from Jebus).
Jebusites, *jeb'-u-sites*, the descendants of Jebus, the son of Canaan.
Jecaniah, *jek-a-mi'-ah*, whom Jehovah gathers.
Jecoliah, *jek-o-li'-ah*, for whom J. shows Himself strong, strong by means of J.

Jeconiah, *jek-o-ni'-ah*, whom J. has appointed.
Jedajah, *je-dai'-yah*, who praises J.
Jediael, *jed-i'-a-el*, known by God.
Jedidah, *jed-i'-dah*, beloved.
Jedidiah, *jed-i-di'-ah*, the delight (friend) of Jehovah.
Jeduthun, *jed-u'-thun*, praising, celebrating.
Jeezer, *je-e'-zer* (extracted from ABRAZEE, q. v.).
Jeezorites, *je-e'-zor-ites*, descendants of Jeezer.
Jegar-sahadutha, *je'-gar-Sa-ha-du'-thah*, the heap of witness (?).
Jehaleleel, *je-hal'-el-eel*, }
Jehalelel, *je-hal'-e-lel*, } who
 praises God.
Jehdeiah, *je-hel'-yah*, whom Jehovah makes glad.
Jehiel, *je-hi'-el*, whom God preserves alive, God liveth.
Jehiel, *je-hi-e'-li*, a Jehielite.
Jehzekel, *je-hez'-e-keel* (same as EZEKIEL, q. v.).
Jehiah, *je-hi'-ah*, Jehovah lives.
Jehiskiah, *je-hiz-ki'-ah*, Jehovah strengthens.
Jehoadah, *je-ho'-a-dah*, } whom J.
Jehoaddin, *je-ho'-a-dan*, } adorned.
Jehoahaz, *je-ho'-a-haz*, whom J. holds fast.
Jehoash, *je-ho'-ash*, } whom J.
Jehohanan, *je-ho-ha'-uan*, } gave.
Jehoiachim, *je-hoy'-a-kin*, whom J. has established.
Jehoiada, *je-hoy'-a-dah*, whom J. cared for.
Jehoiakim, *je-hoy'-a-kin*, whom J. has set up.
Jehoiarib, *je-hoy'-a-rib*, whom J. will defend.
Jehonadab, *je-hon'-a-dab*, whom J. impels.
Jehonathan, *je-hou'-a-than* (see JONATHAN).
Jehoram, *je-ho'-ram*, whom J. upholds.
Jehoshabeath, *je-ho-shab'-e-ath*, whose oath is J.
Jehoshaphat, *je-hosh'-a-fat*, whom J. judges (pleads for).
Jehosheba, *je-hosh'-e-ba*, whose oath is J.
Jehoshua, *je-hosh'-u-a* (see JOSHUA).
Jehovah, *je-ho'-vah*, the eternal, the immutable.
Jehovah-Jireh, *je-ho'-vah-Ji'-reh*, J. will see or provide.
Jehovah-Nissi, *je-ho'-vah-Nis'-si*, J. my banner.
Jehovah-Shalom, *je-ho'-vah-Shal'-lom*, J. send peace.
Jehovah-Shammah, *je-ho'-vah-Sham'-mah*, J. is there.
Jehovah-Tsidkenu, *je-ho'-vah-Tsid-ke'-nu*, J. our righteousness.
Jehozabad, *je-hoz'-a-bad*, whom J. gave.
Jehozadak, *je-hoz'-a-dak*, whom J. makes just.
Jehu, *je'-hu*, Jehovah is He.
Jehubbah, *je-hub'-bah*, hidden (i. e. protected).
Jehucal, *je-hu'-cal*, able.
Jehud, *je'-hud*, praised.
Jehudi, *je-hu'-di*, a Jew.
Jehudijah, *je-hu-di'-jah*, the Jewess

Jehush, je'-hush, to whom God hastens.
Jeiel, je-l'-el, treasured of God (?).
Jekabzeel, je-kab'-ze-el, what God gathers.
Jekameam, jek - a - me' - e - am, who gathers the people together.
Jekamiah, jek-a-mi'-ah, whom Jehovah gathers.
Jekuthiel, je-ku'-thi-el, the fear of God.
Jemima, jem'-l-ma, dove.
Jemuel, je-mu'-el, day of God.
Jephthah, jef'-thah, whom, or what God sets free.
Jephunneh, je-fun'-neh, for whom a way is prepared.
Jerah, je'-rah, the moon.
Jerahmeel, je-rah'-me-el, whom God loves.
Jerahmeelites, jer-ah'-me-el-ites, descendants of Jerahmeel.
Jered, je'-red, descent.
Jeremai, jer' - e - mi, dwelling in heights.
Jeremiah, jer-e-mi'-ah, whom Jehovah has appointed.
Jeremoth, je-re'-moth, high places.
Jeriah, je-ri'-ah, founded by God.
Jericho, jer'-i-ko, a fragrant place.
Jeriel, je-ri'-el, people of God, founded by God.
Jerijah, je-ri'-jah, founded by God.
Jerimoth, jer'-i-moth, heights.
Jerioth, je-ri'-oth, curtains.
Jeroham, jer-o'-ham, who is loved, who will find mercy.
Jeroboam, jer-o-bo'-am, whose people are many.
Jerubbaal, je-rub'-ba-al, let Baal plead.
Jeruel, je-ru'-el, founded by God.
Jerusalem, je-ru'-sa-lem, the possession, habitation, or vision of peace.
Jerusha, je-ru'-sha, possessed, by a husband.
Jeshaiab, je-shai'-yah, } the salvation
Jesalah, je-sai'-yah, } of Jehovah.
Jeshanah, jesh-a'-nah, old.
Jesharelah, jesh-ar'-e-lah, right before God.
Jeshebeab, je - sheb' - e - ab, father's seat.
Jesher, je'-sher, uprightness.
Jeshimon, jesh'-i-mon, the waste.
Jeshishai, jesh-i-sha'-i, descended from an old man.
Jeshohalah, jesh-o-hai'-yah, whom Jehovah casts down.
Jeshua, jesh'-u-ah, Jehovah the salvation.
Jeshurun, jesh-u'-run, supremely happy.
Jesiah, je-si'-ah.
Jeshiel, je-sim'-mi-el, whom God makes, *i. e.*, creates.
Jesse, jes'-se, wealthy.
Jesui, jes'-u-i, even, level.
Jesuites, jes'-u-ites, the posterity of Jesui.
Jesus, je'-sus, Saviour.
Jether, je'-ther.
Jetheth, je'-theth, a nail.
Jethiah, jeth'-lah, height, lofty place.
Jethro, je'-thro, his excellence.
Jetur, je'-tur, an enclosure an encampment of Nomades.
Jezah, je'-ush, (to whom God) hastens

Jeuz, je'-uz, counsellor.
Jewry, Ju'-ry, the country of Judea.
Jews, Jews, inhabitants of Judea.
Jezaniah, jez-a-ni'-ah.
Jezebel, jez'-e-bel, without cohabitation.
Jezer, je'-zer, power, imagination.
Jeziel, je - zi' - ah, whom Jehovah sprinkles, expiates.
Jeziel, je-zi'-el, the assembly of God.
Jezliah, jez-li'-ah, whom God draws out (*i. e.*, will preserve).
Jezoar, je-zo'-ar, whiteness.
Jezrahiah, jez-ra-hi'-ah, whom Jehovah brings forth.
Jezeel, jez'-re-el, that which God planted.
Jibsam, jib'-sam, pleasant.
Jidlaph, jid'-laf, weeping.
Jimnah, jim'-nah, prosperity.
Jimnites, jim'-nites, descendants of Jimna or Jimnah.
Jiptah, jif'-tah, whom, or what God sets free.
Jiphthahel, jif'-tha-hel, which God opens.
Joab, jo'-ab, whose father is Jehovah.
Joah, jo'-ah, whose brother is *J.*
Joahaz, jo-a'-haz, whom *J.* holds.
Joanna, jo-an'-nah, grace or gift of *J.*
Joash, jo'-ash, whom *J.* bestowed and whom *J.* hastens.
Job, jobe, (1) a desert, (2) one persecuted.
Jobab, jo'-bab, a desert.
Jochebed, jok'-e-bed, whose glory is Jehovah.
Joed, jo'-ed, whom *J.* is witness.
Joel, jo'-el, to whom *J.* is God.
Joelah, jo-e'-lah, he helps, or *J.* aids him.
Joezer, jo-e'-zer, whose help is *J.*
Jogbeah, jog'-be-ah, lofty.
Jogli, jog'-li, led into exile.
Joha, jo'-ha, whom Jehovah called back to life (?).
Johanan, jo-ha'-nan, whom *J.* bestowed.
John, jon, the grace or gift of God, whom *J.* bestows.
Joiada, joy'-a-dah, whom *J.* favours.
Joiakim, joy'-a-kim, } whom *J.* sets
Jokim, jo'-kim, } up.
Jolairib, joy'-a-rib, whom *J.* defends.
Jokdeam, jok'-de-am, possessed by the people.
Jokmeam, jok-me'-am, or jok'-me-am, gathered by the *p.*
Jokneam, jok'-ne-am, or jok-ne'-am, possessed by the *p.*
Jokshan, jok'-shan, fowler.
Joktan, jok'-tan, smail.
Joktheel, jok - the' - el, subdued by God.
Jonadab, jon'-a-dab, whom Jehovah impels.
Jonah, jo'-nah, dove.
Jonan, jo'-nan (contracted from JOHANAN, q. v.).
Jonathan, jon'-a-than, whom Jehovah gave.
Joppa, jop'-pah, beauty (?).
Jorah, jo'-rah, watering: the former rain.
Jorai, jo'-rai, whom Jehovah teaches.
Joram, jo'-ram, whom *J.* is exalted.
Jordan, jor'-dan, descending, flowing down.

Jorim, jo'-rim (a form of Joram ?).
Jorkoam, jor'-ko-am, paleness of the people (?).
Josabad, jos'-a-bad, whom Jehovah bestows.
Josedech, jos'-e-dek, towards whom *J.* is just, whom *J.* has made just.
Joses, jo'-sees, (1) sparing, exalted. (2) whom *J.* helps.
Joseph, jo'-seph, he shall add.
Josh, jo'-shah, } whom *J.*
Joshaviah, josh-a-vi'-ah, } allows to dwell.
Joshaphat, josh'-a-fat. (See JEHOSEPHAT.)
Joshbekashah, josh-bek-a'-shah, a seat in a hard place.
Joshua, josh'-u-a, whose help is Jehovah.
Josiah, jo-si'-ah, whom *J.* heals.
Josiblah, jos-i-bi'-ah, to whom God gives a dwelling.
Josphiah, jo-si-fi'-ah, whom Jehovah will increase.
Jotbah, jot'-bah, } goodness.
Jotbath, jot'-bath, }
Jotbathah, jot'-ba-thah, }
Jotham, jo'-tham, Jehovah is upright.
Jozachar, joz'-a-kar, whom *J.* has remembered.
Jozadak, joz'-a-dak, whom *J.* has made just.
Jubal, ju'-bai, music.
Jucal, ju'-cal, potent.
Judah, ju'-dah, }
Judas, ju'-das, } praised.
Jude, jude, }
Judea, ju-de'-a, from Judah.
Judith, ju'-dith (probably from the same).
Julia, ju'-lia (feminine of JULIUS).
Julius, ju'-li-us.
Junia, ju'-ni-a, youthful, or belonging to Juno.
Jupiter, ju'-pi-ter, helping father.
Jushab-hised, ju'-shab-he'-sed, whose love is returned.
Justus, jus'-tus, upright, righteous.
Juttah, jut'-tah, stretched out, or inclined.
Kabzeel, kab'-ze-el, which God gathers.
Kadesh, ka'-desh, sacred.
Kadesh-barnea, ka'-desh-Bar'-ne-a, sacred desert of wandering.
Kadmiel, kad'-mi-el, one before (a minister of) God.
Kadmonites, kad'-mon-ites, Orientals.
Kallai, kal'-lai, the swift (servant) of Jehovah.
Kanah, ka'-nah, a place of reed.
Kareah, ka-re'-ah, baid.
Karkaa, kar-ka'-ah, } foundation,
Karker, kar'-ker, } bottom, soft
 and level ground.
Karnaim, kar-na'-im, two horns.
Kartah, kar'-tah, city.
Kartan, kar'-tan, two towns, double town or city.
Kedar, ke'-dar, black-skinned.
Kedemah, ke'-de-mah, eastward.
Kedemoth, ke'-de-moth, beginnings.
Kedesh, ke'-desh, sanctuary.
Kehelathah, ke-hel'-a-thah, assembly.
Keilah, kl'-lah, fortress.

Kelalah, ke-lai'-yah, swift messenger of Jehovah.
Kelita, kel-i'-tah, (1) assembly, (2) dwarf.
Kemuel, kem'-u-el, congregation of God.
Kenan, ke'-nan, (1) possession, (2) smith.
Kenath, ke'-nath, possession.
Kenaz, ke'-naz, hunting.
Kenezite, ken'-e-zite, descendants of Kenaz (?).
Kenites, ke'-nites, } smiths,
Kennizzites, ken'-iz-ites, } dwellers
in a nest.
Keremhappuch, ke'-ren-hap-puk, horn of paint.
Kerlotn, ke-ri'-oth, cities.
Keros, ke'-ros, a weaver's comb.
Keturah, ke-tu'-rah, incense.
Kezia, ke-zi'-a, cassia.
Keziz, ke'-ziz, cut off.
Kibroth-Hattaavah, kib'-roth-hat-ta'-a-vah, graves of lust.
Kibzaim, kib'-za-im, two heaps.
Kidron, kid'-ron, or ki'-dron, tributid.
Kinah, ki'-nah, song of mourning, lamentation.
Kir, keer, wall, walled place.
Kirharaseth, ker-har-a'-seth, } brick
Kirharesh, ker-ha'-resh, } fort-
Kirheres, ker-he'-res, } ress.
Kirioth, ker'-e-oth, cities.
Kirjath, ker'-jath, city (?).
Kirjatharba, ker'-jath-Ar'-bah, city of Arba.
Kirjath-aim, ker'-jath-A-im, double city.
Kirjath-aim, ker'-jath-A-rim (contracted from *K-JEARIM*, q. v.).
Kirjath-baal, ker'-jath-Ba'-al, city of Baal.
Kirjath-huzoth, ker'-jath-Hu'-zoth, c. of streets.
Kirjath-jearim, ker'-jath-Je'-a-rim, c. of woods.
Kirjath-sannah, ker'-jath-San'-nah, c. of palm trees.
Kirjath-sepher, ker'-jath-Se'-fer, book-c.
Kish, kish, snaring, a bow.
Kishi, kish'i, bow of Jehovah.
Kishion, kish'-i-on, } hardness.
Kishon, kish'-on, }
Kishon, ki'-shon, twisted, tortuous.
Kithlish, kith'-lish, man's wall.
Kitron, kit'-ron, bond, knotty.
Kittim, kit'-tim. (See *CHITTIM*).
Koa, ko'-a, stallion, he camel.
Kohath, ko'-hath, assembly.
Kohathites, ko'-hath-ites, descendants of Kohath.
Kolalah, kol-ai'-yah, voice of Jehovah.
Korah, ko'-rah, ice, hail, baldness.
Kore, ko'-re, partridge.
Koz, koz, thorn.
Kushalah, kush-ai'-yah, bow of Jehovah (*i. e.*, the rainbow).
Laadah, la'-a-dah, order.
Laadan, la'-a-dan, put into order.
Laban, la'-ban, white.
Lachish, la'-kish, obstinate (*i. e.*, hard to be captured).
Lael, la'-el, by God (created).
Lahad, la'-had, oppression.

Lahairol, la-hah'-y-ro'-y, the living One that sees me.
Lahman, lah'-man, provisions.
Lahmi, lah'-mi, warrior.
Lalsh, la'-ish, lion.
Lakum, la'-kum, stopping up the way.
Lamech, la'-mek, powerful.
Laodicea, la-od-i-se'-ah.
Laodiceans, la-od-i-se'-ans, inhabitants of Laodicea.
Lapidoth, lap'-i-doth, torches.
Lasea, la-sc'-ah.
Lashah, la'-shah, fissure.
Lasharon, la-sha'-ron, the plain.
Lazarus, laz'-a-rus, helpless, helped of God.
Leah, le'-ah, wearied.
Lebanah, le-ba'-nah, } the white.
Lebanon, leb'-a-non, }
Lebaoth, leb'-a-oth, lionesses.
Lebbens, leb-be'-us, a man of heart, praising or confessing.
Lebonah, le-bo'-nah, frankincense.
Lecah, le'-kah, progress, journey.
Lehabim, le-ha'-bim. (See *LUBIM*).
Lehi, le'-hi, jaw-bone.
Lemuel, lem'-u-el, by God created.
Leshem, le'-shem, precious stone.
Letushlm, le-tu'-shim, the hammered.
Lemmim, le-um'-min, peoples.
Levi, le'-vi, adhesion, or garland, crown.
Levites, le'-vites, descendants of Levi.
Leviticus, le-vit'-i-cus.
Libertines, lib-er'-tines, made free.
Libnah, lib'-nah, whiteness.
Libni, lib'-ni, white.
Libya, lib'-ya.
Likhi, lik'-hi, learned, imbued with learning.
Linus, li'-nus, a net.
Loamm, lo-am'-mi, not my people.
Lod, lod, contention, strife.
Lodebar, lo'-de-bar, without pasture.
Lols, lo'-is, better.
Lo-ruhamah, lo-ru'-ha-mah, not having obtained mercy.
Lot, lot, covering, veil.
Lotan, lo'-tan, a wrapping up.
Lubim, lu'-bim, dwellers in a scorched land (?).
Lucas, lu'-cas. (See *LUKE*).
Lucifer, lu'-si-fer, light-bearer.
Lucius, lu'-shi-us, of light.
Lud, lud, strife (?).
Ludim, lu'-dim.
Luhith, lu'-hith, made of tables or boards.
Luke, luke, light-giving.
Luz, luz, almond tree.
Lycaonia, ly-ka-o'-ny-a.
Lycla, li'-shya, country of the wolf.
Lydia, lid'-ya, water.
Lydda, lid'-dah (Greek form of *Lud*).
Lysanius, ly-sa'-ni-us.
Lysias, lis'-i-as, dissolving.
Lystra, lis'-tra.
Maachah, ma'-a-kah, } oppres-
Maachathi, ma-ak'-a-thee, } sion.
Maachathites, ma-ak'-a-thites, inhabitants of Maachab.
Maadai, ma-a-da'-i, } ornament of
Maadiah, ma-a-di'-ah, } Jehovah.
Maal, ma-a'-i, compassionate.
Maaleh-acrabim, ma'-a-leh-A-crab'-bim, ascent of scorpions.

Maarath, ma'-a-rath, a place naked of trees.
Maasselah, ma-a-sei'-yah, } work of
Maaslai, ma-as-y-a'-i, } Jehovah.
Maaziah, ma-a-zi'-ah, consolation of Jehovah.
Maath, ma'-ath, small.
Maaz, ma'-az, wrath.
Macedonia, mas-se-do'-nya.
Machbanai, mak-ba-na'-i, what like my sons, bond of the Lord.
Machbenah, mak-be'-nah, bond, cloak.
Machi, ma'-ki, decrease.
Machir, ma'-keer, sold.
Machnadebai, mak-na-de-ba'-i, what is like a liberal person.
Machpelah, mak'-pe-lah, a doubling portion, part, lot.
Madai, mad'-ai, middle land.
Madian, ma'-di-an (see *MIDIAN*).
Madmannah, mad-man'-nah, } dung-
Madmen, mad'-men, } hill.
Madmenah, mad-me'-nah }
Madon, mad'-on, contention.
Magblish, mag'-bish, congregating.
Magdala, mag'-da-lah, tower.
Magdalene, mag'-da-le'-ne or mag'-da-len, inhabitant of Magdala.
Magdiel, mag'-di-el, prince of Gog.
Magog, ma'-gog, region of God.
Magor-missabib, ma'-gor-mis'-sa-bib, fear round about.
Magpiash, mag'-pi-ash, killer of moths.
Mahalah, mah'-ha-lah, disease.
Mahalath, mah'-ha-lath, a stringed instrument.
Mahalaleel, ma-ha'-la-leel, praise of God.
Mahali, mah'-ha-li, sickly.
Mahanaim, ma-ha-na'-im, camps.
Mahaneh-dan, mah'-ha-ne-Dan' camp of Dan.
Maharai, ma-ha-ra'-i, impetuous.
Mahath, ma'-hath, taking hold, seizing.
Mahavite, ma'-ha-vite.
Mahazith, ma-hazi'-oth, visions.
Maher-shalal-hashbaz, ma'-her-sha'-lal-hash'-baz, hasting to the spoil; he speeds to the prey.
Mahlah, mah'-lah (see *MAHALAH*).
Mahol, ma'-hol, dancing.
Mahlon, mah'-lon, sick.
Makaz, ma'-kaz, end.
Makheloth, mak'-he-iotn, assemblies, congregations, choirs.
Makkedah, mak'-ke-dah, of place of shepherds.
Maktesh, mak'-tesh, mortar.
Malachi, mal'-a-ki, the messenger of Jehovah.
Malcham, mal'-kam, their king.
Malchiah, mal'-ki-ah, king of (*i. e.*, appointed by) Jehovah.
Malkijah, mal'-ki-jah, k. of (*i. e.*, appointed by) *J*.
Malchiel, mal'-ki-el, k. of (*i. e.*, appointed by) God.
Malchiram, mal'-ki-ram, k. of height.
Malchishua (should be *MEL-CHISHUAH* also), mai-ki-shu'-ah, k. of aid.
Malchus, mal'-kus, king, or king dom.

Mallothi, mal-lo'-thi, my fullness.
Maliuk, mal'-luk, reigning, counsellor.
Mammon, mam'-mon, riches.
Mamre, mam'-re, fatness, strength.
Mannaen, man'-a-en, their comforter, or leader.
Manahath, ma-na'-hath, rest.
Manahethites, ma-na'-heth-ites, inhabitants of Manahath.
Manassch, ma-nas'-seh, one who forgets, or makes forget.
Manoah, ma-no'-ah, rest.
Maooch, ma'-ok, oppression, a girdle of the breast.
Maon, ma'-on, habitation.
Mara, ma'-ra, sad.
Marah, ma'-rah, bitter.
Maralah, mar'-a-lah, trembling.
Maranatha, mar-an'-a-thah, the Lord cometh.
Marcus, mar'-cus, polite, shining.
Marshah, ma-re'-shah, that which is at the head.
Mark, mark, polite, shining.
Maroth, ma'-roth, bitterness, bitter fountains.
Marsena, mar'-se-na.
Martha, mar'-tha, stirring up, bitter, provoking, a lady.
Mary, ma'-ry, rebellion.
Mash, mash, drawn out.
Mashal, ma'-shal, entreaty.
Masrekah, mas-re'-kah, vineyard, plantation of noble vines.
Massa, mas'-sa, lifting up, gift.
Massah, mas'-sah, a temptation of Jehovah (or complaining against Him).
Matred, ma'-tred, pushing forward.
Matri, ma'-tri, vain of Jehovah.
Mattan, mat'-tan, } a gift,
Mattanah, mat'-tan-ah, } present.
Mattanlah, mat-tan-l'-ah, }
Mattatha, } mat'-ta-thah, } gift of
Mattathah, } } Jeho-
Mattathias, mat'-ta-thi'-as, } vah.
Mattenui, mat-te-na'-i, }
Matthan, mat'-than, gift.
Matthat, mat'-that, gift of J.
Matthew, mat'-thew (contracted from Mattathiah).
Matthias, mat-thi'-as, } gift of J.
Mattithiah, mat-ti-thi'-ah, }
Mazzaroth, maz'-za-roth, influences; or, prognostications.
Meah, me'-ah, a hundred.
Mearah, me-a'-rah, cave.
Mebaumai, me-bun'-nai, building of Jehovah.
Mecherathite, me-ker'-a-thite, inhabitant of Mecherah.
Medai, me'-dad, love.
Medan, me'-dan, contention.
Medeba, me'-de-bah, water of rest.
Medes, needs, inhabitants of Media.
Media, me'-dya, midst, middle (?).
Megiddo, me-gid'-do, } place of
Megiddon, me-gid'-don, } crowds.
Mehetabel, } me-het'-a-bel, } whom
Mehetabeel, } } God
} } bene-
} } fits.
Mehida, me-hi'-da, a joining together.
Mehir, me'-heer, price.
Meholathite, me-hol'-ath-ite, native of Meholah.
Mehusael, me-hu'-ja-el, struck by God.

Mehuman, me'-hu-man, faithful; also, eunuch.
Mejarkon, me-jar'-kon, waters of yellowness.
Mekonah, me-ko'-nah, base, foundation.
Melatiah, me-la-ti'-ah, whom Jehovah freed.
Melchi, mel'-ki, my king; or, my counsel.
Melchiah, mel-ki'-ah, Jehovah's k.
Melchi-shua, mel'-ki-shu'-a, king of aid.
Melchisedek, mel-ki'-ze-dek, king of righteousness.
Melea, mel'-e-a, full, fullness.
Melcom, mel'-kom, thinking.
Meliku, mel'-i-ku.
Melita, mel'-i-ta.
Melzar, mel'-zar, master of wine.
Memphis, mem'-fis, place of (the god) Pthah.
Memucan, mem'-u-kan, dignified (?).
Menahem, men'-a-hem, comforter.
Menan, me'-nan.
Meni, me'-ne, fate, fortune.
Meonenim, me-on'-e-nim, oak of diviners.
Meonothai, me-on'-o-thai, habitations of Jehovah, my habitations.
Mephaath, me-fa'-ath, beauty.
Mephibosheth, me-fib'-o-sheth, exterminating the idol.
Merab, me'-rab, multiplication.
Meraiab, me-rai'-yah, contumacy (against) Jehovah.
Meraioth, me-rai'-yoth, contumacious, rebellious.
Merari, me-ra'-ri, bitter, unhappy.
Merathaim, mer-a-tha'-im, repeated rebellion.
Mercurius, mer-cu'-ri-us, or Mercury, the speaker.
Mered, me'-red, rebellion.
Meremoth, mer-e'-moth, elevations.
Meres, me'-res, lofty.
Meribah, mer-i'-bah, water of strife.
Merib-baal, me-rib-ba'-al, contender against Baal.
Merodach, mer'-o-dak, death.
Merodach-baladan, mer'-o-dak-Bal'-a-dan, Merodach, worshipper of Bel (?).
Merom, me'-rom, height, a high place.
Meronothite, me-ron'-o-thite.
Meroz, me'-roz, refuge.
Mesha, me'-shah, welfare, retreat.
Meshach, me'-shak, guest of a king.
Meshech, me'-shek, drawing out.
Meshelemiah, me-shel-e-mi'-ah, to whom Jehovah repays.
Meshezabeel, me-shez'-a-bel, whom God frees.
Meshillemith, me-shil'-le-mith, }
Messhillemoth, me-shil'-le-moth, } those who repay.
Meshobab, me-sho'-bab, brought back.
Meshullam, me-shul'-lam, friend (of God).
Meshullemeth, me-shul'-le-meth, friend (fem.) of God.
Mesobait, mes-o'-ba-ite, inhabitant of Mesoba.
Mesopotamia, mes-o-po-ta'-mi-a, amidst the rivers.
Messiah, mes-si'-ah, anointed.

Metheg-ammah, me'-theg-am'-mah, bridle of the metropolis.
Methusael, me-thu'-sa-el, man of God.
Methuselah, me-thu'-se-lah, man of a dart.
Meunim, me-u'-nim, habitations.
Mezahab, mez'-a-hab, water (of splendour) of gold.
Miamin, mi'-a-min, from the right hand.
Mibhar, mib'-har, choicest.
Mibsam, mib'-sam, sweet odour.
Mibzar, mib'-zar, a fortress.
Micah, mi'-kah, } who (is) like
Micaiah, mi-kai'-yah, } unto Jehovah
Michael, mi'-ka-el, } who (is) like
Michal, mi'-kal, } unto God.
Michmas, mik'-mas, } laid up
Michmash, mik'-mash, } treasure.
Michmethah, mik'-me-thah, hiding place.
Michri, mik'-ri, price of Jehovah.
Middin, mid'-din, measures.
Midian, mid'-y-an, strife.
Midianites, mid'-y-an-ites, people of Midian.
Migdalai, mig'-da-lei, tower of God.
Migdal-gad, mig'-dal-Gad, t. of Gad.
Migdol, mig'-dol, tower (?).
Migron, mig'-ron, a precipitous place.
Mijamin, mi'-ja-min, from the right hand.
Mikloth, mik'-loth, staves, lots.
Mikneiah, mik-nei'-yah, possessor of Jehovah.
Milalai, mil-al-a'-i, eloquent.
Mileah, mil'-kah, counsel.
Milcom, mil'-kom, great king.
Miletum, mi-le'-tum, improper form of Miletus.
Miletus, mi-le'-tus.
Millo, mil'-lo, a rampart, mound.
Miniamin, min'-ya-min, from the right hand.
Minui, min'-ni, division.
Minnith, min'-nith, allotment.
Miriam, mir'-ri-am, their contumacy.
Mirma, meer'-ma, fraud.
Misgab, mis'-gab, height.
Mishael, mi'-sha-el, who is who God is (?).
Mishal, mish'-al, } prayer.
Mishal, mish'-i-al, }
Misham, mish'-am, their cleansing.
Mishma, mish'-ma, a hearing.
Mishmanah, mish-man'-nah, dress.
Mishraites, mish'-ra-ites.
Mispar, mis'-par, number.
Mispereth, mis'-pe-reth.
Misrephoth-maim, mis'-re-fot-ma'-im, the flow of waters.
Mithcah, mith'-kah, sweetness.
Mithnite, mith'-nite.
Mithredath, mith'-re-dath, given by Mithras.
Mytylene, mit-y-le'-ne.
Mizar, mi'-zar, smallness.
Mizpah, miz'-pah, } watch-tower
Mizpeh, miz'-peh, } lofty place.
Mizraim, miz'-ra-im, bulwarks, fortresses.
Mizzah, miz'-zah, fear, trepidation.
Mnason, na'-son, a diligent seeker, remembrancer.
Moa, mo'-ab, progeny of a father.

Moabites, mo'-ab-ites, people of Moab.
Moaddah, mo-a-d'-ah, festival of Jehovah.
Moladah, mo'-la-dah, birth, race.
Molech, mo'-lek, } king.
Moloch, mo'-lok, }
Molid, mo'-lid, begetter.
Morasthite, mo-ras'-thite, native of Moresheth.
Mordecai, mor'-de-kai, little man, or worshipper of Mars.
Mereh, mo'-reh, the hill of the teacher.
Moreseth-gath, mo'-re-sheth-Gath, the possession of the Gittites.
Moriah, mo-ri'-ah, chosen by J.
Mosera, mo'-se-rah, bonds.
Moseroth, mo'-se-roth, bond.
Moses, mo'-zez, drawn out, saved from the water.
Moza, mo'-za, } fountain.
Mozah, mo'-zah, }
Muppm, mup'-pim (probably same as SHEEPHAM, q. v.).
Mushi, mu'-shi, yielding, proved by Jehovah.
Muthlabben, muth-lab'-ben, chorus of virgins (?).
Myra, my'-rah.
Mysia, mish'-ya.

Naam, na'-am, pleasantness.
Naamites, na'-am-ites.
Naamah, na'-a-inah, } pleasant.
Naaman, na'-a-man, }
Naamathite, na-am'-ath-ite, descendants of Naaman.
Naarah, na'-a-rah, } a girl hand-
Naaral, na'-a-ra-i, } maid.
Naarath, na'-a-rath, }
Naaran, na'-a-ran, juvenile, puerile.
Naashon, na-ash'-on, } enchanter.
Naasson, na-as'-son, }
Nabal, na'-bal, foolish.
Naboth, na'-both, fruit, produce.
Nachon, na'-kon, prepared.
Nachor, na'-kor (see NAHOR).
Nadao, na'-dab, spontaneous, liberal.
Nagge, nag'-ge, illuminating.
Nahallal, ha-ha'-li-el, valley of God.
Nahalhal, na'-hal-al, } pasture.
Nahalol, na'-hal-ol, }
Naham, na'-ham, consolation.
Nahamani, na-ha-ma'-ni, repenting, merciful.
Naharal, na'-ha-ral, snorter.
Nahush, na'-hash, serpent.
Nahath, na'-hath, rest.
Nahbi, nah'-bi, hidden.
Nahor, na'-hor, breathing hard, snorting.
Naium, na'-hum, comfort, consolation.
Nahshon, nah'-shon, enchanter.
Nahn, na'-in, pleasant.
Naioth, nai'-yoth, habitations.
Naomi, na'-o-mi, my pleasantness.
Naphish, na'-fish, refreshment.
Naphtali, naf'-ta-li, my strife.
Naphtuhin, naf'-tu-hin, border-people.
Narcissus, nar-sis'-sus, stupidity, surprise.
Nathan, na'-than, whom God gave.
Nathanael, na-than'-a-el, whom God gave.
Nathan-melech, na'-than-me-lek, whom the king has placed.

Naum, na'-um, consolation.
Nazarenes, naz-a-renes', natives of Nazareth.
Nazareth, naz'-a-reth, separated.
Nazarite, naz'-a-rite, one separated.
Neah, ne'-ah, shaking, perhaps of the earth.
Neapolis, ne-ap'-po-lis, new city.
Neariah, ne-a-ri'-ah, servant of Jehovah.
Nebai, ne-ba'-i, fruit-bearing.
Nebaloth, ne-bal'-yoth, } high
Nebajoth, ne-ba'-joth, } places.
Neballat, ne-bal'-lat, folly, or wickedness, in secret.
Nebat, ne'-bat, aspect.
Nebo, ne'-bo, interpreter.
Nebuchad- } neb'-u-kad- } the
nezzar } nez'-zar, } prince
Nebuchad- } neb'-u-kad- } of the
rezzar } rez'-zar, } god
Nebo.
Nebushashan, neb-u-shas'-ban, worshipper of Nebo.
Nebuzar-adan, neb-u-zar'-a-dan, leader whom Nebo favours.
Necho, } ne'-ko, lame.
Nichoh, }
Nedabiah, ned-a-bl'-ah, whom Jehovah impels.
Neginah, neg'-ee-nah, a stringed instrument.
Negluoth, neg'-ee-noth, stringed instruments.
Nehelamite, ne-hel'-a-mite.
Nehemiah, ne-he-mi'-ah, whom Jehovah comforts.
Nehum, ne'-hum, consolation.
Nehushta, ne-hush'-ta, } brass.
Nehushtah, ne-hush'-tah, }
Nehushtan, ne-hush'-tan, brazen.
Neiel, nel'-yel, moved by God.
Nekeb, ne'-keb, carrion.
Nekodu, ne-ko'-dah, distinguished.
Nemuel, nem'-u-el, day of God.
Nemuelites, ne-mu'-el-ites, descendants of Nemuel.
Nepheg, ne'-feg, sprout.
Nephthalim, nef'-ta-llim (see NAPH-TALI), my strife.
Nephtoah, nef'-to-ah, opening.
Nephish, ne'-fish, refreshed.
Nephisheth, ne'-fish-e-sim, } expau-
Nephstun, nef'-u-sim, } slons.
Ner, ner, light, lamp.
Nereus, ne'-reus, a candle, light.
Nergal, ner'-gal, devourer of man, hero.
Nergal-sharezer, ner'-gal-sha-re'-zer.
Nethanael. (See NATHANAEL.)
Nethaniah, neth-a-ni'-ah, whom Jehovah gave.
Nethinim, neth'-i-nim, the devoted.
Nertah, ne'-ri-ah, lamp of Jehovah.
Netopha, ne-to'-fah, a dropping.
Netophathites, net-of'-a-thites, inhabitants of Netophah.
Neziah, ne-zl'-ah, pure, sincere.
Nezib, ne'-zib, garrison, statue.
Nibhaz, nib'-haz, barker (?).
Nibshan, nib'-shan, soft soil.
Nicanor, ni-ka'-nor, a conqueror.
Nicodemus, nik-o-de'-mus, innocent blood, conqueror of the people.
Nicolaitanes, nik-o-la'-i-tanes, named after Nicolas.
Nicolas, nik'-o-las, conquering the people.

Nicopolis, ni-kop'-o-lis, a city of victory.
Niger, ni'-jer, black.
Nimrah, nlm'-rah, } limpid (water).
Nimrim, nlm'-rim, }
Nimrod, nim'-rod, rebel.
Nimshi, nim'-shi, drawn out.
Nineveh, nln'-e-veh, dwelling of Ninus (?).
Nisroch, niz'-rok, eagle, great eagle.
No, no, } portion or
No-a-mon, no-a'-mon, } temple of
Amon.
Noadiah, no-a-di'-ah, with whom Jehovah meets.
Noah, no'-ah, rest, motion.
Nob, nob, high place.
Nobah, no'-bah, a barking.
Nod, nod, flight, wandering.
Nodab, no'-dab, nobility.
Nogah, no'-gah, brightness.
Nohah, no'-hah, rest.
Non, non, fish.
Noph, noff (same as MEMPHIS, q. v.).
Nophah, no'-phah, blast.
Nun, nun, fish.
Nymphas, nim'-fas, bridegroom.
Obadiah, o-ba-di'-ah, worshipper of Jehovah.
Obal, o'-bal, stripped, bare of leaves.
Obed, o'-bed, worshipping (God).
Obededom, o-bed-E'-dom, he who serves the Edomites.
Obit, o'-bit, one who is set over camels.
Oboth, o'-both, bottles (of skin).
Ocran, ok'-ran, troubled.
Oded, o'-ded, restoring, settling up.
Og, og, in stature, long-necked, gigantic.
Ohad, o'-had, united.
Ohel, o'-hel, tent.
Olivet, ol'-i-vet, place of olives.
Olympas, o-lim'-pas, heavenly.
Omar, o'-mar, eloquent talkative.
Omega, o'-meg-a, great O.
Omri, om'-ri, learner of Jehovah, skillful.
On, on, light, especially the sun: strength.
Onam, o'-nam, strong.
Onan, o'-nan.
Onesimus, o-nes'-i-mus, profitable, useful.
Onesiphorus, o-ne-sif-o-rus, bringing profit.
Ono, o'-no, strong.
Ophel, o'-fel, a mill, an acclivity.
Ophir, o'-feer, abundance.
Ophul, off'-ni, mouldy.
Ophrah, off'-rah, fawn.
Oreb, o'-reb, raven.
Oren, o'-ren, pine-tree.
Orion, o-ri'-on, the giant.
Ornan, or'-nan, nimble.
Orpah, or'-pah, mane, forelock. (See HOSEA).
Oseas, o-ze'-as, or OSEE, o'-zee (see HOSEA).
Oshea, o-she'-a (see JOSHUA).
Othni, oth'-ni, lion of Jehovah.
Othniel, oth'-ni-el, lion of God.
Ozem, o'-zem, strong.
Ozias, o-zi'-as (see UZZIAH).
Ozni, oz'-ni, hearing.
Oznites, oz'-nites, descendants of Ozni.
Paaral, pa'-a-rai.

Padan-aram, pa'-dan-A'-ram, the plain of Syria.
Padon, pa'-dou, liberation, redemption.
Pagiel, pa'-gi-el, fortune of God.
Pahath-moab, pa'-hath-Mo'-ab, governor of Moab.
Pai, pa'-i, bleating.
Palal, pa'-lal, judge.
Palestina, pal-es-ti'-na, land of strangers.
Pallu, pal'-lu, distinguished.
Pallutes, pal'-lu-ites, descendants of Pallu.
Palti, pal'-ti, deliverance of Jehovah.
Paltiel, pal'-ti-el, deliverance of J.
Pamphylia, pam-fl'-i-a.
Paphos, pa'-fos.
Parah, pa'-rah, village of heifers.
Paran, pa'-ran, a region abounding in foliage, or in caverns.
Parbar, par'-bar, open apartment.
Parmashta, par-mash'-ta, strong-fisted, superior.
Parmenas, par'-me-nas, abiding.
Parnach, par'-nak, delicate.
Parosh, pa'-rosh, flea.
Parshandatha, par-shan'-da-tha, given forth to fight.
Parthians, par'-thi-ans.
Paruah, par-u'-ah, flourishing.
Parvaim, par-va'-im, oriental regions.
Pasach, pa'-sak, cut off.
Pasdammin, pas-dam'-min, boundary of blood.
Paseah, pa-se'-ah, lame, limping.
Pashur, pash'-ur, prosperity everywhere.
Patara, pat'-a-rah.
Pathros, path'-ros, region of the south.
Pathrusim, path-ru'-sim, people of Pathros.
Patmos, pat'-mos.
Patrobas, pat'-ro-bas, paternal.
Pau, pa'-u, bleating.
Paul, pawl, little.
Pedahel, ped'-a-hel, whom God preserved, redeemed.
Pedahzur, ped-ah'-zur, whom the rock (*i. e.*, God) preserved.
Pedalah, pe-dai'-yah, whom Jehovah preserved, redeemed.
Pekah, pe'-kah, open-eyed.
Pekahiah, pe-ka-hi'-ah, whose eyes Jehovah opened.
Pekod, pe'-kod, visitation.
Pelalah, pel-ai'-yah, whom Jehovah made distinguished.
Pelaliah, pel-a-li'-ah, whom J. judged.
Pelattah, pel-a-ti'-ah, whom J. delivered.
Peleg, pe'-leg, division, part.
Pelet, pe'-let, liberation.
Peleth, pe'-leth, swiftness.
Pelethites, pe'-leth-ites, runners.
Pelonite, pel'-o-nite.
Penter, pe-ni'-el, the face of God.
Pentman, pe-nin'-nah, coral, pearl.
Pentecost, pen'-te-kost, fiftieth.
Penuel, pe-nu'-el (see PENIEL).
Peor, pe'-or, hiatus, cleft.
Pernim, pe-ra'-zim, breaches.
Peresh, pe'-resh, dung.
Perez, pe'-rez, breach.
Perez-Uzza, pe'-rez-Uz-zah, *b. of Uz-zah*.
Perga, per'-gah.

Pergamos, per'-ga-mos.
Perida, pe-ri'-dah, grain, kernel.
Perizzites, per'-iz-zites, belonging to a village.
Persia, per'-shya.
Persian, per'-shyan, belonging to Persia.
Peruda, pe-ru'-dah (see PERIDA).
Peter, pe'-ter, a rock or stone.
Pethahiah, peth-a-hi'-ah, whom Jehovah looses, *i. e.*, sets free.
Pethor, pe'-thor, interpreter of dreams.
Pethuel, pe-thu'-el, vision of God.
Pentthal, pe-ul'-thal, wages of J.
Phalec, fa'-lek (see PELEG).
Phalti, fal'-ti, deliverance of J.
Phanuel, fa'-nu-el, face, or vision of God.
Pharaoh, fa'-roh, the sun (Phrah).
Pharaoh-nechoh, fa'-ro-Ne'-ko, Phrah or Pharaoh the lame.
Pharez, far'-ez, breach.
Pharisees, far'-i-sees, the separated.
Pharpar, far'-par, swift.
Phaseah, fa-ze'-ah, lame, limping.
Phebe, fe'-be, shining, pure.
Phenice, fe-ni'-se, } land of
Phenicia, fe-nish'-ya, } palms.
Phicol, fi'-kol, the mouth of all.
Philadelphia, fi-a-del'-fi-a, brotherly love.
Philemon, fi-le'-mon, affectionate, kisser.
Philetus, fi-le'-tus, beloved, amiable.
Phillip, fil'-lip, warlike, lover of horses.
Philippi, fi-lip'-pi, belonging to Phillip.
Philippians, fi-lip'-pi-ans, the people of Philippi.
Philistia, fi-lis'-ti-a, the land of wanderers, strangers.
Philistin, fi-lis'-tim, } wanderers.
Philistines, fi-lis'-tines, }
Philologus, fi-lol'-lo-gus, a lover of learning, a lover of the word.
Phinehas, fin'-e-as, mouth of brass.
Phlegon, fle'-gon, zealous, burning.
Phrygia, frij'-ya.
Phurah, fu'-rah, branch.
Phut, fut, afflicted, a bow.
Phygellus, fi-gel'-lus, little, fugitive.
Pi-beseth, pi-be'-seth.
Pihahiroth, pi-ha-hi'-roth, where grass or rush grows.
Pilate, pi'-lat.
Pildash, pil'-dash, flame.
Pilehah, pil'-e-hah, a slice.
Pion, pi'-non, darkness.
Piram, pi'-ram, like a wild ass.
Pirathon, pir'-a-thon, prince.
Pirathonite, pi'-ra-thon-ite.
Piltai, pli'-tai, whom Jehovah delivers.
Pisgah, piz'-gah, a part, a fragment.
Pisidia, pi-sid'-i-a.
Pison, pi'-son, water poured forth, overflowing.
Pispah, pis'-pah, dispersion.
Pithon, pi'-thom, narrow place.
Pithou, pi'-thor.
Pitlades, pli'-a-deez, a heap, cluster.
Pochereth of Zebaim, po'-ke-reth of Ze-ba'-im, snaring gazelles.
Pollux, pol'-lux.
Pontius, pon'-ti-us.
Pontus, pon'-tus, sea.

Poratha, po-ra'-thah, given by God.
Porcius-Festus, por'-shi-us-Fes'-tus.
Potiphar, pot'-i-far, } belonging
Potipherah, pot-i-fe'-rah, } to the sun.
 (Phrah).
Priscilla, pris-sil'-lah, ancient.
Prochorus, prok'-o-rus, he that presides over the choir.
Ptolemais, toi-e-ma'-is, city of Ptolemy.
Puah, pu'-ah, mouth, splendid.
Publius, pub'-lius, common.
Padens, pu'-dens, shamefaced.
Puhites, pu'-hites.
Pul, pul, elephant, lord.
Punites, pu'-nites, descendants of Pun.
Punon, pu'-nou, darkness, obscurity.
Pur, pur, } a lot.
Purim, pu'-rim, } lots.
Put, put, afflicted.
Puteoli, pu-te'-o-li.
Putiel, pu'-ti-el, afflicted by God.
Quartus, kwar'-tus, the fourth.
Raamah, ra'-a-mah, trembling.
Raamlah, ra-a-mi'-ah, whom Jehovah makes to tremble (who fears J.).
Raamses, ra-am'-ses, son of the sun.
Rabbah, rab'-bah, } capital city.
Rabbath, rab'-bath, }
Rabbi, rab'-bi, master.
Rabbith, rab'-bith, multitude.
Rabboni, rab-bo'-ni, my master.
Rabmag, rab'-mag, prince of magi.
Rabsaris, rab'-sa-ris, chief eunuch.
Rabshakeh, rab'-sha-keh, chief of the cupbearers.
Rachal, ra'-cal, traffic.
Rachel, ra'-chel, ewe.
Raddai, rad'-dai, subduing.
Ragau, ra'-gaw (see REU).
Raguel, rag'-u-el, friend of God.
Rahab, ra'-hab, gracious.
Raham, ra'-ham, womb.
Rahel, ra'-hel (see RACHEL).
Rakem, ra'-kem, variegation, flower garden.
Rakkath, rak'-kath, shore.
Rakkon, rak'-kon, thinness.
Ram, ram, high.
Ramah, ra'-mah, } high place.
Ramath, ra'-math, }
Ramathaim, ra-math-a'-im, double high place.
Ramath-lehi, ra'-math-le'-hi, height of Lehi.
Ramath-mispeh, ra'-math-Mis'-pen, height of Mizpeh.
Rameses, ram'-e-seez, son of the sun.
Ramiah, ra-mi'-ah, whom J. set.
Ramoth, ra'-moth, high things, heights.
Ramoth-Gilead, ra'-moth-Gil'-e-ad, h. of Gilead.
Raphu, ra'-fu, healed.
Reaia, } re-ai'-yah, } whom Jehovah
Realah, } } cares for.
Reba, re'-ba, a fourth part.
Rebecca, } re-bek'-ah, } a rope with
Rebekah, } } a noose.
Rechab, re'-kab, horseman.
Rechabites, re'-kab-ites, descendants of Rechab.
Rechah, re'-kah, side, utmost part.
Reclah, re-el-ai'-yah, whom Jehovah makes to tremble (who fears J.).

Regem, re'-gem, friend (of God).
Regem-melech, re'-gem-me'-lek, *f.* of the king.
Rehabiah, re-ha-bi'-ah, for whom Jehovah makes an ample space.
Rehob, re'-hob street.
Rehoboam, re-ho-bo'-am, who enlarges the people.
Rehoboth, re-ho'-both, streets, wide spaces.
Rehum, re'-hum, beloved, merciful.
Rei, re'-i, companionable.
Rekem, re'-kem, flower-garden, variegated.
Remaliah, rem-a-li'-ah, whom Jehovah adorned.
Remeth, re'-meth, a high place.
Remmon, rem'-mon (see RIMMON).
Remphan, rem'-fan, frame, model (?).
Rephael, re'-fa-el, whom God healed.
Rephah, re'-fah, riches.
Refuah, ref-al'-yah, whom *J.* healed.
Rephaim, re-fa'-lm, } giants.
Rephaims, re-fa'-lms, } chiefs (?).
Rephidim, ref-i-dim, props, supports.
Resen, re'-sen, bridle.
Reshief, re'-shief, flame.
Ren, re'-u, friend (of God).
Reuben, rew'-ben, behold, a son (?).
Reubenites, rew'-ben-ites, descendants of Reuben.
Renel, rew'-el, friend of God.
Reumah, rew'-mah, exalted.
Rezeph, re'-zef, a stone (used for culinary purposes).
Rezia, re'-zi-a, delight.
Rezin, re'-zin, firm, stable, a prince.
Rezon, re'-zon, prince.
Rhegium, re'-ji-um, a breaking.
Rhesa, re'-sah, affection, a heart.
Rhoda, ro'-da, } a rose.
Rhodes, rodes, }
Ribai, ri'-bal, whose cause *J.* pleads.
Riblah, rib'-lah, fertility.
Rimmon, rim'-mon, the exalted, pomegranate.
Rimmon-parez, rim'-mon-pa'-rez, *p.* of the breach.
Rimnah, rim'-nah, shout.
Riphath, ri'-fath, shout.
Rissah, ris'-sah, dew, full of dew, ruin.
Rizpah, riz'-pah, coal, hot stone.
Rithmah, rith'-mah, genista, or broom.
Roboam, ro-bo'-am (see REHOBOAM).
Rogellim, ro-ge'-llim, place of fullers.
Rohgah, ro'-gah, outcry.
romam-tiezer, ro-mam'-ti-e'-zer, whose help I have exalted.
Romans, ro'-mans, men of Rome.
Rome, rome (generally derived from Romulus, the supposed founder).
Rosh, rosh, bear, chief.
Rufus, ru'-fus, red.
Ruhamah, ru'-ha-mah, compassionate.
Rumah, ru'-mah, high.
Ruth, rooth, appearance, beauty.

Sabacthani, sa-bak'-tha-nee, thou hast forsaken me.
Sabaath, sab-a'-oth, hosts.
Sabeans, sa-be'-ans, descendants of Saba.
Sabtah, sab'-tah, striking.
Sabtekah, sab'-te-kah.

Sacar, sa'-car, hire, reward.
Sadducees, sad'-du-seez, named from Zadok.
Sadok, sa'-dok, just.
Salah, sa'-lah, shoot, sprout.
Salamis, sal'-a-mis.
Salathiel, sa-la'-thi-el, whom I asked for from God.
Salcah, sal'-cah, pilgrimage.
Salem, sa'-lem, } peace.
Salim, sa'-lim, }
Sallai, sal'-lai, lifted up, basket weaver.
Sallu, sal'-lu, weighed.
Salma, sal'-ma, } garment.
Salnah, sal'-mah, }
Salmon, sal'-mon, clothed.
Salmone, sal-mo'-ne.
Salome, sa-lo'-me, peaceable, perfect, reward.
Salu, sa'-lu (see SALEU).
Samaria, sa-ma'-ri-a, pertaining to a watch, watch-mountain.
Samaritans, sa-mar'-i-tans, inhabitants of Samaria.
Sangar-nebo, sam'-gar-Ne'-bo, sword of Nebo.
Sannah, sam'-lah, garment.
Samos, sa'-mos.
Samothracia, sam-o-thra'-shya.
Samson, sam'-son, solar, like the sun.
Samuel, sam'-u-el, heard of God, name of God.
Sanballat, san-bal'-lat, praised by the army.
Sanhedrim, san'-he-drim.
Sansannah, san-san'-nah, palm branch.
Saph, saff, threshold, tall (?).
Saphir, sa'-feer, } beautiful.
Sapphira, saf-fi'-ra, }
Sarah, sa'-rah, princess.
Sarai, sa'-rai, my princess, nobility.
Saraph, sa'-raf, burning, venomous.
Sardis, sar'-dis.
Sardites, sar'-dites, descendants of Sered.
Sarepta, sa-rep'-tah (see ZAREPHATH).
Sargon, sar'-gon, prince of the sun.
Sarid, sa'-rid, survivor.
Sarsechim, sar'-se-kim, chief of the eunuchs.
Saruch, sa'-ruk (see SERUG).
Satan, sa'-tan, adversary.
Saul, sawi, asked for.
Seeva, se'-vah, disposed, prepared.
Scythian, sith'-i-an.
Seba, se'-ba, man (?).
Sebat, se'-bat, sprout (?).
Secacah, sek-a'-kah, enclosure.
Sechu, se'-ku, hill, watch-tower.
Secundus, se'-kun-dus, second.
Segub, se'-gub.
Seir, se'-ir, } halcyon, rough.
Seirath, se-i'-rath, }
Sela, se'-lah, rock.
Sela-hammahlekoth, se'-lah-Hammah'-le-koth, *r.* of escapes.
Selah, se'-lah.
Seled, se'-led, exultation, or burning.
Seleucia, se-lew'-shya.
Semachiah, sem-a-ki'-ah, whom Jehovah sustains.
Semel, sem'-el, renowned.
Senaah, se-na'-ah, perhaps thorny.
Sench, sen'-eh, crag, thorn, rock.
Senir, se'-neer, coat of mail, cataract.

Sennacherib, sen-nak'-e-rib, conqueror of armies.
Sennah, se-nu'-ah, hated.
Seorim, se-o'-rim, barley.
Sephar, se'-far, a numbering.
Sepharad, sef-a'-rad.
Sepharvaim, sef-ar-va'-lm, the two Sipparas.
Serah, se'-rah, abundance, princess.
Seraiab, ser-al'-yah, soldier of *J.*
Seraphim, ser'-ra-fim, lofty ones.
Sered, se'-red, fear.
Sergius, ser'-ji-us.
Serug, se'-rug, shoot.
Seth, seth, placing, setting in the stead of another.
Sethur, se'-thur, hidden.
Shaalabbin, sha-al-ab'-bin, } place
Shaalbim, sha-al'-blm, } of
foxes, or jackals.
Shaalbonite, sha-al'-bon-ite, inhabitant of Shaalbim.
Shaaph, sha'-aff, division.
Shaaraim, sha-ar-a'-lm, two gates.
Shaharaim, sha-har-a'-lm, two dawns.
Shaashgaz, sha-ash'-gaz, beauty's servant.
Shabbethai, shab-beth-a'-i, born of the Sabbath.
Shachia, sha'-ki-a, wandering.
Shadrach, sha'-drak, rejoicing on the way.
Shage, sha'-ge, wandering.
Shahazimah, sha-haz-i'-mah, lofty places.
Shalem, sha'-lem, safe, principal.
Shallecheth, shal-le'-keth, casting down.
Shalim, sha'-lim, region of foxes.
Shalisha, shal'-i-sha, triangular.
Shallum, shal'-lum, } retribution.
Shallun, shal'-lun, }
Shalmal, shal'-mal, my thanks.
Shalman, shal'-man, }
Shalmaneser, shal-ma-ne'-zer, } worshipper of fire.
Shamariah, sham-a-ri'-ah, whom Jehovah guards.
Shama, sha'-ma, hearing, obedient.
Shamed, sha'-med, destroyer.
Shamer, sha'-mer, keeper.
Shamgar, sham'-gar.
Shamhuth, sham'-huth, desolation.
Shamir, sha'-mir, a sharp point, thorn.
Shamina, sham'-mah, desert.
Shammah, sham'-mah, astonishment.
Shammal, sham'-mai, laid waste.
Shammoth, sham'-moth, desolation.
Shaminua, } sham-mu'-ah, rumour.
Shaminuah, }
Shamshera, sham-sbe-ra'-i.
Shaphan, sha'-fan, bald, shaven.
Shaphan, sha'-fan, coney.
Shaphat, sha'-phat, judge.
Shapher, sha'-pher, pleasantness.
Sharai, sha-ra'-i, whom *J.* frees.
Sharaim, sha-ra'-lm, two gates.
Sharar, sha'-rar, twisted, a cord, muscular.
Sharezer, sha-re'-zer, prince of fire.
Sharon, sha'-ron, plain, plain country.
Sharuhem, sha-ru'-hen, pleasant lodging place.
Shashai, sha'-shal, whitish

Shashak, sha'-shak, desire.
Shaul, sha'-ul, asked for.
Shaulites, sha'-ul-ites.
Shaveh, sha'-veh, plain.
Shaveh-kirjathaim, sha'-veh-kir-ya-tha'-im, p. of Kirjathaim.
Sheal, she'-al, prayer.
Shealtiel, she'-al-ti-el, whom I asked for from God.
Shearliah, she-ari'-ah, whom Jehovah estimates.
Shear-jashub, she'-ar-ja'-shub, a remnant shall return.
Shebah, } she'-bah, man, scorn, or
Sheba, } an oath.
Shebam, she'-bam, coolness, sweet smell.
Shebaniah, sheb-a-ni'-ah, whom J. made to grow up.
Shebarim, she-ba'-rim, breaches.
Sheber, sheb'-er, breaking.
Shebna, sheb'-nah, tender youth, youth.
Shebuel, she-bu'-el, captive of God.
Shekaniah, shek-a-ni'-ah, intimate with Jehovah.
Shechem, she'-kem, back, shield, or blade.
Shechemites, she'-kem-ites, people of Shechem.
Shedeur, shed-e'-ur, casting forth of fire.
Shehariah, she-ha-ri'-ah, whom Jehovah seeks for.
Shelah, she'-lah, petition.
Shelemiah, shel-e-mi'-ah, whom Jehovah repays.
Shelef, she'-lef, drawn out, saluted.
Shelesh, she'-lesh, tried.
Shelomi, she-lo'-mi, } peaceful,
Shelomith, shel-o'-mith, } love of peace.
Shelumiel, she-lu'-miel, friend of God.
Shem, shem, name.
Shema, she'-ma, } rumour.
Shemaah, she-ma'-ah, }
Shemalah, shem-al'-yah, whom Jehovah has heard and answered.
Shemariah, shem-a-ri'-ah, whom Jehovah guards.
Shemeber, shem-e'-ber, soaring on high.
Shemer, she'-mer, guardian.
Shemida, she-mi'-da, fame of wisdom.
Sheminith, she-mee'-nith, eighth.
Shemiramoth, she - mir' - a - moth, most high name, or most high heaven.
Shemuel, she-mu'-el, heard of God, name of God.
Shen, shen, truth.
Shenazar, she-na'-zar, fiery.
Shener, she'-ner, coat of mail, cataract.
Shepham, she'-fam, nakedness, a place naked of trees.
Shephatiah, shep-a-ti'-ah, whom Jehovah defends.
Shephi, she'-fi, naked hill.
Shepho, she'-fo, nakedness.
Shephuphan, she-fu'-fan, serpent, cerastes, or horned snake.
Sherah, she'-rah, consanguinity.
Sherebiah, sher-e-bi'-ah, heat of J.
Sheresh, she'-resh, root.
Sheshach, she'-shak, moon god (?)

Sheshai, she'-shai, whitish (?).
Sheshan, she'-shan, lily.
Sheshbazzar, shesh - baz' - zar, fire worshipper.
Shethar, she'-thar, star.
Shethar-boznai, she'-thar-boz'-nai, bright star.
Sheva, she'-va, hesitation.
Shibboleth, shib'-bo-leth, flood.
Shibmah, shib'-mah, coolness, or sweet swell.
Shicron, shik'-ron, drunkenness.
Shiggalon, shig-gal'-yon, } erratic
Shiglonoeth, shig'-yo-noth, } wander-
 ing.
Shihon, shi'-hon, overturning.
Shihor-libnah, shi'-hor-Lib'-nah, } black
Shihor-libnath, shi'-hor-Lib'-nath, } river
 of glass.
Shilhim, shil'-him, armed men.
Shilleam, shil'-lem, requital.
Shilloah, shi-lo'-ah, sending (of water by a conduit).
Shiloh, shi'-lo, place of rest.
Shiloni, shi'-lo-ni, pacificator.
Shilonite, shi'-lo-nite, native of Shiloh.
Shilshah, shil'-shah, tried.
Shimea, shim'-e-ah, } rumour,
Shimeah, shim'-e-ah, } fame.
Shimeam, shim'-e-am, }
Shimel, shim'-e-i, } rumour,
Shimeath, shim'-e-ath, } famous, re-
 nowned.
Shimhi, shim'-hi, renowned.
Shimeon, shim'-e-on, a hearkening.
Shimna, shim'-ma, rumour.
Shimon, shi'-mon, desert.
Shimrath, shim'-rath, watch.
Shimri, shim'-ri, watchful.
Shimrith, shim'-rith, vigilant.
Shimrom, shim'-rom, } watch-post.
Shimron, shim'-ron, }
Shimronites, shim'-ron-ites, de-
 scendants of Shimron.
Shimshal, shim'-shal, sunny.
Shinab, shi'-nab, father's tooth.
Shinar, shi'-nar, casting out (?), land of two rivers (?).
Shiphi, shi'-fi, abundant.
Shiphrah, shif'-rah, beauty.
Shiphthan, shif'-tan, judicial.
Shilsha, shi'-sha, habitation.
Shishak, shi'-shak.
Shitral, shif'-rai, scribe.
Shittim, shif'-tim, acacias.
Shiza, shi'-za, beloved.
Shoah, sho'-ah, opulent.
Shobab, sho'-bab, apostate.
Shobach, sho'-bak, pouring.
Shobal, sho'-bal, who leads many captive.
Shobi, sho'-bi.
Shobal, sho'-bal, flowing, or a shoot.
Shobek, sho'-bek, forsaking.
Shochoh, sho'-ko, a hedge.
Shoham, sho'-ham, onyx, or sardonyx.
Shomer, sho'-mer, watchman.
Shophach, sho'-fak, pouring.
Shoshannim, shosh-an'-nim, lilies.
Shua, shu'-ah, wealth.
Shuah, shu'-ah, pit.
Shual, shu'-al.
Shubaril, shu'-ba-el.
Shulam, shu'-ham.
Shulamite, shu'-lam-ite.

Shumathites, shu'-ma-thites, }
 garlic.
Shunem, shu - nem, two resting places.
Shunamite, shu'-na-mite.
Shuni, shu'-ni, quiet.
Shupham, shu'-pham, serpent.
Shupham, shup'-plm, serpents.
Shur, shur.
Shushan, shu'-shan.
Shuthelah, shu-the'-lah, crashing or rending.
Sia, si'-a, council.
Sibbachai, sib'-ba-kai.
Sibbecai, sib'-be-kai, } the wood of
Sibbechai, sib'-be-kai, } Jehovah, i.
 e., the crowd of the people of God.
Sibboleth, sib'-bo-leth (see SHIBBOLETH).
Sibmah, sib'-mah, coolness, or sweet smell.
Sibraim, sib-ra'-im, two-fold hope.
Sichem, si'-kem.
Siddim, sid'-dim, valley of the plains.
Sidon, si'-don.
Sidonians, si-do'-ni-ans.
Siglonoeth, sig-yo'-neth.
Sihha, shi'-ha, council.
Shon, shi'-hon, sweeping away, i. e., leader, carrying all before him.
Shor, shi'-hor.
Silas, si'-las, the third, considering.
Silla, sil'-la, way, basket.
Siloam, si'-o-am, si'-o-am, sent.
Silvanus, sil'-va'-nus, of the forest.
Simeon, sim'-e-on, hearing with acceptance.
Simon, si'-mon.
Simri, sim'-ri, watchful.
Sin, sin, clay.
Sinai, si'-nai, the senna shrub.
Sina, si'-na.
Shite, shi'-nite.
Sion, si'-on, lifted up.
Siphmoth, sif'-moth.
Sippal, sip'-pai.
Sirah, si'-rah, withdrawing.
Sirion, si'-ri-on.
Sisamai, sis-a-ma'-i.
Sisera, sis'-e-ra, a field of battle.
Sitnah, sit'-nah, contention.
Sivan, si'-van.
Smyrna, smir'-nah.
So, so (Hebrew form of Egyptian word Sevech).
Socho, so'-ko, }
Sochoh, so'-ko, } a hedge.
Socoh, so'-ko, }
Sodi, so'-di, an acquaintance of God.
Sodom, sod'-om, burning, conflagration.
Solomon, sol'-o-mon, peaceable.
Sopater, so'-pa-ter, father saved.
Sopherth, so'-fe-reth, scribe.
Sorek, so'-rek, choice vine.
Sospater, so-sip'-a-ter, saving the father.
Sosthenes, sos'-then-eez, strong, saviour.
Sotal, so'-tai, deviator.
Stachys, stak'-kis, an ear of corn.
Stephen, ste'-ven, } a crown or
Stephanas, stef'-a-nas, } crowns
Snah, su'-ah, sweepings.
Succoth, suk'-koth, booths.
Succoth-benoth, suk'-koth-Ben'-oth, booths of daughters.
Suchathites, suk'-a-thites.

sukkims, suk'-ki-ims, dwellers in tents.
Sur, sur, removed.
Susanchites, su-san'-kites, inhabitants of Susa or Shushan.
Susannah, su-san'-nah, My rose, or joy.
Susai, su'-si, horseman.
Sychar, sl'-kar, drunken.
Sychem, sl'-kem, Shechem.
Syene, si-e'-ne, opening, key (i. e. of Egypt).
Synuche, sin'-ty-kee, affable.
Syria, sir'-i-a.
Syrhan, sir'-i-an, inhabitant of Syria.
Syracuse, sir'-a-kuse.
Syrophentician, sl'-ro-fee-nish-yan, Phenicians living in Syria.

Taanach, ta'-a-nak, sandy soil, approach to Shiloh.
Taanath-Shiloh, ta'-a-nath-Shi'-lo.
Tabbaoth, tab'-ba-oth, rings.
Tabbath, tab'-bath, renowned.
Tabeal, tab'-e-al, } the goodness of
Tabeel, tab'-e-el, } God; or, God is good.
Taberah, tab'-e-rah, burning.
Tabitia, tab'-i-thah, gazelle.
Tabor, ta'-bor, a lofty place, mound.
Tabrimon, tab'-ri-mon, who pleases Rimmon, for Rimmon is good.
Tachmonite, tak'-mo-nite (see HACHMONITE).
Tadmor, tad'-mor, city of palms.
Taken, ta'-han, a camp, a station.
Tahanites, ta'-han-ites, descendants of T.
Tahapanes, ta-hap'-pa-nes, } head of
Tahpenes, tah'-pen-es, } the age or world.
Tahath, ta'-hath, station, place.
Tahrea, tah-re'-a, cunning.
Tahtim-hodshil, tah'-tim-Hod'-shil, nether land newly inhabited.
Talmal, tal'-mal, abounding in furrows.
Talmon, tal'-mon, oppressed.
Tamah, ta'-mah, laughter.
Tamar, ta'-mar, a palm tree.
Tammuz, tam'-muz, terror (?).
Tanach, ta'-nak, sandy soil.
Tanhumeth, tan-hu'-meth, consolation.
Taphath, ta'-fath, a drop.
Tappuah, tap'-pu-ah, a place fruitful in apples.
Tarah, ta'-rah, station.
Paralah, tar'-a-lah, reeling.
Tarhea, ta-re'-a (see TAHREA).
Tarpelites, tar'-pe-lites (unknown).
Tarshish, tar'-shish, hard ground (?).
Tarsus, tar'-sus.
Tartak, tar'-tak, profound darkness, or hero of darkness.
Tartan, tar'-tan, military chief.
Tatnal, tat'-nal, gift.
Tebah, te'-bah, slaughter, executioner.
Tebaliah, teb-a-li'-ah, one whom Jehovah has immersed (i. e., purified).
Tebeth, te'-beth.
Tehinnah, te-hin'-nah, cry for mercy.
Tekel, te'-kel, winged.
Tekoa, te-ko'-a, } pitching of tents.
Tekoah, te-ko'-ah, }
Tekoltes, te - ko' - ltes, inhabitants of T.

Tel-abib, tel-a'-bib, hill of ears of corn.
Telah, te'-lah, fracture.
Telaim, te-la'-im, young lambs.
Telassar, te-las'-sar, hill of Assar (?).
Telem, te'-lem, oppression.
Tel-harsa, tel-har'-sah, } hill
Tel-haresha, tel-har'-e-sha, } of the wood.
Tel-melah, tel-me'-lah, hill of salt.
Tema, te'-mah, } a desert south.
Temai, te'-mai, }
Temani, te'-ma-ni, } descend-
Temnite, te'-man-ite, } ants of T.
Terah, te'-rah, a station.
Teraphim, ter'-a-fim, prosperous life (?).
Teresh, te'-resh, severe, austere.
Tertius, ter'-shl-us, the third.
Tertullus, tert'-ul-lus, diminution of T.
Thaddens, thad-de'-ns, praising, confessing.
Thahash, tha'-hash, badger or seal.
Thamah, tha'-mah, laughter.
Tharah, tha'-rah (see TERAH).
Thebez, the'-bez, brightness.
Theclasar, the'-la-sar (see TELASSAR).
Theophilus, the-off'-i-lus, lover of God.
Thessalonica, thes-a-lo-ni'-ka.
Theudas, thew'-das, praise, confession.
Thimnathah, thlm-na'-tha, portion assigned.
Thomas, tom'-as, a twin, sonnd.
Thummim, thnm'-mim, truth.
Thyatira, thl-a-ti'-rah.
Tiberias, ti-be'-ri-as.
Tiberius, ti-be'-ri-us, son of the river Tiber.
Tibhath, tib'-hath, butchery.
Tibni, tib'-ni, bullding of Jehovah.
Tidal, ti'-dal, fear, reverence.
Tiglath-pileser, tig'-lath-pl-le'-zer, } lord of
Tiglath-pilneser, tig'-lath-pll-ne'-zer, } the Tigris.
Tikvah, tik'-vah, } expectation.
Tikvath, tik'-vath, }
Timon, ti'-lon, gift.
Thneus, ti-me'-us, polluted (?).
Timna, tlm'-na, } restraint,
Timnah, tlm'-nah, } restrained.
Timnath, tlm'-nath, }
Timnath-heres, tim'-nath-he'-res, portion of the sun.
Timnath-serah, tlm'-nath-Se'-rah, abundant portion.
Timon, ti'-mon, burning.
Timotheus, ti-mo'-the-us, } honour
Timothy, tim'-o-thy, } of God.
Tiphah, tif'-sah, passage, ford.
Tiras, ti'-ras, desire.
Tirathites, ti'-ra-thites.
Tirhakah, tir'-ha-kah, exalted.
Tirhanah, tir'-ha-nah, scourge.
Tiria, tir'-i-a, fear.
Tirzah, tir'-zah, pleasantness.
Tishbite, tish'-bite, inhabitant of Tishbe.
Tisri, or TIZRI, tiz'-ri, exclamation (?), beginning (?).
Titus, ti'-tus, honourable.
Toah, to'-ah, inclined, lowly.
Tob, tob, good.
Tobai-onijah, tob - ad - o - ni' - jah, good is my lord Jehovah.

Tobiah, to-bi'-ah, } pleasing to J
Tobijah, to-bi'-jah, }
Tochen, to'-ken, a measure
Togamah, to-gar'-mah, breaking bones (?).
Tohu, to'-hu (same as TOAH).
Toi, to'-i, } error.
Ton, to'-u, }
Tola, to'-la, worm.
Tolad, to'-lad, race, posterity, birth.
Tophel, to'-fel, lime, cement.
Tophet, to'-fet.
Trachonitis, trak-o-ni'-tis, stray.
Troas, tro'-as.
Trogylitum, tro-gil'-li-um.
Trophimus, trof'-i-mus, nourished.
Tryphena, tri-fe'-nah, delicious.
Tryphosa, tri-fo'-sah, thrice shining, living delicately.
Tubai, tu'-bal, flowing forth.
Tubalcain, tu'-bal-kane, working in ore.
Tychicus, tik'-i-kus, fortunate.
Tyrannus, ti - ran' - nus, reigning prince.
Tyre, tire, } rock.
Tyrus, ti'-rus, }

Ucal, u'-kal, I shall prevail.
Uel, u'-el, will of God.
Ulai, u-la'-i, strong water (?).
Ulam, u'-lam, infant.
Ulla, ul'-la, yoke.
Ummah, um'-mah, community.
Unni, un'-ni, depressed.
Uphaz, u'-faz (perhaps OPHIA).
Upharsin, u-far'-sin.
Ur, ur, light.
Urbane, ur'-ban, civil, courteous, gentle in speech.
Uri, u'-ri, fiery.
Uriah, u-ri'-ah, } flame of Jeho-
Urijah, u-ri'-jah, } vah.
Uriel, u'-re-el, flame of God.
Urim, u'-rim, lights.
Uthai, u'-thai, whom Jehovah suc-
ours.
Uz, uz.
Uzai, u'-zal, robust.
Uzal, u'-zal, wanderer.
Uzza, } uz'-zah, strength.
Uzzah, }
Uzzen-sherah, uz'-zen-she'-rah, (or rather corner) of Sherah.
Uzzi, uz'-zi, } might of Jeho-
Uzziah, uz'-zi'-ah, } vah.
Uzziel, uz'-zi'-el, power of God.
Uzzelites, uz'-zi-el-ltes, descendants of Uzziel.

Vajezatha, va - jez - a' - tha, white pure.
Vaniah, va-ni'-ah, weak.
Vashni, Vash'-ni.
Vashti, vash'-ti, beautiful woman.
Vophsi, vol'-si, my addition.

Zaanan, za'-a-nan, place of flocks.
Zaananiim, za-a-nan'-im, } remov-
Zaanahm, za-a-na'-im, } lings.
Zaavan, za'-a-van, disturbed.
Zabad, za'-bad, gift.
Zabbai, zab-ba'-i, pure.
Zabbud, zab'-bud, given, a gift be-
stowed (i. e., by God).
Zabdi, zab'-di, the gift of Jehovah.
Zabdiel, zab'-di-el, the gift of God.
Zabulon (see ZEEULON).
Zabud, za'-bud (same as ZABBUD).

Zaccai, zak-ka'-i, } pure, inno-
Zaccheus, zak-ke'-us, } cent.
Zacchur, zak'-kur, mindful.
Zachariah, zak-a-ri'-ah, } whom Je-
Zacharias, zak-a-ri'-as, } hovah
 remembers.
Zacher, za'-ker, memorial, praise.
Zadok, za'-dok, just.
Zaham, za'-ham, loathing.
Zair, za'-ir, small.
Zalaph, za'-laf, fracture, wound.
Zalmon, zal'-mon, } shady.
Zalmonah, zal-mo'-nah, }
Zalmunna, zal-mun'-nah, to whom
 shadow is denied.
Zam-zummins, zam - zum' - mins,
 tribes making a noise.
Zanoah, zan-o'-ah, marsh, bog.
Zaphnath-paaneah, zaf'-nath-pa-a-
 ne'-ah, preserver of the age.
Zaphon, za'-fon, north.
Zarah, za'-rah, a rising (of light).
Zareah, za'-re-ah, hornet's tower.
Zareathites, za'-re-a-thites, inhabit-
 ants of Zareah.
Zared, za'-red, exuberant growth.
Zarephath, zar'-e-fath, workshop for
 melting and refining metals.
Zaretan, zar'-e-tan, } cooling.
Zartanah, zar'-ta-nah, }
Zareth-shahar, za'-reth-sha'-har, the
 splendour of the morning.
Zarhites, zar'-hites, descendants of
 Zerah.
Zatthu, zat'-thu, } a sprout.
Zattu, zat'-tu, }
Zaza, za'-za.
Zebah, ze'-bah, slaughtering, sacrifice.
Zebadiah, zeb-a-di'-ah, gift of Jehovah.
Zebedee, zeb'-e-dee, J. gave.
Zebina, ze-bi'-nah, bought.
Zebolm, ze-bo'-lm, hyenas.
Zebudah, ze-bu'-dah, given.
Zebul, ze'-bul, }
Zebulon, zeb'-u-lon, } habitation.
Zebulun, zeb'-u-lun, }
Zechariah, zek-a-ri'-ah, whom Jeho-
 vah remembers.
Zedad, ze'-dad, a mountain, the side
 of a mountain.
Zedekiah, zed-e-ki'-ah, justice of Je-
 hovah

Zeeb, ze'-eb, wolf.
Zelah, ze'-lah, a rib, the side.
Zelek, ze'-lek, fissure.
Zelophehad, ze-lo'-fe-had, fracture, a
 first rupture, perhaps firstborn.
Zelotes, ze-lo'-teez, jealous, or zealous.
Zelzah, zel'-zah, shade in the heat of
 the sun.
Zemaraim, zem-a-ra'-lm.
Zemarites, zem'-a-rites.
Zemira, ze-mi'-rah, song.
Zenan, ze'-nan, place of flocks.
Zenas, ze'-nas, contraction of Zeno-
 dorus.
Zephaniah, zef-a-ni'-ah, whom Jeho-
 vah hid.
Zephath, ze'-fath, }
Zephathah, ze-fa'-tha, } watch-tower.
Zepho, ze-fo', }
Zephon, ze-fo'-ne, a looking out.
Zephonites, ze-fo'-nites, descendants
 of Zephon.
Zer, zer, narrow, dint.
Zerah, ze'-rah, a rising (of light).
Zerahiah, zer-a-hi'-ah, whom Jeho-
 vah caused to rise.
Zered, ze'-red, exuberant growth.
Zereda, ze-re'-dah, } cooling
Zeredathah, ze-re-da'-thah, }
Zeresh, ze'-resh, gold.
Zereth, ze'-reth, splendour.
Zeror, ze'-ror, bundle or purse.
Zeruah, ze'-ru-ah, leprous.
Zerubbabel, ze-rub'-ba-bel, scattered
 to Babylon.
Zerulah, zer-ew'-yah, cleft.
Zetham, ze'-tham, } olive.
Zethan, ze'-than, }
Zethar, ze'-thar, star.
Zia, zi'-ah, motion.
Ziba, zi'-bah, a plant, statue.
Zibeon, zib'-e-on, }
Zibla, zib'-i-a, } dyed, roe.
Ziblah, zib-i'-ah, }
Zichri, zik'-ri, celebrated, famous.
Ziddim, zid'-dim, slides.
Zidkijah, zid-ki'-jah, justice of Jeho-
 vah.
Zidon, zi'-don, fishing.
Zidonians, zi-do'-ni-ans, inhabitants
 of Zidon.
Zif, zif, splendour.

Ziha, zi'-ha, drought.
Ziklag, zik'-lag, outpouring.
Zillah, zil'-lah, shadow.
Zilpah, zil'-pah, a dropping.
Zilthal, zil'-thal, shadow (i. e., pro-
 tection of Jehovah).
Zimnah, zim'-mah, mischief.
Zimram, zim'-ram, } celebrated in
Zimri, zimri, } song.
Zin, zin, a low palm tree.
Zina, zi'-na, ornament (?).
Zion, zi'-on, a sunny plain, a sunny
 mountain.
Zior, zi'-or, smallness.
Ziph, zif, borrowed, flowing.
Ziphion, zif-yon, expectation, look-
 ing out.
Ziphron, zif'-ron, sweet smell.
Zippor, zip'-por, little bird.
Zipporah, zip'-po-rah, fem. of Zippor.
Zithri, zith'-ri, protection of J.
Ziz, ziz, a flower.
Ziza, zi'-zah, } abundance.
Zizah, zi'-zan, }
Zoan, zo'-an, low region.
Zoar, zo'-ar, smallness.
Zoba, zo'-bah, } a station.
Zobah, zo'-bah, }
Zobebah, zo'-be-bah, walking slowly.
Zohar, zo'-har, whiteness.
Zoheth, zo'-he-leth, serpent, stone
 of the serpent.
Zoheth, zo'-heth.
Zophah, zo'-phah, cruse.
Zophal, zo'-fal, honeycomb.
Zophar, zo'-phar, sparrow.
Zophim, zo'-fim, watchers.
Zorah, zo'-rah, a place of hornets.
Zorathites, zo'-ra-thites, people of
 Zorah.
Zorites, zo' - rites (same as ZORA-
 THITES).
Zorobabel, zo-rob'-a-bel (see ZERUB-
 BABEL).
Zuar, zu'-ar, smallness.
Zuph, zuf, flag, sedge.
Zur, zur, rock, shape, form.
Zuriel, zu'-ri-el, whose rock is God.
Zurishaddai, zu'-ri-shad'-dai, whose
 rock is the Almighty.
Zuzims, zu'-zims, sprouting, or rose-
 less.

[illegible]

DEMCO 38-297

